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# EPIGRAPHIA INDICA

VOL. VII.—1902-03.

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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHEOLOGICAL SURVEY OF INDIA.

EDITED BY

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- „ 158.—The spurious Sûdi plates.—In text lines 71, 83, for “Suldhâtavî” read “Sulvâtavî;” and make the same correction in the translation, p. 184: see *Ind. Ant.* Vol. XXX. p. 264.—For a full note on the Kisukâd (Sulvâtavî) seventy district, see *ibid.* p. 259 ff.—Page 184, line 7, for “of his wife,” read “of his mistress;” see Vol. VII. below, p. 182, note 4.—J. F. F.
- „ 208, the last line but one.—For a full note on the Kûpdi country, see *Ind. Ant.* Vol. XXIX. p. 278 ff.—J. F. F.
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- „ 278.—The Karhād plates of Kṛishṇa III. of A.D. 959.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 373.—For a full note on the Karahāṭa four-thousand province, see *ibid.* p. 377 ff.—J. F. F.
- „ 350.—The Hebbâl inscription of A.D. 975.—Page 351, line 1. and page 354, translation line 5, for “Rêvaka,” read “Rêvakanimmadi,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.
- „ 371, column 2, last line,—for Hrahaḍagalli, read Hirahaḍagalli.

### C.—VOLUME VI.

- Page 208.—The Alâs plates, which purport to have been issued in A.D. 770.—The Alaktakâ vishaya of this record is mentioned as the Alataḡe seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kôlhâpur, where there is now the Alṭēm sub-division of that State; see *Ind. Ant.* Vol. XXIX. p. 273 ff. For the point that the Alâs plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.
- „ 341, text line 61,—insert the figure <sup>2</sup> after એટલ.
- „ 394, column 1, line 9,—for Vîrpêḍu-nâḍu, read Vîrpêḍu-nâḍu.
- „ „ column 2, last line,—for Piṅgâla, read Piṅgala.

- 2 . . . . . kōv=Irājakēsarivatmar=āṇa      uḍaiyār      śrī-[R]ājēndra-Śōladēvaṅkku  
yāṇḍu 4āvadu . . . . .
- 3 . . . . . ivv-āṭṭai      Mṛi(vṛi)śchika-nāyaṅṇu      pūrvva-pakshattu      'shashṭiyut=  
Tiruvōpamam      perṛa      Vi[y]āla-kkiḷamai-nā[n]ru.

"In the 4th year (*of the reign*) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva,— on a Thursday which corresponded to (*the day of*) Śravaṇa and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year."

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to **Thursday, the 7th November A.D. 1073**. This was the 12th or 13th day of the month of Vṛiśchika, and on it the 6th *tithi* of the bright half (*of the month Mārgaśīra*) commenced 1 h. 38 m. after mean sunrise, while the *nakshatra* was Śravaṇa, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhānta the whole day.

### C.— VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,<sup>2</sup> and the results derived from them.

No. 10 (*above*, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (*the day of the nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be **Sunday, the 22nd June A.D. 1113**; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king's reign.

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha." Guided by the result obtained under No. 10, I found this date to correspond to **Monday, the 20th May A.D. 1112**, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

No. 22 (*ibid.* p. 264).—"In the 5th year . . . on the day of Ārdrā, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha." Guided again by the result obtained under No. 10, I found that this date would correspond to **Monday, the 19th August A.D. 1112**; but there was the difficulty that on this day the *nakshatra* was Punarvasu, not Ārdrā.

No. 41 (*above*, Vol. VI. p. 279).—"In the . . . sixteenth year . . . in the month of Vaiśākha, in the second fortnight, at the time known as Monday combined with an Uttarā (*nakshatra*)." Again guided by the result obtained under No. 10, I found that **Monday, the 5th May A.D. 1124**, would be an unobjectionable equivalent of this date.

No. 42 (*ibid.* p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyāishṭha." This date for Śaka-Samvat 1049 expired (which was Plavaṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

<sup>1</sup> Read *shashṭhiyut*.

<sup>2</sup> I omit here the date No. 43, which will be reconsidered below.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to **Monday, the 1st May A.D. 1122**. This was the 7th day of the month of **Vṛishabha**, and on it the 8th *tithi* of the dark half (of the month **Vaiśākha**) ended 13 h. 28 m., while the *nakshatra* was **Śatabhishaj**, by the equal space system and according to Garga from 0 h. 39 m., and by the **Brahma-siddhānta** from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to **Monday, the 31st July A.D. 1122**. This was the 4th day of the month of **Simha**, and on it the 11th *tithi* of the dark half (of the month **Śrāvaṇa**) ended 4 h. 24 m., while the *nakshatra* was **Ārdrā**, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to **Monday, the 16th April A.D. 1134**, when the 6th *tithi* of the dark half of **Vaiśākha** ended 13 h. 11 m., and the *nakshatra* was **Uttarāshādhā**, by the equal space system and according to Garga for 23 h. 38 m., and by the **Brahma-siddhānta** for 17 h. 4. m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakshatra* really was **Ārdrā**, whereas on the equivalent previously given for the same date the *nakshatra* was found to be **Punarvasu** (instead of the *nakshatra* **Ārdrā**, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chôla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

\* \* \* \* \*

#### 57.— In the Tyāgarāja temple at Tiruvārūr.<sup>1</sup>

8 . . . . . [Tribhuvana]cha[kra]vatti[gal] śr[i-Vikrama]-Ch[ô]la[dēvar]kku  
y]āṇḍu aṇjāvadu Midhuna-nāyarr[u pūrvva]-paksha[t\*]tu pa[ñchami]y[u]m  
Magamum peṇṇa Vi[yā]la-[kk]i[la]mai-nāi.

“In the fifth year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôladēva**,—on a **Thursday** which corresponded to (the day of) **Maghā** and to the fifth *tithi* of the first fortnight of the month of **Mithuna**.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Thursday, the 19th June A.D. 1113**, which was the 26th day of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the month **Āshāḍha**) commenced 5 h. 15 m., and the *nakshatra* was **Maghā**, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to **Thursday, the 31st May A.D. 1123**, which was the 6th day

<sup>1</sup> No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first Âshâḍha) ended 11 h. 37 m., and the *nakshatra* was **Maghâ**, by the Brahma-siddhânta for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the asc., but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.—In the Divyajñânésvara temple at Kôvilâḍi.<sup>1</sup>

1 Svasti Śrī [||\*] I(t)ribuva[na]śakkaravattigaḷ śrī-Vikkirama-Śôḷadēvaṅk=iyāṇḍu  
11āva[d]r Magara-nāyaṅṇu [p]û[r]vva]-

2 pakshat[t]u trai(tri)ṇô[da\*]śiyum Śaṇi-kiḷamaiyum peṇṇa P[u]ṇarbuda-nâḷ.

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôḷadēva**,<sup>2</sup>—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month Pausha) ended 16 h. 30 m. after mean sunrise, and the *nakshatras* were **Mṛgaśīrsha** and **Ârdra**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1120**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month Pausha) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu**, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 1 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chôḷa** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is Thursday, and that of No. 10 Sunday; and the *nakshatra* of No. 57 is **Maghâ** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is Thursday, the 31st May A.D. 1123, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakshatra* was **Hasta**, by the Brahma-siddhânta for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

<sup>1</sup> No. 276 of the Government Epigraphist's collection for 1901.

<sup>2</sup> It is impossible to say *a priori* whether the son of Kulôttuṅga I. is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyū*, instead of *ashṭamiyū*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chōla must have taken place on (approximately) the 29th June A.D. 1118.<sup>1</sup>

\*

\*

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\*

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Saṁvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

#### 59.—In the Vaidyanātha temple at Tirumalavādi.<sup>2</sup>

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *śāhā*, the emperor of the three worlds, the glorious Vikrama-Chōladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:—

24 . . . . . =ppattām=āṇḍil [Ś]i[t]tirai-ttiṅga[l] Atta-

25 m perṛa Ādittavāratu=[t]tiru-vaḷai-madiyin trayōdaśi=ppakkat[tu].

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakshatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

<sup>1</sup> The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Ādrā* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyū* is wrong for *ashṭamiyū*.

<sup>2</sup> No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III No. 79.

<sup>3</sup> The same date is quoted in the introduction of an inscription of the 11th year at Ālanguḍi (No. 165 f. 1 v. 4 f.).

of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first Âshâdha) ended 11 h. 37 m., and the *nakshatra* was **Maghâ**, by the Brahma-siddhânta for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

#### 58.—In the Divyajñânêśvara temple at Kôvilâḍi.<sup>1</sup>

1 Svasti śī [||\*] I(t)ribuva[na]śakkaravattiga! śrī-Vikkirama-Śôladêvark=iyâṇḍu  
 11âva[d]r Magara-nâyaṇṇa [p]û[rvva]-  
 2 pakshat[ṭ]u trai(trâ)yô[da\*]śiyum Śaṇi-kiḷamaiyum peṇṇa P[u]ṇarbuda-nâ!

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôladêva**,<sup>2</sup>—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month Pausha) ended 16 h. 30 m. after mean sunrise, and the *nakshatras* were **Mṛigaśirsha** and **Ârdra**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1120**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month Pausha) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu**, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 1 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chôla** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is Thursday, and that of No. 10 Sunday; and the *nakshatra* of No. 57 is **Maghâ** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is Thursday, the 31st May A.D. 1123, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakshatra* was **Hasta**, by the Brahma-siddhânta for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

<sup>1</sup> No. 276 of the Government Epigraphist's collection for 1901.

<sup>2</sup> It is impossible to say *a priori* whether the son of Kulôttunga I. is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashṭamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chōla must have taken place on (approximately) the 29th June A.D. 1118.<sup>1</sup>

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The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI, p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Samvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

#### 59.—In the Vaidyanātha temple at Tirumalavāḍi.<sup>2</sup>

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *śaiva*, the emperor of the three worlds, the glorious Vikrama-Chōladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:<sup>3</sup>—

24 . . . . =pattām=āṇḍil [Ś]i[t]tirai-ttiṅga[l] Atta-

25 m peṇṇa Ādittavāratu=[t]tiru-vaḷai-madiyin trayōdaśi=ppakkat[tu].

"In the tenth year, (*in*) the month of Śittirai, on a Sunday which corresponded to (*the day of*) Hasta, (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakshatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.—If the week-day of the

<sup>1</sup> The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 59 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Ādrā* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashṭamiyum*.

<sup>2</sup> No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III No. 79

<sup>3</sup> The same date is quoted in the introduction of an inscription of the 11th year at Āṅgudi (No. 165 f. 1).



date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhânta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chôla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* **Hasta**.

#### D.—KULOTTUNGA-CHOLA III.

60.—In the Sômanâthêśvara temple at Sômangalam.<sup>1</sup>

1 . . . . . Tribhuvanachchakravarttigal Maduraiyum=[Î]lamun=gonḍ=aruḷiṇa  
śiḥ-Kulôttuṅga-Śôladêvaṅku yâṇḍu 14âvadu Magara-nâyayru pû[r]vva-pakshattu  
Viyâla-kkiḷamaiyum Pû[śa]mum prathamaiyum=âṇav=anṇu.

“In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva who was pleased to take Madurai and Îlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.”

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of **Makara**, and on which the first *tithi* of the dark half (of the month Pausa) ended 10 h. 12 m., and the *nakshatra* was **Pushya**, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhânta for 1 h. 58 m., after mean sunrise.

\* \* \* \* \*

For convenience of reference I give below a list of all the dates of Chôla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parântaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

#### A.—Râjarâja I. Râjakêsarivarman.<sup>2</sup>

(Between the 25th June and the 25th July A.D. 985.)<sup>3</sup>

- No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.  
No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.  
No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.<sup>4</sup>  
No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.  
No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

<sup>1</sup> No. 183 of the Government Epigraphist's collection for 1901.

<sup>2</sup> Or Kêsarivarman.

<sup>3</sup> See Vol. VI. p. 20.

<sup>4</sup> In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

**B.—Rājendra-Chôla I. Parakêsarivarman.**

(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.  
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1021.  
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),<sup>1</sup> Śaka 954 : Monday, the 23rd October A.D. 1032.  
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.  
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

**C.—Rājādhirāja Rājakêsarivarman.**

(Between the 15th March and the 3rd December A.D. 1018.)

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1039.  
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.  
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.  
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1045.<sup>2</sup>  
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.  
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1053.<sup>3</sup>

**D.—Rājēndradēva Parakêsarivarman.<sup>4</sup>**

(The 28th May A.D. 1052.)

- No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.  
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.  
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

**E.—Kulōttuṅga-Chôla I. Rājakêsarivarman.**(Between the 14th March and the 8th October A.D. 1070.)<sup>5</sup>

- No. 56 (Vol. VII. p. 1) —Year 4 : Thursday, the 7th November A.D. 1073.  
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.<sup>6</sup>  
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.  
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.  
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.  
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

<sup>1</sup> See Vol. VI. p. 22.In the original date the second *tithi* (*dvitiya*) is wrongly quoted instead of the third (*tritiya*).<sup>2</sup> In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming it above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.<sup>3</sup> In No. 37 surnamed Rājakêsarivarman.<sup>4</sup> If the dates 5 and 6 given by Dr. Hultzsch above, Vol. VI. p. 221, from No. 389 and No. 386 of 1893 can be trusted — and I see no reason to suspect them — the king's reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1103, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva)-sankrānti and Chaitra-vadi 13 of Śaka 1029 expired.<sup>5</sup> In the original date the month Māgha is wrongly quoted instead of Phālguna.

No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.<sup>1</sup>

No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.

Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.<sup>2</sup>

#### F.—Vikrama-Chôla Parakêsarivarma.

(The 29th June A.D. 1118.)

No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.

No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.

No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.

No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.<sup>3</sup>

No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.

No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.<sup>4</sup>

No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.

No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.

No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

#### G.—Kulôttuṅga-Chôla III. Parakêsarivarma.

(Between the 8th June and the 8th July A.D. 1178.)

No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.

No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.

No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.<sup>5</sup>

No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.<sup>6</sup>

No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.

No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.<sup>7</sup>

No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.

No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.

No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.

No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.

No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

<sup>1</sup> The original date contains the expression *uttardyaṇa-vyattipāta-nimittamuna*, the exact import of which here and elsewhere is doubtful.

<sup>2</sup> In the original date No. 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

<sup>3</sup> In the original date the 7th *tithi* (*saptamiyum*) is wrongly quoted instead of the 8th (*ashtamiyum*).

<sup>4</sup> In the original date either the *nakshatra* or the week-day is quoted incorrectly.

<sup>5</sup> In the original date the first fortnight is wrongly quoted instead of the second.

<sup>6</sup> In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

<sup>7</sup> In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakesarivarman.<sup>1</sup>(Between the 17th March and the 13th August A.D. 1216.)<sup>2</sup>

No. 45 (Vol. VI. p. 281).—Year opposite to 16 : Saturday, the 25th September A.D. 1232.

No. 46 (Vol. VI. p. 282).—Year 17 : Tuesday, the 18th January A.D. 1233.

No. 47 (Vol. VI. p. 282).—Year 18 : Tuesday, the 23rd August A.D. 1233.

No. 48 (Vol. VI. p. 282).—Year 18 : Wednesday, the 7th December A.D. 1233.

No. 49 (Vol. VI. p. 283).—Year 18 : Monday, the 2nd January A.D. 1234.

No. 50 (Vol. VI. p. 283).—Year 19 : probably Sunday, the 13th August A.D. 1234.<sup>3</sup>No. 51 (Vol. VI. p. 284).—Year 22 : Tuesday, the 16th March A.D. 1238.<sup>4</sup>

No. 52 (Vol. VI. p. 284).—Year opposite to 22 : Monday, the 28th February A.D. 1239.

No. 53 (Vol. VI. p. 284).—Year opposite to 22 : Wednesday, the 2nd March A.D. 1239.

No. 54 (Vol. VI. p. 285).—Year opposite to 22 : Friday, the 4th March A.D. 1239.<sup>4</sup>

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakesarivarman, which occurs in *South-Ind. Inscr.* Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,<sup>5</sup> and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakesarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

## POSTSCRIPT.

## Date of the Chellūr plates of Kulōttuṅga-Chōḍa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus :—

Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṁdra-saṁkhyām prayātē . . . s-Ārdra-rkshē pūrvva-ma(pa)kshē vishuvati su-tithā(thau)—

i.e. “when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),”—i.e. in Śaka-Saṁvat 1056 — . . . . . “at the equinox combined with the Ārdrā nakshatra, in the bright half, on an excellent tithi.”

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ārdrā nakshatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēsha-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

<sup>1</sup> This surname occurs only in the date No. 45.

<sup>2</sup> The latest date of this Rājarāja, known to me, is from the month of Karkaṭaka of his 28th year which was current after the Śaka year 1165; see *South-Ind. Inscr.* Vol. I. No. 64. This date would shew that Rājarāja's reign could not have commenced after the last day of the month of Karkaṭaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.

<sup>3</sup> In the original date either the nakshatra Uttirāṭṭādi (Uttara-Bhadrapadā) has been wrongly quoted instead of Uttīram (Uttara-Phalgunī), or the first fortnight instead of the second.

<sup>4</sup> In the original date the 4th tithi has been wrongly quoted instead of the 14th.

<sup>5</sup> The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapada) ended 9 h. 21 m. after mean sunrise; the nakshatra was Uttara-Phalgunī, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakshatra* by the equal space system was Ārdrā for 23 h. 48 m., after mean sunrise; *i.e.* the equinox took place while the moon was in the *nakshatra* Ārdrā, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a Saṁkrānti takes place, is called *Mahājayā*, and for making donations is superior even to an eclipse.<sup>1</sup>

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, not 1056. The writer of the date has wrongly written *rasa-viśikha*-, instead of *viśikha-rasa*-.

### No. 2.—DATES OF PANDYA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.<sup>2</sup>

### A.—VIRA-PANDYA.

#### 31.—In the Kailāsapati temple at Śrivaikunṭham.<sup>3</sup>

2 . . . . . śrī-Vi(vī)ra-Pāṇḍiyadē[va]ṛkku yā-  
3 ṇḍu lṣvadu Kā[r\*]tt[i]gai-mā[da\*]ttu 13 tiyad[i]yum apara-pakshattu  
saptam[i]yum Viyāla-kkilaṁaiyum peṇṇa Magattu nāl.

“In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva, — on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.”

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchika-saṁkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 25th October. The 13th day of the month of Vṛiśchika (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month Kārttika) ended 8 h. 9 m., and the *nakshatra* was Maghā, by the equal space system for 19 h. 42 m., by the Brahṁa-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

<sup>1</sup> Compare *Ind. Ant.* Vol. XXVI. p. 178.

<sup>2</sup> The date No. 32, here published, has been sent to me by Dr. Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.

<sup>3</sup> No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshéśvara temple at Achcharapākkam.<sup>1</sup>

- 1 Svasti śrī [||\*] Tribhuvanach[cha]kra[va]ttiga[|] śr[ī]-Vi[ra]-Pāṇḍi[ya]dēvaṛkku  
[y]āṇḍu 7[va]du Kaṛkaḍaga-ṇāyaṛṇu apa[ra]-pakshattu N[ā]-  
2 yaṛṇu-k[i]lamai[yu]m saptamiyum peṛra Aśvati-ṇā[|].

“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Aśvinī, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.”

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkāṭaka, and on which the 7th *tithi* of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the *nakshatra* was Aśvinī for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

## B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhéśvara temple at Śēngama.<sup>2</sup>

- 1 Svasti śrīḥ [||\*] Śakā[bda][m\*] 1262ṇ mēl kô Mārappaṇmar T[i]ru(ri)bu-  
[va\*]ṇaśakravattiga| śrī-Parākrama-Pāṇḍiyadēvaṛkku yāṇḍu 6[vadu] Vṛiś-  
chika-nāyaṛṇu pūrvva-pakshattu dvādaśiyum Budaṇ-ki[lamaiyum peṛra\*]  
2 Uttarattādi-n[ā][|\*].

“After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Uttara-Bhadrpadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.”

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛiśchika, and on which the 12th *tithi* of the bright half (of the month Kārtika) ended 22 h. 56 m., and the *nakshatra* was Uttara-Bhadrpadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Maṇṇārguḍi.<sup>3</sup>

- 1 Svast[i] śr[ī] [||\*] Kô [M]ārappaṇmar Tr[i]bhū[va]nachakra[vatti]ga| [śrī]-  
Parākrama-Pā[ṇ]ḍiyadēvaṛkku yā[ṇḍu] Svadu| Dhanu-[n]āyaṛṇu aparā-  
pakshattu navamiyu[m] V[e]l[i]-kk[i]lam[ai]yum peṛ[ra]  
2 Attattu nā|.

“In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanu.”

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Samvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (*not* the 8th)

<sup>1</sup> No. 243 of the Government Epigraphist's collection for 1901.

<sup>2</sup> No. 113 of the Government Epigraphist's collection for 1900.

<sup>3</sup> No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds—for Śaka-Saṃvat 1274 expired—to **Friday, the 30th November A.D. 1352**, which was the 4th day of the month of **Dhanus**, and on which the 9th *tithi* of the dark half (of the month **Mārgaśīrsha**) commenced 0 h. 17 m., and the *nakshatra* was **Hasta**, by the **Brahma-siddhānta** from 0 h. 39 m., and by the equal space system and according to **Garga** from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of **Māra-varman Parākrama-Pāṇḍya** commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

### C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chôlêśvara temple at Chôlapuram near Nagercoil.<sup>1</sup>

- 1 6. Svasti śrī [||\*] Śakābdam 1293ṇ mēl . . . . .  
 3 . . . . . śr[i-k]ô=Chchadaipañmar=āṇa Tribhuvaṇa-  
 4 chchakravartigaḷ śrī-Parākrama-Pāṇḍiyadēvar . . . . . iyāṇḍu aṇjā-  
 5 vadiṇ edir pattāvadu Makara-ñāyirru pūrvva-pakshattu tṛiti(tī)yai-  
 6 yum Vell[i]-kki[la]m[aiyum] peṇṇa Śadaiyattiṇ nāl.

“After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king **Jaṭavarman** *alias* the emperor of the three worlds, the glorious **Parākrama-Pāṇḍyadēva**,—on the day of **Śatabhishaj**, which corresponded to a **Friday** and to the third *tithi* of the first fortnight of the month of **Makara**.”

For Śaka-Saṃvat 1293 expired this date regularly corresponds to **Friday, the 9th January A.D. 1372**, which was the 14th day of the month of **Makara**, and on which the third *tithi* of the bright half (of the month **Māgha**) ended 19 h. 59 m., and the *nakshatra* was **Śatabhishaj**, by the equal space system for 20 h. 21 m., according to **Garga** for 11 h. 50 m., and by the **Brahma-siddhānta** for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, i.e. of the 15th year of the king's reign, the date would shew that the reign of **Jaṭavarman Parākrama-Pāṇḍya** commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

### D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanātha temple at Kuttalam.<sup>2</sup>

- 1 . . . . . Śakābdam 1377 mēl [ś]ellāniṇṇa . . . . .  
 . . . . . Parākkiṇa[ma\*]-Pāṇḍyadēvaṅku yāṇḍu 31vadiṇ edir y[i]rapdāvadū  
 Mi(mi)ṇa-jñāyārṇu irubattettān=diyadiyum pūrvva-pakshat[t]u shashayam<sup>3</sup> Tīṅgaṭ-  
 [k]iḷamaiya(yu)m [pe]ṇṇa Mṛigaś[ir]shattu n[āl].

“In the second (*year*) opposite to the 31st year (*of the reign*) of **Parākrama-Pāṇḍyadēva**, which was current after the Śaka year 1377 (*had passed*),—on the day of **Mṛigaśīrsha**, which corresponded to a **Monday**, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of **Mina**.”

In solar Śaka-Saṃvat 1377 *current* the **Mina-saṃkrānti** took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of **Mina**. The 28th day of the month of **Mina** therefore was **Monday, the 24th March A.D. 1455**; and on this day the 6th *tithi* of the bright half (of the month **Chaitra** of luni-solar Śaka-Saṃvat 1377 *expired*) ended 15 h. 44 m., and the *nakshatra* was **Mṛigaśīrsha**, by the equal

<sup>1</sup> No. 30 of the Government Epigraphist's collection for 1896.

No. 203 of the Government Epigraphist's collection for 1895.

<sup>3</sup> Read *shashṭhiyam*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhanta for 9 h. 12 m., after mean sunrise.

### 37.—In the Viśvanātha temple at Tenkāśi.<sup>1</sup>

1 Svasti śrī [||\*] Kō Jaṭilavarmanmar=āṇa Tribhuvanaścha(cha)kravattigaḷ śrī-Parākrama-Pāṇḍyadēvaṅku yāṇḍu muppattonṇāvaḍiṇ edirāvaḍu Ka[r]kkāṭaka-ñāyaṅṇu irubattoṇṇān=diyadiyum pūrvva-pakshattu chcha(cha)turddaśiyum Tiṅgaṭ-kiḷamaiyum peṅṇa Uttirāḍattu nāl.

“(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.”

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkāṭa-samkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkāṭaka therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrāvaṇa) ended 14 h. 14 m., and the *nakshatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhanta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

### 38.—In the Kuttalanātha temple at Kuttālam.<sup>2</sup>

1 Svasti śrī [||\*] Kō [Ś]eḍilavaṇmar=ā[na] Tribhuvana[cha]kravatt[i]gaḷ śr[i]-Parākk[i]rama-Pāṇḍi[yad]ēvaṅku yāṇḍu muppattonṇ[ā]vadiṇ edir nā[1]ā[va]ḍu Mi(mi)ṇa-ñāyaṅṇu iru[badān=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budaṇ-kiḷamaiyum peṅṇa Anisha[tti=n]āl.

“In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.”

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mīna-samkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h. 25 m., and the *nakshatra* was Anurādhā, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhanta for 0 h. 39 m., after mean sunrise.

### 39.—In the Viśvanātha temple at Tenkāśi.<sup>3</sup>

1 Sakābdam āyirattu-muṇṇūṅṇu-ēnbattu-onṇi mēṅ=chellāniṅṇa . . . . .  
Ar[i]keśar[i]dēvar=āṇa Parākkirama-Pāṇḍiyadēvaṅku yāṇḍu 31[vadu] edir  
Svadu Miduṇa-ñāyaṅṇu irubattumu(mū)-

<sup>1</sup> No. 195 of the Government Epigraphist's collection for 1895.

<sup>2</sup> No. 204 of the Government Epigraphist's collection for 1895.

<sup>3</sup> No. 199 of the Government Epigraphist's collection for 1895.



2 *nṛān*=*diyadiyum*    *pūruva-pakshattu*=*tde(tta)śamiyanyum*<sup>1</sup>    *Budaṇ-kiḷamaiyum*    *perṛa*  
*Śōdi-nāḷ*.

"In the 8th (year) opposite to the 31st year (of the reign) of *Arikésaridēva* alias *Parākrama-Pāṇḍyadēva*, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of *Svāti*, which corresponded to a **Wednesday**, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of *Mithuna*."

The three dates Nos. 36-38 shew that the reign of *Jatīlavarman Parākrama-Pāṇḍya* commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of *Mithuna* of the 8th year opposite to the 31st year, i.e. of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be **Wednesday, the 17th June A.D. 1461**. On this day the 10th *tithi* of the bright half (of the month *Āshāḍha*) ended 17 h. 51 m., and the *nakṣatra* was *Svāti*, by the equal space system for 19 h. 42 m., by the *Brahma-siddhānta* for 3 h. 17 m., and according to *Garga* for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (*not* the 23rd) day of the month of *Mithuna*,<sup>2</sup> and fell in *Śaka-Saṃvat* 1383 (*not* 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. *Śaka-Saṃvat* 1381 *expired* would yield no satisfactory result at all. For *Śaka-Saṃvat* 1381 *current* the date might be said to correspond to **Wednesday, the 21st June A.D. 1458**, on which day the 10th *tithi* of the bright half (of the month *Āshāḍha*) ended 15 h. 35 m., and the *nakṣatra* was *Svāti*, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (*not* the 23rd) day of the month of *Mithuna*<sup>3</sup> (and would fall in the 36th or 37th, *not* the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (i.e. by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is **Wednesday, the 17th June A.D. 1461**. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

#### E.—JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.—In the *Viśvanātha* temple at *Teṇkāśi*.<sup>4</sup>

- 1 *Śubham*=*astu* [||\*]    *Śakābdam* 1421 l    *mēl śellāniṅṅa* [||\*]    *svasti śrī* [||\*]    *Kō*  
*Jatīlavarmanmar-āna*    *Tribhuvanachchakravattigaḷ*    *Kā[r\*]ttigai-nāḷ*    *piṇḍa*  
*Parākki[ra\*]ma-Pāṇḍiyadēvar*
- 2 *āṇa*    *Kulaśēgaradēvar*    *nam yāṇḍu*    *irubadāvadu*    *Virichchiga-nāyaṛṇu*    *paḍiṇaṇjān*=  
*diyadiyum*    *pūrvava-pakshattu*    *dvādaśiyum*    *Bṛihaspati-vāramum*    *perṛa*
- 3 *Rēba(va)ti-nāḷ*.

"In the twentieth year (of the reign) of king *Jatīlavarman* alias the emperor of the three worlds, *Parākrama-Pāṇḍyadēva* alias *Kulaśēkharadēva* who was born on the day of *Kṛittikā*, which (year) was current after the Śaka year 1421 (*had passed*),—on the day of *Rēvati*, which corresponded to a **Thursday**, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of *Vṛiśchika*."

<sup>1</sup> Cancel the second *yum*.

<sup>2</sup> In A.D. 1461 the *Mithuna-saṃkrānti* took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

<sup>3</sup> In A.D. 1458 the same *Saṃkrānti* took place 12 h. 4 m. after mean sunrise of Sunday, the 28th May.

<sup>4</sup> No. 197 of the Government Epigraphist's collection for 1895.

<sup>5</sup> Read *pūrvava*.

In Śaka-Samvat 1421 expired the Vṛiśchika-samkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiśchika therefore was **Thursday, the 14th November A.D. 1499**, and on this day the 12th *tithi* of the bright half (of the month Mārgaśīrsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakshatra* by our Tables ceased to be Rêvatî exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rêvatî for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya Kulasêkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

#### F.—JATILAVARMAN SRIVALLABHA.

##### 41.—In the Viśvanātha temple at Tenkāsi.<sup>1</sup>

2 Śakābdam āyirattu-nānūṛṅgu-aṅbattu-aṅbadil mēṛ-chellāniṅṅa . . . . .  
 4 . . . . . kō Jaṭilavarmanmar-āna Tribhuvanachchakrava[r]tti Kōnērmaikonḍ[ā]ṇ . . . . .  
 5 Perumāḷ Śrīvallabhadēva[r]ku yāṇḍu mu(mū)ṇṛāvadu [Ē]vilambi-va[r]sham  
 Vṛiśchika-[ravi iruba]t[tu]-aṅbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]siyu-  
 6 m Budha-vāramum peṛṛa Śōdi-nāl.

"In the [Ē]vilambin year, the third year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Kōnērmaikonḍāṇ . . . . . Perumāḷ Śrīvallabhadēva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (*had passed*),—on the day of Svāti, which corresponded to a **Wednesday**, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (*the month in which*) the sun (*was*) in Vṛiśchika."

The Jovian year Hévilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Samvat 1459 expired. In this year the Vṛiśchika-samkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed<sup>2</sup>—the month of Vṛiśchika commenced on the 31st October, and the 29th day of that month was **Wednesday, the 28th November A.D. 1537**. On this day the 11th *tithi* of the dark half (of the month Mārgaśīrsha) ended 9 h. 34 m. after mean sunrise, and the *nakshatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

#### G.—MARAVARMAN SUNDARA-PANDYA.

##### 42.—In the Kailāsapati temple at Gaṅgaikonḍāṇ.<sup>3</sup>

1 Svasti śrī [||\*] Kō Māra[vaṅ]mar-āṇa Tribhuvanachśa(cha)kravat[t]i  
 Kōnērmaikonḍā[ṇ] śrī-Śundara-Pāṇḍiyadēva[r]ku yāṇḍu 2 āvadu edir  
 22āvadukku Śakābda[m\*] 1477ṇ mēl sellān[i]ṅṅa Irākshasa-varusham  
 Āṇi-mādam<sup>4</sup> 3 tēdi<sup>4</sup> pū[r]vva[-pakshattu  
 2 duvādesiyum [Manda]-vāramum peṛṛa Śōdi-nāl.

<sup>1</sup> No. 200 of the Government Epigraphist's collection for 1895.

<sup>2</sup> See Sewell and Dikshit's *Indian Calendar*, p. 12.

<sup>3</sup> No. 171 of the Government Epigraphist's collection for 1895.

<sup>4</sup> The two words *mādam* and *tēdi* are expressed by their modern abbreviations.

“ In the **Rākshasa** year which was current after the Śaka year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king **Māravarman** *alias* the emperor of the three worlds, **Kōṇērmaikoṇḍāṇ**, the glorious **Sundara-Pāṇḍyadēva**,— on the day of **Svāti**, which corresponded to a **Saturday**, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of **Āṇi**. ”

The Jovian year **Rākshasa** by the southern luni-solar system corresponds to Śaka-Samvat 1477 expired. In this year the Mithuna-samkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or **Āṇi**) therefore was **Saturday**, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month **Jyāishṭha**), and on it the *nakshatra* by the equal space system was **Svāti** for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king's reign, the date would shew that the reign of this **Māravarman Sundara-Pāṇḍya** commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

#### H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulaśekharamuḍaiyār temple at Tenkāśi.<sup>1</sup>

- 2 . . . . Śakā[bla]m 1489 l mēl śellāniṇṇa [l\*] svasti śrī [l\*] Kō  
Jaṭilava[r]mmar-āna Tribhuvanachchakrava[r]tt[i] Kōṇērmai[k]o[ṇ]ḍāṇ  
Śrī-[P]erumā[l]  
3 Aḷagaṇ-Perumāl Ativirarāmaṇ Śrīva[l\*]labha[d]ēvaṅku yūḷḷu aṇ[j]āvadu  
Piṇḇaya-varuṣam<sup>2</sup> Āvaṇ[i]-mādam<sup>2</sup> 22 tēdi<sup>2</sup> apara-[pa]kshastu(ttu)  
4 tiṇḇigaiyum Śukk[i]ṇa-varamum Keṇḍa-[yō]gamum Vaṇik-karaṇamum perṇa  
Uttirattādi-nāl.

“ In the **Prabhava** year (*corresponding to*) the fifth year (*of the reign*) of king **Jaṭilavarman** *alias* the emperor of the three worlds, **Kōṇērmaikoṇḍāṇ** **Śrī-Perumāḷ** **Aḷagaṇ-Perumāḷ** **Ativirarāma** **Śrīvallabhadēva**, which (*year*) was current after the Śaka year 1489 (*had passed*),— on the day of **Uttara-Bhadrapadā**, which corresponded to the **Vaṇik-karaṇa** and to the **Gaṇḍa-yōga** and to a **Friday**, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of **Āvaṇi**. ”

The Jovian year **Prabhava** by the southern luni-solar system corresponds to Śaka-Samvat 1489 expired. In this year the Simha-samkrānti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Simha (or **Āvaṇi**) therefore was **Friday**, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month **Bhadrapadā**) ended 20 h. 28 m., the *karuṇa* **Vaṇij** ended 8 h. 43 m., the *nakshatra* was **Uttara-Bhadrapadā** for 1 h. 19 m., and the *yōga* was **Gaṇḍa** for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of **Jaṭilavarman Ativirarāma Śrīvallabha** commenced between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

<sup>1</sup> No. 202 of the Government Epigraphist's collection for 1895.

<sup>2</sup> The three words *varuṣam*, *mādam* and *tēdi* are expressed by their modern abbreviations.

**A.—Vira-Pāṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).**

No. 32. 7th year: July 13, A.D. 1259.

No. 31. 15th year: November 10, A.D. 1267.

**B.—Māravarman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).**

No. 33. 6th year (Śaka 1262): November 1, A.D. 1340.

No. 34. 8th [for 18th] year: November 30, A.D. 1352.

**C.—Jaṭavarman Parākrama-Pāṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).**No. 35. Year 10 opp. to 5 (*i.e.* 15th year; Śaka 1293): January 9, A.D. 1372.**D.—Jaṭilavarman Parākrama-Pāṇḍya Arikēsarideva (June 18—July 19, A.D. 1422).**No. 37. [Year] opp. to 31 (*i.e.* 32nd year): July 19, A.D. 1453.No. 36. Year 2 opp. to 31 (*i.e.* 33rd year; Śaka 1377): March 24, A.D. 1455.No. 38. Year 4 opp. to 31 (*i.e.* 35th year): March 16, A.D. 1457.No. 39. Year 8 opp. to 31 (*i.e.* 39th year; Śaka 1381 [for 1333]): June 17, A.D. 1461.**E.—Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara (November 15, A.D. 1479—November 14, A.D. 1480).**

No. 40. 20th year (Śaka 1421): November 14, A.D. 1499.

**F.—Jaṭilavarman Śrīvallabha (November 29, A.D. 1534—November 28, A.D. 1535).**

No. 41. 3rd year (Śaka 1459): November 28, A.D. 1537.

**G.—Māravarman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).**No. 42. Year 22 opp. to 2 (*i.e.* 24th year; Śaka 1477): June 1, A.D. 1555.**H.—Jaṭilavarman Śrīvallabha Ativirārāma (August 23, A.D. 1562—August 22, A.D. 1563).**

No. 43. 5th year (Śaka 1489): August 22, A.D. 1567.

**No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA  
OF VIJAYANAGARA; SAKA-SAMVAT 1437.**

By H. LÜDERS, PH.D.; GÜTTINGEN.

This inscription,<sup>1</sup> which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Saṁnyāsin's* room in the *Amarēśvara* temple at *Amarāvati* in the Kistna district.

It contains 53 lines of writing. The average size of the letters is  $\frac{5}{8}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *Ḥa* appears twice (ll. 10 and 14) in the older form of the *Biṭraguṇṭa* and *Vānapalli* plates, but in l. 49 it shows a form which comes nearer to that of the *Maṅgalagiri* inscription. The *ottu* appears in *ḥha* (l. 35); in the case of *dha* and *bha* it occurs only in a few cases, and it is never

<sup>1</sup> No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryô* in l. 15 and *rvô* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dēvair=mmathyamānān* (l. 7), *kurvan* (l. 22), *sārththā* (l. 24), *-audāryyas* (l. 43), *arththi-sārththa* (l. 48), *kirtti-dharmmau* (l. 50), after *anuscāra* in *tuṅga* (l. 1), *Vinikōṁḍḍam* (l. 32), *Bellakoṁḍḍam* (l. 32), *-ānttād* (l. 48), and as first letter of a group in *jāta-ppratishṭhān* (l. 28) and *Amarēśu-pprasādataḥ* (l. 52). The groups *tth* and *ddh* are written *thth* and *dhdh*; compare, in addition to the cases cited above, *tdh-dhāna* (l. 4) and *samimdhdhē* (l. 49).

The inscription is one of king **Kṛishṇarāya** of **Vijayanagara**. The greater portion of it consists of verses already known to us from other records.<sup>1</sup> New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king Nāsa) was born by **Nāgamāmbā** king **Kṛishṇarāya**, who causes pleasure to the world, as the moon, who causes the fragranciness of the water-lilies, was born from the milk-ocean." Kṛishṇarāya's mother is generally called Nāgalā. However, the variant Nāgāmbikā is found also in the prose portion of the Hampe and Sankalāpura inscriptions.<sup>2</sup>

Of greater interest is verse 9, which praises Kṛishṇarāya as him "who, having taken by a forcible attack **Śivanasamudra**, **Udayādri**, **Vinikōṇḍa** and **Bellakoṇḍa**, and having captured alive on the battle-field **Virabhadra**, the son of the **Gajapati** king, took **Koṇḍaviḍu**." This account, although rather meagre, is of considerable importance as being the first epigraphical record of Kṛishṇarāya's warlike exploits up to the conquest of Koṇḍaviḍu. The enumeration of the events seems to follow the chronological order. The taking of Śivanasamudra, at any rate, appears to have been the first military success in Kṛishṇarāya's career. The ancient city of Śivanasamudra is situated on an island between the two great falls of the Kāvêrî, 9 miles north-east of the modern Kollégāl in the Coimbatore district. It belonged at that time to the Ummatūr chiefs, who regarded Somēśvarasvāmin, whose magnificent temple may still be seen at Śivanasamudra, as their family god.<sup>3</sup> The Ummatūr chiefs were subject to the kings of Vijayanagara. The then lord of Ummatūr must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the Drāviḍa country about Conjeeveram, Kṛishṇarāya crushed a refractory Rāja in the Maisūr country, the Gaṅga Rāja of Ummatūr. In the war against the latter Kṛishṇarāya captured the strong fort of Śivanasamudra and the city of Śrīraṅgaṇa, after which all Maisūr submitted to him.<sup>4</sup> We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*<sup>5</sup> the son of the great conqueror gives us an abstract of a letter written by a certain Luiz, a Franciscan friar, who, after the disaster at Calicut in January 1510, was sent by Albuquerque to the court of Vijayanagara with the view of securing Kṛishṇarāya's assistance against the Zamorin. The letter was delivered by the

<sup>1</sup> See *e.g.* Kuppēlūr plates of Kṛishṇarāya, *J. Bo. Br. R.A.S.* Vol. XII. p. 331 ff.; Hampe inscription of the same, *Ep. Ind.* Vol. I. p. 361 ff.; Ūnamāñjērî plates of Achyutarāya, *ibid.* Vol. III. p. 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *ślōkas* of those inscriptions (vv. 6 and 9 of the Hampe inscription, vv. 7 and 8 of the Ūnamāñjērî plates).

<sup>2</sup> *Ep. Ind.* Vol. I. p. 365, and Vol. IV. p. 267.

<sup>3</sup> *Ep. Carn.* Vol. IV. p. 60 of the text; compare for the Ummatūr chiefs Mr. Rice's account, *ibid.* Introduction, p. 27.

<sup>4</sup> R. Sewell, *Sketch of the Dynasties of Southern India*, p. 109. Mr. Sewell quotes as his authorities Mr. Foulkes in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV. (I.), p. 39. I regret that these two books are not accessible to me at present.

<sup>5</sup> Translated by Walter de Gray Birch (Hakluyt edit.), Vol. III. p. 35.

ambassadors whom Krishnarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell<sup>1</sup> with Penakoṇḍa in the Anantapur district, situated about half-way between Vijayanagara and Śivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōpakanahalli in the Guṇḍlupēṭe tāluka,<sup>2</sup> where Chikkarāja-Oḍeyar, the lord of Ummatūr, is given the *biruda Penugoṇḍa-chakrēśvara*. As this inscription is dated in Śaka-Saṁvat 1426, the Krōdhana *saṁvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakoṇḍa already under Krishnarāya's predecessor, and that it was not until Krishnarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikoṇḍa, Bellakoṇḍa and Koṇḍaviḍu formed part of Krishnarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes<sup>3</sup> tells us that Krishnarāya had a special desire of acquiring Udayagiri, because king Narasimha (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Racholl (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).<sup>4</sup> He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikoṇḍa, the modern Vinukonda, and of Bellakoṇḍa, generally called Bellamkonda, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāzā and Kondaviḍu the fortress surrendered on Saturday, the *Harivāsara* of the bright half of the month Āśāḍha in Śaka-Saṁvat 1437, which, for Śaka-Saṁvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Krishnarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.<sup>5</sup> Nunes' account is more detailed.<sup>6</sup> He tells us that, after the capture of Koṇḍaviḍu, Krishnarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Krishnarāya himself had returned to Bisnaga, he summoned

<sup>1</sup> *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnarāya's reign.

<sup>2</sup> *Ep. Carn.* Vol. IV. p. 77 of the text.

<sup>3</sup> *Chronica dos Reis de Bisnaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

<sup>4</sup> *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

<sup>5</sup> *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishnarāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Konḍaviḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpūruṣa* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāni, who is renowned in the world as **Amarēśa**, on the bank of the **Krishnavēṇī**, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Konḍaviḍu, the *Harivāsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.<sup>1</sup> Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Virabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of **Amarēśa** on Krishnarāya. The **Amarēśa** mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

#### TEXT.<sup>2</sup>

- 1 शुभमस्तु ॥ नम[स्तु]ग[शि]रसुंवि-
- 2 चंद्रचामरचारवे । त्रैलोक्य-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१\*] कल्याणायस्तु तद्धाम<sup>3</sup> प्रत्यू-
- 5 हतिमिरापहं । यद्गजोप्य[ग]जोद्ग-
- 6 तं हरिणापि [च] पूज्यते ।[१ २\*] अस्ति क्षीरम-
- 7 [य]द्वैर्धर्म्यमानाश्चहं बुधेः । नवनी-
- 8 तमिवोद्भूत[मप]नीततमो महः ।[१ ३\*] तत्<sup>4</sup>
- 9 वंशि देवको]जानिर्दिदीपे तिस्रभूपतिः ।[१]
- 10 यशस्वो तुर्वेदेषु यदोः क-
- 11 ण [इवा]न्वये ।[१ ४\*] ततो[भृ]शुकमाजा-

<sup>1</sup> See above, Vol. VI. p. 111, note 4.

<sup>2</sup> Read तद्दाम

<sup>3</sup> From inked estampages supplied to me by Dr Hultzsch.

<sup>4</sup> Read तदंशे.

- 12 निरोक्षरक्षितिपालकः । सर-  
 13 सादुदभूतस्मान्नरसावनिपा-  
 14 लकः । [१ ५\*] चेरं चोळं च पांड्यं तमपि  
 15 च मधुरावल्लभं मानभूषं वीर्यो-  
 16 द[ग्रं] तुरुष्कं गजपतिनृपतिं चा-  
 17 पि जित्वा तदन्यान् । आगंगातीरलंका-  
 18 प्रथमचरमभूतत्तांतं नि-  
 19 तांतं ।<sup>१</sup> ख्यातः क्षीणीपतीनां सजमि-  
 20 व शिर[सां] शा[सनं] यो व्यतानीत् ॥ [६\*] त-  
 21 तोभून्नागमांवायां कृष्णराय-  
 22 महीपतिः । कुर्वन् कुवलयामोदं  
 23 क्षीराब्धेरिव चंद्रमाः । [१ ७\*] महत्तामर्थि-  
 24 साध्या<sup>२</sup> श्रियमिह सुचिरं भुंजता-  
 25 मित्यवेत्य प्रायः प्रत्यूहहेतोस्त-  
 26 पनरधगतेरालयां<sup>३</sup> देवतानां । त[त्त]-  
 27 द्विजैत्रवृत्त्यापि<sup>४</sup> च बिरुदपदैरंकि-  
 28 तांस्तत्र त[त्र] स्तंभान्<sup>५</sup> जातप्त्र-  
 29 तिष्ठान् व्यतनुत भुवि यो भूभृ-  
 30 दभ्रं कषाग्रान् ॥ [८\*] अपि शिवनममु-  
 31 द्रं यो बलाच्चोदयाद्रिं तद-  
 32 पि च विनिकीडुं वेत्तकीडुं च  
 33 धाव्या [१\*] गजपतिनृपसूनुं वी[र]-  
 34 भद्रं गृहीत्वा समरभुवि सजीवं  
 35 चाग्रहीत् कीडवीडुं ॥ [९\*] आषाढ-  
 36 दे युवाख्ये सुनिपुरजलधीं<sup>६</sup>-  
 37 किते यः शकाब्दे विख्यातस्यामरेश  
 38 स्वयमिति भुवने सन्निधौ शूल-  
 39 पाणेः । तीरे श्रीकृष्णवेष्ट्या हत-  
 40 तमसि तुलापूरुषाख्यं च दा-  
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

<sup>१</sup> This sign of punctuation is superfluous.

<sup>२</sup> Read साध्याः.

<sup>३</sup> Read पनरधगतेरालयां.

<sup>४</sup> Read वृत्त्यापि ; between त्या and पि an original न् has been affixed

<sup>५</sup> Read स्तंभान्नातं.

<sup>६</sup> Read शूलः.



- 42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०\*]  
 43 [स्तु]त्यौदार्यसुधीभिस्तु विजयन-  
 44 गरे रत्नसिंघानस्थः<sup>1</sup> क्षमापालान्  
 45 कृष्णरायचित्तिपतिरधरीकृत्य  
 46 नीत्या नृगादीन् ॥<sup>2</sup> आ पूर्वाद्रे-  
 47 <sup>3</sup>रधास्तत्तिधरकटकादा [च]  
 48 हेमाचलात्तादा सेतोरथिर्थासाथ्य<sup>4</sup>  
 49 श्रियमिह बह्वलीकृत्य कीर्त्यास्मिंश्चे<sup>5</sup> ॥ ११\*]  
 50 अस्य श्रीकृष्णरायस्य कीर्त्तिधर्मा  
 51 [स]होद्भवौ । आकल्पं तिष्ठतां लो-  
 52 [के]ष्वमरेशप्पसादतः । [१ १२\*]  
 53 श्री श्री श्री [॥\*]

No. 4.— THREE MEMORIAL STONES.

By E. HULTSCH, PH.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Baṅgavādi in the Muḷubāgal tāluka of the Kolār district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.<sup>6</sup> The only Grantha letter which occurs is *da* of *Daḍiya*<sup>7</sup> (l. 2). The language is Tamil. An archaic form is *nālyāvadū* (l. 2) for *nāṅgāvadū*. Instead of *kāṅga* and *Daḍiyargal* we find the vulgar forms *kaṅga* (l. 5) and *Daḍiyaṅgal* (l. 2 f.). *Mayindirāmikkiruma* (l. 3) is a Prakrit corruption of *Mahēndravikrama*. The word *torru* (l. 4) is a variant of *toru*, 'cattle.'<sup>8</sup>

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.<sup>9</sup> It records the death of a hero, who was in the service of Skanda, the *adhiraṅga* of the Bāṇas,<sup>10</sup> and who fell in recovering cattle which had been seized by three persons. These were the Daḍiya,—evidently the chief of Daḍigavādi,<sup>11</sup>—an unnamed Bāṇa chief, and a certain Mahēndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

<sup>1</sup> Read 'सिंहानस्थः'.

<sup>2</sup> Read 'दीन्'.

<sup>3</sup> Read 'रथास्त'.

<sup>4</sup> Read 'रथिर्थासाथ्य'.

<sup>5</sup> Read 'कीर्त्या समिंश्चे'.

<sup>6</sup> Above, Vol. IV. No. 22.A. and No. 52.

<sup>7</sup> See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 163.

<sup>8</sup> In two Kil-Muttugūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

<sup>9</sup> On the title *Bāṇādhirāja* see above, Vol. V. p. 50 and note 14.

<sup>10</sup> See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 3.

There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when **Bānarasa** together with the **Mahārāja Mahāvali-Bānarasa** attacked **Noḷamba**, **Rāchamalla**, **Mayindaḍi** and **Daḍiga**, and that the **Kaṅgavaḍiyān** (i.e. probably the Gaṅga king Rāchamalla) assigned land for setting up this stone<sup>1</sup> in memory of the hero. Here Bānamahārāja, Bānarasa, Mayindaḍi and Daḍiga correspond to Bānādhirāja, Bānarāja, Mahēndravikrama and Daḍi of the subjoined inscription. If Rāchamalla could be identified with one of the three Gaṅga kings named Rāchamalla or Rājamalla,<sup>2</sup> this would fix the time of king Vijaya-Narasimhavikramavarman to whose reign the subjoined inscription belongs.

TEXT.<sup>3</sup>

- 1 K[ô] Viśaiya-Naraśiṅgavikkirama[pa]ruma[ṛk=i\*]-
- 2 yā[n]ḍu irubattu-nāl[g]āvaḍu Daḍiyaṅga-
- 3 [ḷu][m\*] Vānarāśarum Mayindiramikkiramarum ex[i]-
- 4 nda tonṇu Kanda-Vān[ā]diaraśar sēvagar Ś[e]-
- 5 ḷigar eṇind[u] paṭṭār=adu Kaṇṇāḍagarun=gān[ga] [i\*]
- 6 idaṛk=ali[ppu] . . . . . pāda-
- 7 ga . . . . .

## TRANSLATION.

In the twenty-fourth year (of the reign) of king Vijaya-Narasimhavikramavarman, Śeḷigar, the servant of Skanda-Bānādhirāja, fell, having seized (back) the cattle that had been seized by Daḍi, Bānarāja and Mahēndravikrama. Let the Kaṇṇāḍagas (i.e. the Kanarese people) look after<sup>4</sup> this (stone) ! [Those who ] injure it [shall incur the five great] sins.

## II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at Hanumantapuram near Pennagaram in the Dharmapuri tāluka of the Salem district. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is Vaṭṭeluttu. The letters *k*, *ṭ* and *ṇ* resemble those of the Madras Museum plates of Jaṭilavarman,<sup>5</sup> while *y* is more nearly allied to the *y* of the Cochin and Tirunelli plates.<sup>6</sup> In two cases (*ḍa* of *paḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the Tamil form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyāṇḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭān* (l. 4 of A. and l. 4 of B.) and the *ā* of *kā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is Tamil. The *ḷ* of *paḍiṇḷḷāvaḍaṇ* (l. 2 of A. and B.) is doubled, and the *saṃdhi* is not observed in *Kaṇaiūr* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king Vijaya-Īśvaravarman, who, to judge from the prefix *vijaya*, seems to have been one of the Gaṅga-Pallavas, and record the death of two heroes in the service of *Kāṭṭirai*. This title means 'the king of the forest' and is synonymous with *Kāḍavaṇ*, 'the forester,' which according to Mr. V. Kanakasabhai

<sup>1</sup> This seems to be the meaning of the words *kal-nāḍu koṭṭādu*, which occur also on the Doḍḍahundi stone; see above, Vol. VI. p. 43, note 1.

<sup>2</sup> See Dr. Flett's Table, above, Vol. VI. p. 59.      <sup>3</sup> From an inked estampage.

<sup>4</sup> The infinitive *kāṅga* is used in a similar manner in l. 105 of the Kaśākūḍi plates; *South-Ind. Inscr.* Vol. II. p. 351.

<sup>5</sup> *Ind. Ant.* Vol. XXII. p. 57 ff.

<sup>6</sup> Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the **Pallavas**.<sup>1</sup> The correctness of this view is proved by the *Periyapurāṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasimha II. claims to have defeated<sup>2</sup> was probably one of the Pallava chiefs of Nāḷambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūdūr, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.<sup>3</sup>

#### TEXT.<sup>4</sup>

A.— *On the left of the stone.*

- 1 Kô Viśaiya-Īchchuvaraparuma-
- 2 [r]k=iyāṇḍu paḍiṇēllāvada-
- 3 nkaṭ=Kaṇaiyūr<sup>5</sup> mārr-uḍai pa-
- 4 ḍa=ttāṇ=aṇubattāṇ Kāṭṭirai-
- 5 gaḷ śevagaṇ Pūdūr Śāttāṇ [||\*]

B — *On the right of the stone.*

- 1 Kô Viśaiya-Īchchuvaraparuma[rk-i\*]-
- 2 yāṇḍu paḍiṇēllāvadapka[t\*]=
- 3 Kaṭ[ṭirai]gaḷ śeyi[k]kav=araṣar
- 4 mārr-uḍai senṇa tāṇ=aṇubattāṇ
- 5 K[ā]ḍaḍi Kaṇakka[ṇ] [||\*]

#### TRANSLATION OF A.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when Kaṇaiyūr fell into the possession of the enemies,<sup>6</sup> Śāttāṇ of Pūdūr himself, the servant of Kāṭṭirai, was cut down.

#### TRANSLATION OF B.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when Kāṭṭirai was victorious, Kāḍaḍi<sup>7</sup> Kaṇakkaṇ himself, who went among the enemies of the king, was cut down.

### III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1899) is lying near the Gôpālakrishṇa temple at Hebbini in the Muḷubāgal tāḷuka of the Kolār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeḷuttu, and the language Tamiḷ. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārōniri at Śiraiyūr.

<sup>1</sup> *Ind. Ant.* Vol. XXII p. 143.

<sup>2</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>3</sup> See the *Postal Directory of the Madras Circle*, p. 1028.

<sup>4</sup> From two linked stampages.

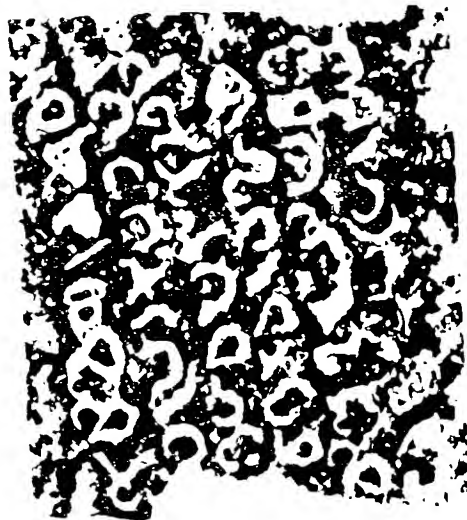
<sup>5</sup> Read =Kaṇaiyūr.

<sup>6</sup> *Mārru* seems to be used in the sense of *mārrar*, 'enemies.'

<sup>7</sup> This portion of the name consists of *kāḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kāḍagan.

*Three memorial stones.*

III.

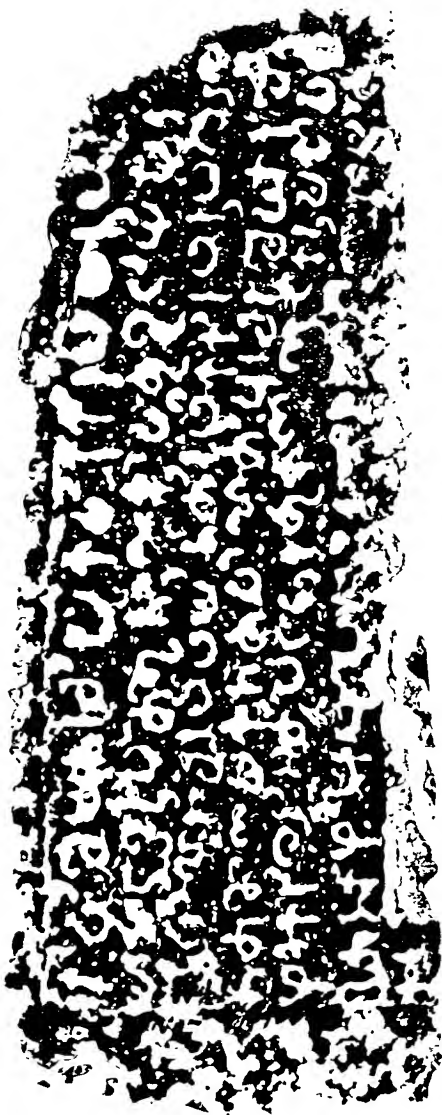


2

4

6

I.



B.

II. A.



2

4

2

4

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SCALE '15.

E HULTZSCH.



TEXT.<sup>1</sup>

- 1 Kô Viśaiya-ī[ch]chuvara-  
 2 parumaṅki paṇṇira-  
 3 ṇḍāvadu Kārōniri  
 4 Vāṇarāśar=prô [iṛ]=  
 5 <sup>2</sup>Chiraiû[r=e]ṇiya Vāṇa-  
 6 rāśar=[ariya] paṭṭâr=Ad[i]y[â][r ||\*]

## TRANSLATION.

In the twelfth (*year of the reign*) of king Vijaya-Īśvaravarman, when Kārōniri Bāṇarāja seized Śīraiṇūr in battle, Aḍiyār fell, cut down by Bāṇarāja.<sup>3</sup>

## No. 5.—A ROCK-INSCRIPTION AT TANDALAM.

By E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at **Tanḍalam**, a village in the Kārvēṭinagar Zamindārī,  $4\frac{1}{2}$  miles west by north of Arkōṇam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṇṇaradēva.<sup>4</sup>

The inscription is dated in the 10th year of Śatti, the king of the Kāḍavas, i.e. Pallavas.<sup>5</sup> It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at **Tanḍalam**. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōliyūr-nāḍu, to which Tanḍalam belonged, was perhaps named after the present Pōlūr, a village 3 miles north-north-west of Arkōṇam Junction.

The Venkateśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasimhadēva-Yādavarāya. The second and third of these four copies (Nos. 62 and 63 of 1898-99) are dated in the 14th year of "Paratramahēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēsarivarman. These two inscriptions record gifts by Śāṃavai *alias* Kāḍavaṇ-Perundēvi, the daughter of Pallava-Perkaḍaiyār,<sup>6</sup> (and) the queen of Śattiviḍaṅgaṇ *alias* Śrī-Kāḍapaṭṭigaḷ."<sup>7</sup> It is not improbable that this Pallava king Śattiviḍaṅgaṇ (i.e. Śakti-Viṭaṅka),<sup>8</sup> who was a contemporary of the early Chōḷa king Parakēsarivarman,<sup>9</sup> is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

<sup>1</sup> From two inked estampages.

<sup>2</sup> Read *Chiraiyūra*.

<sup>3</sup> Literally, 'while Bāṇarāja cut (him) down.'

<sup>4</sup> Above, Vol. IV. No. 9.

<sup>5</sup> See above, p. 23 f.

<sup>6</sup> *Perkaḍai* seems to be a Tamil form of the Kanarese *pergaḍe* and the Telugu *preggaḍa*, 'a minister.'

<sup>7</sup> Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṭṭi* seems to be a mistake of the copyist for *Kāḍupaṭṭi*, which occurs in a Pallava inscription at Conjeeveram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscr.* Vol. III. p. 92 f.). Compare also *Kāḍupaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kāḍuvittēsvara* (*ibid.* p. 143).

<sup>8</sup> Dantisakti-Viṭaṅki *alias* Lōkamahādēvi, a queen of the Chōḷa king Rājārāja I., built a shrine in the Pañchanadēsvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

<sup>9</sup> See above, Vol. V. p. 42 and note 7.

TEXT.<sup>1</sup>

- 1 Svasti śi [||\*] <sup>2</sup>Kāḍavar-daṇ=gōṇ Śatti [pōr]-rōṭṭil=iṭṭa yāṇḍ=ēḍ=iyal=i(i)r-  
aīndil=iḍuvittā=ṇi(ṇi)-  
2 ḍiṇa-si(sir Pa[||\*]lavamārāyaṇ paśi ni(ni)kki Tāṇḍalattu=kkall-ivar  
ni,ūṇr-ēri-kkalingṇa=anḍattu-  
3 [||ōr maḍiṇpavaṇ [|| 1\*] Pōḍi[yu(yū)]r-nāṭṭu=Tāṇḍalatt=ēri-kka-  
4 lūṇḍ=amattāṇṇ=on-Pamul-ppār-mangai-dāṇ  
5 vīṇṇam Pallavamārāyaṇ=ēḷiṇ-pu(pū)-maṅgai-da[ṇ]=  
6 gōṇ purindu [|| 2\*][ō-]

## TRANSLATION.

Had! Prosperity! (Verse 1.) In (*the year*) twice five (*i.e.* ten), which was engraved on palm-leaves <sup>2</sup> (*from*) the year when (*the name of*) Śatti, the king of the Kāḍavas, was entered on a gold leaf,<sup>3</sup>— Pallavamārāyaṇ of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Tāṇḍalam.

(V. 2) The lord of the beautiful goddess of the (*lotus*) flower (*i.e.* Lakshmi), Pallavamārāyaṇ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Tāṇḍalam in Pōhyūr-nāḍu.

## NO. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambāyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarātī living at Porband, which is not very far from Cambay. The Gujarātī was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 1½" in diameter and of about ¼" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultsch. The ends

<sup>1</sup> From an undisturbed stamping.

<sup>2</sup> In this verse *id=āditya* rhymes with *nidiya* and *Tāṇḍa* with *m=anḍa*.

<sup>3</sup> *I.e.* with which all documents issued at this time had to begin.

<sup>4</sup> This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III 185 and note 2.

of the ring are soldered into a roughly square seal, which measures  $2\frac{1}{2}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuḍa's proper right there is a representation of Gaṇapati in the upper corner, and lower down a *chaurī* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *svastika*.<sup>1</sup> Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāshtrakūṭa records of this period, *viz.* the 10th century. The average size of the letters is about  $\frac{3}{8}$ ".—The **language** is Sanskrit throughout. Excepting the introductory *ōṃ svasti*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅgli charter of the same royal grantor, *viz.* the Rāshtrakūṭa prince Gōvinda IV.—As regards **orthography**, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g, j, ṇ, t, d, p, m, l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nāgamāryasya* in l. 60, but not in *Nāgamāryāya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in 'samvāddhyamāna' in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anuvāra*, is twice joined to a following *p*, in *pulakam=paṇyāt* and *phaṇim=patyoh* in l. 4.—As regards **prosody**, it is worthy of note that the metre of verse 7, which occurs also in the Sāṅgli grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛtta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an '*upajit*'. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāshtrakūṭa prince Gōvinda IV. or, as he is described in lines 40-42, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous **Suvarṇavarshadēva-Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous **Nityavarsha**, *i.e.* his father Indra III. Govindarāja had, when this charter was issued, gone from his capital **Mānyakhēṭa** to **Kapitthaka** near the bank of the **Godāvāri**, for the festival of *paṭṭabandha*<sup>2</sup> (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmanas six hundred *agrahāras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of **Kēvaṇja**, lying near the holy place **Kāvika** and

<sup>1</sup> The figures on this seal are identical with those on that of the Dēoli plates, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

<sup>2</sup> The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sāṅgli plates he is expressly said to have been 'permanently settled at his capital Mānyakhēṭa' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'



situated in the **Khēṭaka** district of the **Lāṭa** country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a **Brāhmap** of the name of **Nāgamārya**, son of **Mahādēvayya**, a member of the **Māṭhara gōtra** and a student of the **Vāji-Kaṇva śikhā** (ll. 51-52). He is described as staying at **Mānyakhēṭa** and subsisting on the feet of **Vallabhanareṇḍradēva**, i.e. **Gōvinda IV.** himself, but is said to have originally resided at **Kavikā**.

The grant is dated, both in words and figures, in **Śaka-Saṃvat 852** expired, in the current cyclic year of **Khara**, on **Monday**, the tenth *tithi* of the bright half of **Jyaisṭha**, when the moon was near the constellation **Hasta** (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—“This date, for Śaka-Saṃvat 852 expired, regularly corresponds to **Monday**, the 10th May A.D. 930, when the tenth *tithi* of the bright half ended 12 h. 3 m., and the *Aśvina* was **Hasta**, by the equal space system and according to **Garga** for 22 h. 59 m., and by the **Brāhmap**-*Siddhānta* for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-solar systems the day fell in the year **Khara**, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been **Vaiṣṭha**].”

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ōm svastī*, the inscription opens with a verse (well known to us from other **Rāṣṭrakūṭa** records), invoking the protection of **Vishṇu** and **Śiva**. The next verse is in honour of the *Sōmarāda*, and the two verses following it (3-4) contain invocations to **Vishṇu** and **Śeṣha**. In verse 5 we are told that from the **Moon** was descended the race of the **Yadus**, to the glorification of which the next verse is devoted. After thus bestowing praise on the **Yadus**, **Dantidurgarāja** is mentioned in verse 7 as having arisen in the spotless race of the **Yadus**, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle **Kṛishṇarāja** (I.), who is represented to have destroyed the **Chalukya** race, as the sun dispels darkness (v. 8). After **Kṛishṇarāja** I. his eldest son **Gōvindarāja** (II.) came to the throne, and after **Gōvindarāja** II. his younger brother, who bore the appellation **Nirupama** (vv. 9-10). Dr. Fleet, who strongly holds that **Gōvindarāja** II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the **Sāṅglī** charter, though it places **Gōvindarāja** II. between **Kṛishṇa** I. and (Dhruva-) **Nirupama**, “does not make any assertion that he reigned.”<sup>1</sup> This statement can only be understood to mean that verse 6 of the **Sāṅglī** grant, which is identical with verse 9 of our grant, does not explicitly speak of **Gōvindarāja** II. as having become a king, but that his name occurs between those of **Kṛishṇarāja** I. and (Dhruva-) **Nirupama**. If this is what Dr. Fleet means, then we shall have to suppose that **Jagattuṅga** (-**Gōvinda** III.) and **Amōghavarsha** (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-) **Nirupama** and **Akālavarsha** (-**Kṛishṇa** II.). Hence, if **Jagattuṅga** (-**Gōvinda** III.) and **Amōghavarsha** I. are to be supposed to have reigned, **Gōvindarāja** II. too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-) **Nirupama** was succeeded by his son **Jagattuṅga** (-**Gōvinda** III.), on whom nothing but conventional praise is bestowed (v. 11). After **Jagattuṅga** (-**Gōvinda** III.), **Amōghavarsha** (I.) became king, who, in the first half of verse 12, is said to have gratified the god **Yama** at **Viṅgavallī** with unprecedented morsels of cakes, which were the **Chālukyās**. This means that he inflicted a crushing defeat on the Eastern **Chālukyās** at **Viṅgavallī**, which, I think, probably signifies the **Vēṅgimaṇḍala**, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

<sup>1</sup> See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. B. Br. R. A. S.* Vol. XX. p. 133 f.

which received the name of **Jagattuṅga-sindhu** after **Jagattuṅga** (-Gōvinda III.), father of **Amōghavarsha I.**

After **Amōghavarsha I.** the throne was occupied by his son **Akālavarsha** (-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of **Khēṭaka**, which, in my opinion, is here meant to denote **Mānyakhēṭa** itself, the capital of the Rāshtrakūṭa princes. Two Eastern Chālukya records<sup>1</sup> mention that **Gupaka-Vijayāditya III.** (A.D. 844-888) "frightened the fire-brand **Kṛishṇa** and completely burnt his city,"<sup>2</sup> and that "king **Vallabha** did honour to the arms of **Vijayāditya (III.)**." It, therefore, appears that the Eastern Chālukya prince **Gupaka-Vijayāditya III.** defeated the Rāshtrakūṭa king **Kṛishṇa II.** and was in possession of his capital **Mānyakhēṭa**, and it is to the act of repulsing this Chālukya prince from **Mānyakhēṭa** that verse 13 of our grant refers.<sup>3</sup> Verse 14 states that **Akālavarsha** (-Kṛishṇa II.) married the daughter of **Kōkkala**, who belonged to the family of **Sahasrārjuna**, i.e. the **Chēdi** dynasty. Now, the **Bilhari** inscription speaks of **Kōkkala** as having erected two columns of fame, viz. **Kṛishṇarāja** in the south and **Bhōjadēva** in the north.<sup>4</sup> Similarly, the **Benares plates** of the **Chēdi** prince **Karna-dēva** state that **Kōkkala's** hand, which granted freedom from fear, was on (the head of) **Bhoja Vallabharāja**, **Śrī-Harsha** and **Śaṅkaragana**.<sup>5</sup> There can hardly be a doubt that the **Kṛishṇarāja** of the **Bilhari** inscription is identical with the **Vallabharāja** of the **Benares plates**, and that both are identical with the Rāshtrakūṭa prince **Akālavarsha** (-Kṛishṇa II.). And the support, which **Kōkkala** lent to **Akālavarsha** (-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital **Mānyakhēṭa** occupied, by the Eastern Chālukya king **Gupaka-Vijayāditya III.** The last *pāda* of verse 14 tells us that from the union of **Akālavarsha** (-Kṛishṇa II.) and the daughter of **Kōkkala** sprang **Jagattuṅga**, who, in verses 15 and 16, is said to have married **Lakshmi**, daughter of **Ranavigraha**, son of **Kōkkala**.<sup>6</sup> Verse 16 speaks of a prince named **Arjuna** as having helped **Jagattuṅga** with his army and thus enabled him to acquire fame. It does not seem difficult to identify this **Arjuna**. In verse 20, **Arjuna** is mentioned as a son of **Kōkkala**. **Arjuna** was thus a brother of **Ranavigraha**, and consequently an uncle-in-law of **Jagattuṅga**. And, in all likelihood, it is this **Arjuna** who seems to have rendered him assistance.

Verses 17-18 relate that from this **Jagattuṅga** and **Lakshmi** king **Indra (III.)** was born. Verse 19 describes a great victory achieved by this **Indra**. The first line of this stanza may be thus translated:—"The courtyard (of the temple of the god) **Kālapriya** (became) uneven by

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 102.

<sup>2</sup> [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

<sup>3</sup> Verse 13 is also susceptible of another interpretation. **Khēṭaka** may be taken to denote the modern **Kaira**, and the term *maṇḍala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to **Kṛishṇa II.**'s having supplanted the subordinate branch of the Rāshtrakūṭa dynasty, reigning at **Khēṭaka**. But the word *parityakta* implies that **Khēṭaka**, before it was occupied by the enemies, was under the sway of **Kṛishṇa II.**, and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāshtrakūṭas of the subordinate branch did not occupy **Khēṭaka** and the surrounding district at any time during **Kṛishṇa II.**'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Rāshtrakūṭas does not seem to be appropriate. They are referred to as *śūlūkika-Rāshtrakūṭas* when their rebellion against **Amōghavarsha I.** is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 195). Again, they are spoken of as *bādhavas* when their disaffection towards the **Gujarāt Rāshtrakūṭa** prince **Dhruva II.** is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that **Mānyakhēṭa** was once occupied during **Kṛishṇa II.**'s life-time by the Eastern Chālukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Rāshtrakūṭa dynasty.

<sup>4</sup> See above, Vol. I. p. 256, verse 17.

<sup>5</sup> *Ibid.* Vol. II. p. 306, verse 7.

<sup>6</sup> The true spelling of the name appears to be **Kōkkala**, as attested by the records of the **Chēdi** dynasty. It is spelt **Kōkkala** in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants." The god Kālapriya is the same as **Mahākāla**,<sup>1</sup> whose temple at **Ujjain** is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet **Bhavabhūti** were represented. It thus appears that, in his expedition of conquest in Northern India, **Indra III.** halted at **Ujjain** to pay his homage to the god. The remaining three lines may be thus rendered :— "His steeds crossed the unfathomable **Yamunā** which rivals the sea. He completely devastated that hostile city of **Mahōdaya**, which is even to-day greatly renowned among men by the name of **Kuśasthala**." **Indra III.** therefore appears to have marched from **Ujjain** northward, crossed the **Jumna** and reduced the city of **Mahōdaya**. The lexicon of **Hemachandra** tells us that **Mahōdaya** and **Kuśasthala** are both names of **Kanyakubja**,<sup>2</sup> i.e. **Kanauj**, so that verse 19 represents **Indra III.** to have attacked the city of **Kanauj**. But the complete devastation of **Mahōdaya**, which **Indra III.** is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahōdaya* and *kuśasthala*, which in their conventional sense mean **Kanauj**, and in their etymological one, 'full of high prosperity' and 'a spot of *kuśa* grass' respectively: **Mahōdaya**, i.e. **Kanauj**, ceased to be *mahōdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kuśa* grass. Hence, the complete annihilation of the city of **Mahōdaya** or **Kanauj** alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, **Kanauj** continued to be the capital of several princes, ruling over Northern India.<sup>3</sup> What **Indra III.** actually did beyond attacking **Mahōdaya** or **Kanauj**, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of **Kanauj** **Indra III.** vanquished. The **Rāshtrakūṭa** records give the dates 915 and 917 A.D. for **Indra III.**; and the succession and dates of the princes, reigning at **Mahōdaya** or **Kanauj** about this period, as determined from the **Gwalior**, **Pehwa** and **Siyāḍōṇī** inscriptions, are as follows :

1. **Bhōja**, A.D. 862, 876 and 882.
2. **Mahēndrapāla**, A.D. 903 and 907.
3. **Kshitipāla** or **Mahipāla**, A.D. 917.
4. **Dēvapāla**, A.D. 948.<sup>4</sup>

Now, as for **Indra (III.)** we have the dates A.D. 915 and 917<sup>5</sup> and for **Kshitipāla** or **Mahipāla** the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this **Kshitipāla** whom **Indra III.** conquered. Let us now find out what **Indra III.** did beyond obtaining a victory over **Kshitipāla**. A **Khajurāho**

<sup>1</sup> Jagaddhara, in his commentary on the *Mālatīmādhava*, says that Kālapriyanātha is *tad-dēśa-dēva-bhēda*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. **Īśvarachandra Vidyāsāgara**, in his edition of the *Uttarāmcharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in **Padmapura** in **Vidarbha**, i.e. the native town of the poet **Bhavabhūti**. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to **Īśvarachandra**, it seems that the expression *tad-dēśa* must be understood to mean the country to which **Bhavabhūti** belonged. In the *St. Petersburg Dictionary*, however, Kālapriyanātha is identified with the **Mahākāla** of **Ujjayini**. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

<sup>2</sup> **Hemachandra's** *Abhidhāna-kintāmani*, v. 273 f.

<sup>3</sup> The king of **Mahōdaya** or **Kanauj**, whom **Indra III.** defeated, has been shown further on to be **Kshitipāla** or **Mahipāla**. And we have actual records to show that, after this **Kshitipāla**, there reigned at **Kanauj** his successors called **Devapālādēva**, **Vijayapālādēva**, **Rajyapālādēva** and **Trilōchanapālādēva**, respectively (see above, Vol. III. p. 255; *Ind. Ant.* Vol. XVIII. p. 33 ff.). They were followed by the **Gaharwaras** or **Rāṭhōrs** of **Kanauj** (**C. Mabel Duff's** *Chronology of India*, p. 285).

<sup>4</sup> See above, Vol. I. p. 171 f.; **C. Mabel Duff's** *Chronology of India*, p. 296.

<sup>5</sup> **Dr. Fleet's** *Dyn. Kan. Distr.* p. 415 f.

inscription<sup>1</sup> claims that a king named Kshitipāla was placed on his throne by the Chandēlla prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshitipāla, whom he re-instated on his throne, can be no other than Kshitipāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyanapāla<sup>2</sup> asserts that Dharmapāla, the second prince of the Pāla dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing India and other gods, and bestowed it upon Chakrāyudha (Vishnu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālimpur charter<sup>3</sup> of Dharmapāla himself, in the verse—

भोजैर्मत्स्यैः समद्वैः कुर्यदुयवनावन्तिगम्भारकीरै-  
 भूपैर्व्यालीलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।  
 हृथ्यत्पञ्चालवृद्धोदृतकनकमयस्त्राभिषेकोदकुम्भी  
 दत्तः श्रीकन्यकुञ्जसललितचलितमूलतालक्ष्म येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.<sup>4</sup> Since we have *dattah* in the nominative case,—that which is given, or in this particular case *abūshah-ōla-kumbhah*, which is in the nominative case, must go with *dattah*. Further, the person to whom something is given must be in the dative case: but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakubja(b)jah* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjah* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *cæsura*. With this emendation, the verse yields the following sense:—“With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchāla, and acquiesced in by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avāri, Gandhāra and Kīra kings, bent down while bowing with their heads trembling.” What the verse means is, that Dharmapāla earned for himself the sovereignty of Pañchāla, and was consequently entitled to the coronation as king of Pañchāla, which was approved of by the neighbouring rulers, such as Bhōja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchāla country here referred to denotes the upper half of the Dōāb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājasēkhara who flourished about this period.<sup>5</sup> Hence the fact mentioned in the Khālimpur charter is the same as that reported in the Bhāgalpur grant. And

<sup>1</sup> See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadēva first vanquished Kshitipāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshitipāla on his throne, who was ousted, not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipāla himself. This interpretation, again, agrees with what the Khālimpur and Bhāgalpur charters have to say, as will be shown further on.

<sup>2</sup> *Ind. Ant.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

<sup>3</sup> See above, Vol. IV. p. 243 ff.

<sup>4</sup> See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

<sup>5</sup> See the *Bālarāmāyaṇa*, X. 86.

piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahodaya or Kanauj, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahodaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūṭa prince Indra III. reduced Mahodaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipāla or Mahipāla, and that (iii) Kshitipāla or Mahipāla regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahodaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja,<sup>1</sup> therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipāla or Mahipāla. But the honour of placing Kshitipāla on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapāla placed Kshitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahodaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahodaya was Kshitipāla or Mahipāla. Kshitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausārī charters<sup>2</sup> of the Rāshtrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Viṣṇu, and Viṣṇu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausārī grants most probably refers to the defeat of Kshitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausārī and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipāla also bore the epithet Chakrāyudha or Upēndra.<sup>3</sup>

<sup>1</sup> In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batavyal has expressed the opinion that Indra, brother of the Rāshtrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Lakṣmīvara-nandala*, which he is mentioned in the Kāvi grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

<sup>2</sup> *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

<sup>3</sup> In his note on verse 3 of the Bhāgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanauj. In his paper on the Khālimpur plate of Dharmapālādēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jaina *Harivamśa-Purāṇa*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapāla**, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.<sup>1</sup> But we have seen that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., for whom the Rāshtrakūṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, *i.e.* at least half a century later than he has hitherto been placed. Next, the Mungir plates of Dēvapāladēva tell us that Dharmapāla married **Raṇṇādēvi**, daughter of the Rāshtrakūṭa prince **Śrī-Paravala**. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into **Śrī-Vallabha**.<sup>2</sup> If this correction is accepted, the Rāshtrakūṭa king, who was the father-in-law of Dharmapāla, was either Kṛishṇa II. or Indra III. himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Kṛishṇa II. was the father-in-law of Dharmapāla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married **Vijāmbā** of the **Haihaya**, *i.e.* Chēdi, dynasty. She is therein said to be the daughter of **Ammaṇadēva**, who himself was the son of **Arjuna** and grandson of **Kōkkalla**. From Indra III. and Vijāmbā sprang the prince **Gōvinda (IV.)**, "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gōvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gōvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gōvinda IV. was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khārēpāṭa grant and in the Dēōli and Karhād charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."<sup>3</sup> The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."<sup>4</sup> The Dēōli and Karhād charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, *viz.* that Gōvinda IV. incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gōvinda IV. had thus come to ruin, the feudatory chieftains besought his uncle **Amōghavarsha** to ascend the throne and thereby maintain the **Raṭṭa**, *i.e.* Rāshtrakūṭa, sovereignty, and that accordingly he acceded to their request.<sup>5</sup> Mr. K. B. Pathak has drawn my attention to a passage in the *Vikramārjunavijaya* by the Kanarese poet **Pampa**, which has an important bearing

proved that the Indra, who is associated with Chakrāyudha in the Bhāgalpur charter, was a Rāshtrakūṭa prince, holding sway in the Dekkan, and cannot, therefore, be identified with Indrāyudha, who was ruling in the north, and that this Rāshtrakūṭa king Indra can neither be the elder brother of, nor belong to the same family with, Chakrāyudha, who was king of Kanauj.

<sup>1</sup> See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of Dharmapāla in A.D. 831. Now that we know that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., the mention of the week-day and the regnal year in his Mahābōdhi inscription can be utilised to determine much more approximately the date of Dharmapāla's accession, as was first suggested by Cunningham.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 99.

<sup>3</sup> Above, Vol. III. p. 298, text line 10.

<sup>4</sup> Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

<sup>5</sup> Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows :—  
 “**Arikēsari** conquered the great feudatories sent by the emperor named **Gojjiga** and, destroying the emperor who offered opposition, gave universal sovereignty to **Baddegadēva**, who came placing confidence in him (**Arikēsari**).”<sup>1</sup> Of the personages mentioned in this passage, **Arikēsarin** (II.) was the patron of **Pampa** and was a **Chalukya** chieftain, ruling over the **Jōla** country, which in the main coincides with the **Dharwar** district; **Gojjiga** was the **Rāshtrakūṭa** sovereign **Gōvinda IV.**, and **Baddegadēva** his uncle **Vaddiga** *alias* **Amōghavarsha**. Now, piecing these facts together, the conclusions that we arrive at, are (i) that **Gōvinda IV.** was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including **Arikēsarin II.**,<sup>2</sup> rose in rebellion against **Gōvinda IV.**, met him and his tributary allies in battle and killed him; and (iv.) that **Arikēsarin II.** together with the victorious feudatories requested his uncle **Amōghavarsha** to occupy the **Rāshtrakūṭa** throne, which had fallen vacant by the death of **Gōvinda IV.**

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that **Gōvinda IV.** did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, **Gōvinda IV.** was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was **Amōghavarsha** (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that **Govinda IV.**, in his **Sāngli** charter, describes himself as meditating on the feet of, not his elder brother **Amōghavarsha**, but his father (**Indra**-)**Nityavarsha**.<sup>3</sup> But this conclusion is directly contradicted by the **Rāshtrakūṭa** and other records. The **Bhādāna** and **Khārāpāṭaṇ** charters, which scrupulously give the list of those **Rāshtrakūṭa** princes only who reigned, mention therein the name of **Amōghavarsha**.<sup>4</sup> The **Dōli** and **Karhād** grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of **Amōghavarsha** as not having reigned, but on the contrary, furnish positive indications that he did reign.<sup>5</sup> Nay, we may proceed a step further. The last mentioned charters assert that **Amōghavarsha II.** went to heaven soon after his father's death, as if out of affection for the latter.<sup>6</sup> This indicates that **Amōghavarsha II.** reigned only for a very short period. This inference receives a strong confirmation from the **Bhādāna** grant, which distinctly tells us that **Amōghavarsha** reigned for a year only. Now, placing together the fact that the duration of **Amōghavarsha's** reign was very brief, and the implication derivable from the first line of verse 22 that **Govinda IV.** was popularly supposed to have treated his elder brother, *i.e.* **Amōghavarsha**, cruelly, one is naturally inclined to hold that **Gōvinda IV.** was chiefly instrumental in shortening the period of **Amōghavarsha's** reign, or that, in other words, **Gōvinda IV.**, if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, **Gōvinda IV.** can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother **Amōghavarsha**, although the latter was his predecessor. But to conclude from this circumstance that **Amōghavarsha** did not reign, is entirely to set aside the

<sup>1</sup> **Pampa's** *Vikramārjunavijaya*, edited by Mr. Rice, **Āśvata IX.** p. 196, ll. 5-9.

<sup>2</sup> **Pampa** would have us believe that **Arikēsarin II.** played a prominent part in defeating the allies of **Gōvinda IV.** and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether **Arikēsarin II.** actually led the rebellion against **Gōvinda IV.** as his protégé tells us.

<sup>3</sup> *Dyn. Kan. Distr.* p. 416 and note 5; above, Vol. VI, p. 176 f.

<sup>4</sup> Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 3.

<sup>5</sup> Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 13.

<sup>6</sup> See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gôvinda IV. was known as *Sâhasâṅka* in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation *Prabhûtavarsha*, he was styled *Suvarṇavarsha*, because he rained down showers of gold and made the whole world golden. This means that Gôvinda IV. had previously the usual epithet *Prabhûtavarsha*, but that, on account of his profuse munificence, he earned for himself the additional *biruda* of *Suvarṇavarsha*. And deservedly was he styled *Suvarṇavarsha*. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gôvinda IV. weighed himself against gold, bestowed upon the Brâhmanas no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Râshtrakûṭa dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the *Gaṅgâ* and *Yamunâ* are represented as doing service at Gôvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshtrakûṭa prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) *Gaṅgâ* and *Yamunâ*, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."<sup>1</sup> This clearly means that Gôvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the *Gaṅgâ* and *Yamunâ* among other *insignia* of paramount sovereignty.<sup>2</sup> When, therefore, the *Gaṅgâ* and *Yamunâ* are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, viz. either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Gôvinda IV. was known. The topic of the appellations of the Râshtrakûṭa princes has already been handled in

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 159, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshtrakûṭas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III.'s assumption of the signs of the *Gaṅgâ* and the *Yamunâ* is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gôvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III. and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV. perhaps inherited these signs from his father.

<sup>2</sup> *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.



detail by a much abler antiquarian than myself.<sup>1</sup> I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gōvinda IV. is **Nitya-Kandarpa**, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation **Raṭṭa-Kandarpadēva**,<sup>2</sup> from which it may be inferred that the Rāshtrakūṭa kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is **Chāṇakya-Chaturmukha** or '(the god) Brahman (in regard to the art) of Chāṇakya,' i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahman, so civil polity originated from Gōvinda IV. His third appellation is **Vikrānta-Nārāyaṇa**. This reminds us of the epithets **Vira-Nārāyaṇa** and **Kirti-Nārāyaṇa**, borne respectively by Amōghavarsha I. and Indra III.,<sup>3</sup> and points to the conclusion that some of the Rāshtrakūṭa *birudas* ended in *Nārāyaṇa*. The last appellation of Gōvinda IV. referred to in the preamble is **Nṛpati-Trinētra**, which corresponds to **Mahārāja-Śarva**,<sup>4</sup> mentioned by the Gujarāt Rāshtrakūṭa records with reference to Amōghavarsha I. The titles of Gōvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, **Kēvaṇja**, the village granted, is the **Āinōj** or **Kīmaj** of the present day, **Kāvīkā** the well-known **Kāvī**, and **Sihukagrāma** the modern **Sigām** or **Śigām**. The names of these villages occur in the "Inscriptions from Kāvī"<sup>5</sup> by Dr. Bühler, under the slightly altered forms of **Kēmajju**, **Kāpikā** and **Sihugrama**. It deserves to be noticed that **Kāvīkā** is in our inscription called a *maḥāsthāna*, i.e. a holy place. This indicates that **Kāvīkā** or **Kāvī** was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brāhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that **Kēvaṇja**, the village granted, is said in our plates to be situated in the **Khēṭaka** district of the **Lāṭa dēśa**. This implies that the province of **Lāṭa** included the city of **Khēṭaka** or **Kaira**, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indraji<sup>6</sup> that **Lāṭa** corresponds to the country between the Mahī and the Koṅkan or the Tapti is, therefore, not tenable, and that held by Dr. Hultzsch<sup>7</sup> that it extended as far north as the **Shēri** (**Shēḍhi**) is correct.

### TEXT.<sup>8</sup>

#### First Plate.

- 1 श्री<sup>9</sup> स्वस्ति ॥ स<sup>10</sup> वीव्यादेधसा धाम यन्नाभिकमलङ्कृतम् । ह१च  
यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१\*] जयन्ति ब्रह्मणः<sup>11</sup> सन्नि-  
2 षत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सामगीतयः ॥ [२\*]  
सान्द्रैः<sup>12</sup> श्रीस्तनभारभूरिमकरीकाश्मीरसम्मिश्रितैः

<sup>1</sup> Above, Vol. VI. pp. 160-198.

<sup>2</sup> *J. Bo. Br. R. A. S.* Vol. XVIII. pp. 259 and 263.

<sup>3</sup> *Ibid.* pp. 258 f. and 262 f.

<sup>4</sup> In *J. Bo. Br. R. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva'; but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among Mahārājas or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

<sup>5</sup> *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 145; *History of Gujarāt*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

<sup>7</sup> *Ind. Ant.* Vol. XIV. p. 198.

<sup>8</sup> From the original plates.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> Metre: *Ślōka* (Anushtubh); and of the next verse. This verse, which occurs in almost all the Rāshtrakūṭa records, is, however, not to be found in the Sāngli plates.

<sup>11</sup> Read ब्रह्मणः

<sup>12</sup> Metre: *Sārdūlavikṛīḍita*; and of the next verse. Both these verses do not occur in the Sāngli plates.

- 3 प्रोन्मज्जजराजगैरिकरजःपुञ्जद्रवैः यिञ्जराः<sup>1</sup> । क्षीराब्धेः<sup>2</sup> क्षुभितस्य मन्दर-  
गिरिव्यावर्त्तनादुन्नताः कल्लोला जन-  
4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३\*] शम्भोर्यानि शिरःस्थि-  
तस्य फणिनाम्पत्युः फणानां दश द्योतन्ते परितः  
5 शतानि समणिज्योतींषि जूटाटवीम् । एनस्तान्युपरिस्रवत्सुरसरित्सिक्तेन्दु-  
कन्दोलसज्ज्योत्स्नाकल्पलतालवालव-  
6 लयश्रीभाञ्जि भञ्जन्तु वः ॥ [४\*] <sup>3</sup>ताराचक्राजघण्डावृतगगनसरःपद्मि-  
नीराजहंसाक्षैलाक्यैकाधिपत्यस्थितमदनमहारा-<sup>4</sup>  
7 जशुभ्रातपत्रात् । लावण्यक्षीरसिन्धोर्द्युतिरजतगिरेर्द्विष्वधूदन्तपंचादंशः सोमा-  
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः<sup>5</sup> ॥ [५\*]  
8 <sup>6</sup>तस्माच्छ्रियः कुलगृहं भवनं महिम्नः क्रीडास्यदं स्थितिमहर्षिगभीरता-  
नाम् । आपन्नसत्त्वपरिपालनलव्यकीर्त्तिर्विशो<sup>7</sup> वभूव<sup>8</sup> भु-  
9 वि सिन्धुनिभो यदूनाम् ॥ [६\*] <sup>9</sup>परिणतपरमण्डलः कलावान्प्रवितत-  
वहलयशोशुपूरिताशः<sup>10</sup> । शशधर इव दन्तिदुर्गराजो यदु-  
10 कुलविमलवियत्ययोदियाय ॥ [७\*] <sup>11</sup>तस्याद्यं नृपतेः पितृव्य उदयो  
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य  
11 रविवच्छीकृष्णराजस्ततः । ध्वस्तोद्विक्तचलुक्यवंशतिमिरः पृथ्वीभृतां मस्तके  
न्यस्ताङ्गिः<sup>12</sup> सकलं जगद्विततैस्ते-  
12 जोभिराक्रान्तवान् ॥ [८\*] <sup>13</sup>तस्मान्नोविन्दराजोभूदिन्दुविष्वशिलावले<sup>14</sup> ।  
यस्यारिप्लोषधूमोद्गः प्रशस्तिरिव लक्ष्यते ॥ [९\*]  
13 <sup>15</sup>तस्याभवद्भुवनपालनवीरषुद्धिरुद्धूत[श]त्रुकुलसन्ततिरिद्धतेजाः<sup>16</sup> । राजानुजो  
निरुपमापरनामधेयो यन्मुद्रयाभ्युधिरपि<sup>17</sup> प्रथितः  
14 समुद्रः ॥ [१०\*] तदनु<sup>18</sup> जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।  
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिन्टपाः ॥ [११\*]  
15 <sup>19</sup>तस्माच्चाभोधवर्षाभवदतुलवल्लो<sup>20</sup> येन कोपादपूर्वेषालुक्याभ्युषखाद्यैर्जनितर-  
तियमः प्रीणितो विङ्गवल्याम्<sup>21</sup> । वैरिचा-

Read पिञ्जराः.

<sup>2</sup> Read क्षीराब्धेः.<sup>3</sup> Metre: Sragdharā; read °चक्राल°.<sup>4</sup> Read °क्षैलाक्यै°.<sup>5</sup> Read °दुप्रेतः°.<sup>6</sup> Metre: Vasantatilakā.<sup>7</sup> Read °लव्य°.<sup>8</sup> Read वभूव.<sup>10</sup> Read °वहलय°.<sup>9</sup> For the metre see the introductory remarks.<sup>11</sup> Metre: Śārdūlavikridita.<sup>12</sup> Read न्यस्ताङ्गिः. The middle vertical stroke of the letter *g* *ha* is inadvertently omitted.<sup>13</sup> Metre: Ślōka (Anushtubh).<sup>14</sup> Read °विष्वशिलावले°.<sup>15</sup> Metre: Vasantatilakā.<sup>16</sup> Read °शुद्धि°.<sup>17</sup> Read °यान्मुधिर°.<sup>18</sup> Metre: Āryā.<sup>19</sup> Metre: Sragdharā.<sup>20</sup> Read °वल्लो°.<sup>21</sup> Read °वहल्याम्°.

- 16 'खोदरान्तर्वहिरुपरितल' यन्न 'लधावकाशं तोयव्याजाद्विशुद्धं यश्च इव  
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२\*] 'तस्मादकालवर्षो नृपति-  
17 रभूद्यत्पराक्रमवस्तेः । सद्यः समण्डलायं खेटकमहितैः परित्यक्तम् ॥ [१३\*]  
'सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-  
18 वन्महादेवी जगत्तुङ्गस्तोजनि ॥ [१४\*] 'गम्भीराद्रन्ननिधेर्भूभृत्यतिपक्ष-  
रक्षणक्षमतः । कीकलसुतरणविग्रहजलधेर्लक्ष्मीः स-  
19 मुत्पन्ना ॥ [१५\*] सा<sup>१</sup> जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-  
सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६\*] तत्र<sup>२</sup> जगत्तुङ्गोदय-  
20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी  
राजमार्त्तण्डः ॥ [१७\*] स्थितिचलितसकलभूभृत्यक्षच्छेदाभिमुक्त-  
21 भुजवच्चः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८\*]  
'यन्माद्यद्विपदन्तघातविषम'<sup>१०</sup> कालप्रियप्राङ्गणं तीर्णं

*Second Plate; First Side.*

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिसर्जिनी । येनेदं हि महोदयारिनगरं  
निर्मलमुन्मूलितं नाम्नाद्यापि जनैः कुशस्थ-  
23 लमिति ख्यातिं परां नीयते ॥ [१९\*] यस्तस्मिन्दशकण्डदर्पदलने श्री-  
हैहयानां कुले कीकलः प्रतिपादितोस्य च गुणज्ये-  
24 ष्ठोर्जुनोभूस्तुतः । तत्पुत्रोन्मूलदेव<sup>११</sup> इत्यतिवलस्तस्माद्विजास्वाभवत्पद्मेवास्त्रनिधे-  
रुमेव<sup>१२</sup> हिमवन्नाम्नः क्षमाभूत्-  
25 भोः ॥ [२०\*] <sup>१३</sup> श्रीन्द्रनरेन्द्रात्तस्यां सूरुरभूद्रूपतिर्विजाम्बायाम्<sup>१४</sup> । गोवि-  
न्द्रराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१\*] सामर्थ्ये<sup>१५</sup> सति  
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता<sup>१६</sup> वन्मुखीगमनादिभिः कुचरितैराव-  
र्जितं नायशः । शौचाशौचपरास्तुखं न च भि-  
27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च भुवने यः साहसाङ्गोभवत् ॥  
[२२\*] <sup>१७</sup> वर्षन्मुखवर्णवर्षः प्रभूतवर्षोपि कनकधा-  
28 राभिः । जगदखिलमेककाञ्चमयमकरोदिति<sup>१८</sup> जनैरुक्तः ॥ [२३\*] कः<sup>१९</sup>  
केनार्थी की दरिद्रः पृथिव्यामित्यं घृष्टे द्वारि लिप्सो-

<sup>१</sup> Read 'वर्ष'.

<sup>२</sup> Metre: Āryā.

<sup>३</sup> Metre: Ślōka (Anushtubh).

<sup>४</sup> Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Sāngli plates.

<sup>५</sup> Read यन्माद्यद्विप.

<sup>६</sup> Metre: Āryā.

<sup>७</sup> Read वन्मुख.

<sup>८</sup> Metre: Śālinī. This verse does not occur in the Sāngli plates.

<sup>९</sup> Read 'तले'.

<sup>१०</sup> Metre: Ślōka (Anushtubh).

<sup>११</sup> Metre: Āryā; and of the next verse.

<sup>१२</sup> Read 'तिवल'.

<sup>१३</sup> Read 'जाम्बा'.

<sup>१४</sup> Metre: Āryā.

<sup>१५</sup> Read 'काञ्चनमय'.

<sup>१६</sup> Read लक्ष्मा.

<sup>१७</sup> Metre: Āryā.

<sup>१८</sup> Read 'जाम्बा' and 'वाम्बुनिधे'.

<sup>१९</sup> Metre: Śārdūlavikrīḍita.

<sup>२०</sup> Read 'काञ्चनमय'.

[illegible]

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- 29 रभावात् । हेलामिद्वैर्दीपनाथैः प्रणीतोप्युच्चैः कोशः प्रीतये यस्य नाभूत्  
॥ [२४\*] 'यदधिदिग्विजयावसरे सति प्रसभसं-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति <sup>२</sup>पालिमहाध्वजोच्छृतकरान्यकुनाथ-  
विवर्जिता ॥ [२५\*] स[ह]ति<sup>३</sup> न हि मण्डलाधि-
- 31 पं परमेष्ठोभ्युदयो समुदतम् । इति जातभियाविवाग्रतो रविचन्द्रावपि  
यस्य धावतः ॥ [२६\*] <sup>४</sup>अवनतपर-
- 32 मण्डलेश्वरं सहविजयश्रमभिवेश्म शोभितम् । समहिमकरतोरणं चिरं  
निजतेजस्तति यस्य राजते ॥ [२७\*] सहते<sup>५</sup>
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दिरं  
ननु गङ्गा यमुना च सेवते ॥ [२८\*] <sup>६</sup>यस्मिन्नाज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विमानस्थितिरित्यासीन्न भोगेषु  
कदाचन ॥ [२९\*] <sup>७</sup>यस्योद्दामप्रतापानलवहलशिखाकज्जलं
- 35 नीलमेघा विस्फूर्जितखड्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वारा-  
रीभकुम्भस्थलदलनगलन्मौक्तिकान्येव ताराश्च-
- 36 न्दक्षीराध्विशेषा<sup>८</sup> भृतभुवनयशोराशिनिश्चिन्दितानि ॥ [३०\*] <sup>१०</sup>यस्मिन्कण्ट-  
कशोधनोत्सुकमनस्यभोजनालैर्भिषेवोन्मग्नं न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतक्या पवनोत्तसन्निजरजःपुञ्जाभ्यकारो-  
दरे भूगर्भे पनसेन वेचलतया [हा]र्या-
- 38 त्मशुद्धौ स्थितम् ॥ ॐ ॥ [३१\*] यस्य समुपहसितहरनयनदहनविहि-  
तानित्यकन्दर्परूपसौन्दर्यदर्यः श्रानित्यकन्दर्पः । प्रभुमन्त्र-
- 39 <sup>११</sup>शक्त्युपवृंहितोत्साहशक्तिसमाक्षिप्तशतमखसुखश्लाणक्यचतुर्मुखः । प्रथितैकवि-  
क्रमाक्रान्तवसुन्धराहितकरणपराय-

*Second Plate; Second Side.*

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्रः  
श्रीनृपतिचिन्नेवः समभवत्<sup>१२</sup> च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्मित्रवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-  
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ष-
- 42 देवपृष्ठीषल्लभश्रीवल्लभनरन्ददेवः कुशलो । सर्वानिव <sup>१३</sup>यथासम्बद्धमानकात्रा-  
द्रपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

<sup>१</sup> Metre: Drotavilambita.

<sup>४</sup> Metre: Aparavaktra.

<sup>७</sup> Metre: Sragdharā.

<sup>१०</sup> Metre: Śārdūlavikrīḍita.

<sup>१२</sup> Read 'सम्बद्धमान'.

<sup>२</sup> Read 'ध्वजोच्छृत'.

<sup>५</sup> Metre: Viyōgini.

<sup>८</sup> Read 'बहल'.

<sup>११</sup> Read 'वृंहितो'.

<sup>३</sup> Metre: Viyōgini.

<sup>६</sup> Metre: Ślōka (Anuṣṭubh).

<sup>९</sup> Read 'सौराधि'.

<sup>१३</sup> Read समभवत् । स च.

- 13 पयुक्तकाधिकारिकान्मसादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानी-  
स्मिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्व्लुप्तानपि देवभोगाग्रहारान्प्रतिपालयवा<sup>1</sup> प्रतिदिनं च निर-  
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 15 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेवङ्कतोपि शकसंवत् ८५२ प्रव-  
र्त्तमानसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 16 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे  
पट्टबन्धमकोत्सवे<sup>2</sup> तुलापुरुषमारुह्य
- 17 ब्राह्मणेभ्यः<sup>3</sup> षट्कुतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वल्लिचरुवैश्वदेवा-  
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 18 देवकुक्षेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-  
वनस्थ<sup>4</sup> सत्रीत्तरासङ्ग-
- 19 दानाद्यर्थञ्च<sup>5</sup> ग्रामाणामष्टशतानि सुवर्णलक्षत्रचतुष्टयं द्रुमलक्षद्वात्रिंशतं च  
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रूपादनुत्तरतैव मया प्रथमकरोदकोत्सर्गेण लाटदेशखेटकमण्डलान्तर्गतका-  
विकामहास्थानवि-
- 51 निर्गताय<sup>6</sup> इहैव मान्यखेटे वास्तव्याय श्रीमद्वल्लभनरेन्द्रदेवपादपञ्जी-  
पञ्जीविने माठरसगीचवाजिकाण्वसत्र-<sup>7</sup>
- 52 क्षत्राचारिणे महादेवयसुताय नागमार्याय लाटदेशान्तर्वर्त्तिखेटकमण्डला-  
न्तर्गतः केवञ्जनामा ग्रामः काविकामहा-
- 53 स्थाननिकटतत्त्वर्त्ती । सहचमालाकुलश्चतुःसीमापर्यन्तः सकर्मान्तः सोद्रङ्गो  
धान्यायहिरण्यायदण्डदोषद-
- 54 शापराधादिसमस्तोत्पत्तिसहितो दत्तः । 'वल्लिचरुवैश्वदेवातिथितर्पणा-  
र्थङ्काम्यनित्यनैमित्तिककर्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकाग्रयणपक्षादिश्राद्धकर्मोष्टिक्रियाप्रवृत्तये  
चरुपुरोडाशस्थालीपाकश्रवणा-
- 56 दिक्कर्मनिमित्तं होमनियमस्वाध्यायाध्ययनोपासनदानदक्षिणार्थं राजसूय-  
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-<sup>10</sup>

<sup>1</sup> Read °पालयता.<sup>2</sup> Read °बन्धमकोत्सवे.<sup>3</sup> Read ब्राह्मणेभ्यः.<sup>4</sup> Read वलि°.<sup>5</sup> Read तपोवनस्थ.<sup>6</sup> Here the *tha* of *rtha* is almost like the letter *sha*.<sup>7</sup> Read °तायेहैव.<sup>8</sup> Read °सत्र°.<sup>9</sup> Read वलि°.<sup>10</sup> Read °सप्तशोम°.



[illegible]





## Third Plate.

- 57 कृतूपकरणार्थं <sup>1</sup>मित्रावरुणाध्वर्युहोतृव्राह्मणाच्छंसिग्रावस्तुदग्नीप्रभृतीनामृत्विजां  
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं <sup>2</sup>सचप्रपाप्रश्रयवृषोत्सर्गवापीकूपतडारामदेवालयदिकरणोपकर-  
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-  
मतः सीङ्गकग्रामः । उत्तरतोप्यस्यैव कावि-
- 60 काभिधानस्य स्थानस्य सम्बन्धी<sup>3</sup> तलसीमान्तः ॥ एवममुं चतुराघाटवि-  
शुद्धं केवञ्चनानामानं ग्रामं नागमार्यस्य कृषतः क-
- 61 र्षयतो वा भुञ्जतो भोजयतो वा न केनचिद्वाघातः कर्त्तव्यः ॥  
<sup>4</sup>सामान्योयन्धर्मसेतुर्नृपाणां काले काले पालनीयो भव-
- 62 द्विः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥  
[३२\*] <sup>5</sup>आगामिभूमिपतिभिः परिरक्ष्य एष धर्मं प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्मणास्तडितुलितबुद्बुदचञ्चलाया<sup>6</sup> दानं फलं  
परयशःप्रतिपालनं च ॥ [३३\*] <sup>7</sup>वहुभिर्वसु-
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य  
यदा<sup>8</sup> फलम् ॥ [३४\*] तथा चोक्तं वेदव्यासेन ॥ ष-
- 65 ट्ठिं वर्षसहस्राणि स्वर्गं वसति भूमिदः । आच्छेत्ता <sup>9</sup>सानुमन्ता च  
तान्येव नरके वसेदिति<sup>11</sup> ॥ [३५\*] स्वदत्तां प-
- 66 रदत्तां वा यो हरेत् वसुन्धराम् । अपि वर्षसहस्राणि विष्ठायां  
जायते कृमिः ॥ [३६\*] <sup>12</sup>गङ्गाधरार्यतनये-
- 67 न कृतधिया नागवर्म्मणा लिखितम् । शासनमिदं प्रशस्तं श्रीमन्नी-  
विन्दराजस्य ॥ [३७\*] मङ्गलं महाश्रीः ॥<sup>13</sup>

## TRANSLATION.

Om. Hail!

(Verse 1.) May he (Vishnu), the water-lily (*springing from*) whose navel was made (*his*)  
abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the  
beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the *Sāmavedas* of (*i.e.* sung by) Brahman whose  
soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatī!

<sup>1</sup> Read मैत्रावरुणा° and °व्राह्मणा°. <sup>2</sup> Read °प्रतिश्रय° and °तडारामाराम°.

<sup>3</sup> Read सम्बन्धी.

<sup>4</sup> Metre: Śālinī.

<sup>5</sup> Metre: Vasantatilakā.

<sup>6</sup> Read °बुद्बुद°.

<sup>7</sup> Metre: Ślōka (Anushtubh); and of the next two verses.

<sup>8</sup> Read वसु°.

<sup>9</sup> Read तदा.

<sup>10</sup> Read शानु°.

<sup>11</sup> Read वसेत् ॥ इति.

<sup>12</sup> Metre: Āryā.

<sup>13</sup> Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Kêśava (Vishṇu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,<sup>1</sup> emerging (*from the ocean*),—(*washings*) which were mixed with the saffron of the numerous (*marks of*) female crocodiles on the full breasts of Śîî!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śāmbhu (Śîva) destroy your sin,—(*hoods*) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (*consisting of*) the lustrous rays coming from the root, (*viz.*) the moon sprinkled by the celestial river (Gangâ) flowing on high!

(V. 5.) From the Moon, (*who is*) the royal swan of the lotus-plants of the lake (*viz.*) the sky, filled up with a crowd of lotuses (*which are*) the group of stars; (*who is*) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (*who is*) the milky ocean of beauty; (*who is*) the silvery mountain (Kailasa) of lustre; (*who is*) the ear-ornament of the damsels (*viz.*) the quarters; (*and who is*) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (*race*) sprang up the family of the Yadus, (*which was*) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (*and*) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarâja, to whom the hosts of (*his*) enemies bowed down, who was versed in arts, (*and*) who filled the directions by (*his*) extensive and great fame, just as the moon (*rises*) in the clear sky, to whom other orbs bow down, who is possessed of digits, (*and*) who fills the quarters by (*his*) extensive and profuse rays.

(V. 8.) After him the prosperous (*and*) glorious Krishnarâja, the paternal uncle of that king,—having ascended the pre-eminent (*and*) glorious lion-throne of the brave, as the rising sun (*ascends*) the peak of the Mêru (*mountain*); having destroyed the vast race of the Chalukyas, (*as the sun destroys*) utter darkness; (*and*) having placed his foot on the heads of kings, (*as the sun casts*) his rays on the tops of mountains,—pervaded the whole universe by (*his*) extensive powers, (*as the sun fills*) the whole world with (*his*) overspreading rays.

(V. 9.) From him was born Gôvindarâja, whose panegyric is seen, as it were, (*engraved*) on the surface of the stone (*viz.*) the disc of the moon in the form of the mark which is dark by the burning of (*his*) enemies.

(V. 10.) His younger brother, possessed of burning lustre<sup>2</sup> (*and*) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (*his*) enemies, (*and*) by means of whose seal even the sea became renowned as *samudra* (sealed).<sup>3</sup>

(V. 11.) After him flourished Jagattuṅga, whose princely enemies, deprived of the extent of all their territory, (*became*) like the breasts of women destitute of youth,—(*breasts*) which are shorn of all their plump circumference.

<sup>1</sup> This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

<sup>2</sup> I am inclined to hold with Dr. Fleet that *Iddhatêjas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *birudas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Râshtrakûṭa records do not mention it.

<sup>3</sup> See *Ind. Ant.* Vol. XII. p. 252, note 30.

(V. 12.) And from him was born **Amôghavarsha** of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at **Viṅgavalli** with unprecedented morsels of cakes<sup>1</sup> (*which were*) the **Châlukyās**, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) **Jagattuṅga-sindhu** under the pretext of water.<sup>2</sup>

(V. 13.) From him was born king **Akâlavarsha**, harassed by whose prowess, (*their*) shield (*also* **Khêtaka**) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).<sup>3</sup>

(V. 14.) The daughter of **Kôkkala**, the ornament of the dynasty of **Sahasrârjuna**, became his chief queen; (*and*) from him was born **Jagattuṅga**.

(V. 15.) From the ocean (*viz.*) **Raṇavigraha**, son of **Kôkkala**, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz. Indra*), there was born (*a daughter named*) **Lakshmi**, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by **Arjuna** who had a terrific army, (*as Ajâtaśatru, i.e. Yudhishthira, was adorned by the ornament (which was) fame earned by Bhîmasêna and Arjuna*).<sup>4</sup>

(V. 17.) From King **Jagattuṅga** there was born a victorious prince, son of **Lakshmi**, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.<sup>5</sup>

(V. 18.) Truly he was **Indrarâja**, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) **Kâlapriya** (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable **Yamunâ** which rivals the sea.<sup>6</sup> He completely devastated that hostile city of **Mahôdaya** (*also, the highly prosperous city of his enemy*), which is even to-day greatly renowned among men by the name of **Kuśasthala** (*also, a spot of mere kuśa grass*).<sup>7</sup>

(V. 20.) That **Kôkkalla**, who was mentioned (*as belonging*) to that family of the illustrious **Haihayas**, which brought down the pride of **Daśakaṇṭha** (**Râvaṇa**), had a son (*named*) **Arjuna**,

<sup>1</sup> *Abhayaśa* is given in the *Amarakôṣa* as synonymous with *pauli*, which corresponds to the Marâṭhī *pôlī*, i.e. cake or bread.

<sup>2</sup> Another rendering of the last line is also possible: "and by whom pure fame . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apahnuṭi*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it. *Tôya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real. If *tôya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rûpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rûpaka*, and *sindhu* is made real, and thus the full significance of the *apahnutyalamkāra* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnutyalamkāra* consistently throughout.

<sup>3</sup> See the introductory remarks.

<sup>4</sup> See the introductory remarks.

<sup>5</sup> Dr. Fleet thinks that *Râjamarīṇḍa* is probably a *biruda* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious Wadgaon grant (*Ind. Ant.* Vol. XXX. p. 218 and note 73).

<sup>6</sup> The word *sindhu* may also mean the river Indus.

<sup>7</sup> See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was **Ammaṇadēva**. From him was born **Vijāmbā**, as *Lakshmī* (*was produced*) from the ocean and *Umā* from the lord of the mountains called *Himavat*.

(V. 21.) To the glorious king *Indra* was born by that **Vijāmbā** a son, the prince named **Gōvindarāja**, the beauty of whose form excelled that of *Kāma*.

(V. 22.) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother. (*though he*) had the power; (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives; (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (*and*) by (*his*) munificence and unparalleled heroic deeds he became **Sāhasāṅka** in the world.

(V. 23.) Though he was **Prabhūtavarsha**, he was called **Suvarṇavarsha** by the people. because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him.<sup>1</sup>

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty *pālīdhrajas* (*and*) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,<sup>2</sup> as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a *maṇḍala* (country). run before him (inasmuch as they are the lords of *maṇḍalas*, *i.e.* orbs, and are *saṃulīhata*, *i.e.* rising in the sky).

(V. 27.) For long shines his gateway (*marked by*) the moon who is like (*him*), (*and*) decorated near (*his*) palace, before which other lords of *maṇḍalas* bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*).<sup>3</sup>

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the **Gaṅgā** and the **Yamunā** resort to his flawless royal abode (because they themselves are *saṃavāhina*, *i.e.* flowing in a level, and possessed of excellences).<sup>4</sup>

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was *vimānasthiti* (*i.e.* sitting in celestial cars) among the gods (*nabhōga*), (*but*) there never was *vimānasthiti* (*i.e.* transgression of proper bounds) in enjoyments (*bhōga*).<sup>5</sup>

(V. 30.) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword. The stars (*are*) but the pearls issuing in consequence of the splitting-open

<sup>1</sup> There can be no doubt that the stanza is intended to yield two senses, as the words *praṇīta* and *kōśa* unmistakably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name *Hēlāsiddha* or *Dvīpānātha*, or a name equivalent to either of these words in meaning. Is it *Hēlārāja* or *Kshīrasvāmin*? We must await further researches to settle this point.

<sup>2</sup> This probably refers, I think, to the figures of the sun and the moon on his banners.

<sup>3</sup> This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into *sa-māhima-karatō-rāṇaṃ* and translate it accordingly?

<sup>4</sup> For the historical fact contained in this stanza, see the introductory remarks.

<sup>5</sup> There is evidently here a play on *vimānasthiti* and on the double analysis of *nabhōgēśhu*, *viz.* (1) *nabhō-gēśhu*, 'among the aeronauts,' and (2) *na bhōgēśhu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śeṣha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds;<sup>1</sup> for self-purification, the *kētukī* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), (*became*) the glorious **Nitya-Kandarpa** (*i.e.* a very eternal Kandarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) **Chaturmukha** (Brahman) (*in the art of*) **Chānakya** (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious **Vikrānta-Nārāyaṇa** (*i.e.* a very Nārāyaṇa among heroes), (as Viṣṇu became Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious **Nṛpati-Trinētra** (*i.e.* a very god Śiva among kings).<sup>2</sup>

(L. 40.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous **Suvarṇavarshadēva-Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous **Nityavarshadēva**,—being well, commands all the lords of provinces (*rāṣṭra*), lords of districts (*viṣaya*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of **Mānyakhēṭa**, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures **Śaka-Saṃvat 852**, on the **tenth** (*tithi*) of the **bright** (*half*) of **Jyēsthā** in the current **Khara-saṃvatsara**, on a **Monday**, when the moon was near (*the constellation of*) **Hasta**,—on the great festive occasion of the binding of the fillet in the village of **Kapitthaka**, situated near the bank of the **Godāvari**, having ascended the *tulāpuruṣa*, gave unto the Brāhmins six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *bali*, *charu*, *vaiśvadeva* and *atithītarpana*,<sup>3</sup> and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulāpuruṣa*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon **Nāgamārya**, son of **Mahādēvayya**, belonging to the **Māthara gōtra**, student of the **Vāji-Kāṇva śākhā**, come from the holy place of **Kāvika** which is situated in the **Khēṭaka** district (*maṇḍala*) of the **Lāṭa** country (*dēśa*), resident here at **Mānyakhēṭa**, subsisting on the lotus-feet of the prosperous **Vallabhanarēndradēva**,—the village named **Kēvaṇja**, situated in the **Khēṭaka** district comprised in the **Lāṭa** country,

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 254 and note 86.

<sup>2</sup> This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is **Balarāma**, the brother of **Kṛishṇa**, and not **Trinētra**, *i.e.* Śiva. So far as my knowledge goes, **Balarāma** is nowhere called **Trinētra**, nor is **Śiva** anywhere spoken of as performing these functions of **Balarāma**.

<sup>3</sup> *Gupta Inscr.* p. 116, note 3.

(and) lying quite close to the holy place of **Kāvīkā**, together with its rows of trees, up to its four boundaries, together with its cultivated soil<sup>1</sup> together with the royal share,<sup>2</sup> together with all the produce such as the produce of corn, the acquisition of gold, the fines, (*the proceeds of the punishments for*) faults and the ten offences, and so forth,— for the purpose of (*maintaining*) the *bali*, *charu*, *varśadēva* and *atithītarpana*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrṇamāsa*, *chāturmāsya*, *aṣṭakā* and *āgrayana*<sup>3</sup> (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purōḍāśa*, *sthālīpāka*<sup>4</sup> and so forth; for the purpose of (*granting*) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vēda,<sup>5</sup> and religious service; for the purpose of (*providing*) accessory assistance for the rites concerning *rājasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishṭōma*<sup>6</sup> and so forth; for the purpose of (*offering*) garments, ornaments, entertainment, gifts, sacrificial fees, *etc.* to the various priests, such as *Maitrāvaruṇa*, *Adhvaryu*, *Hōtri*, *Brāhmaṇāchchhamsin*, *Grāstut* and *Agnidh*;<sup>7</sup> and for the purpose of (*supplying*) the requisite materials for preparing *sattra*, *prapā*, *pratiśraya*, *vrishōtsarga*, reservoirs, wells,<sup>8</sup> tanks, orchards, temples. *etc.*"

(L. 58.) And the boundaries of this village (*are*), to the east the boundary of the holy place of **Kāvīkā**, to the south the village named **Sāmagam**, to the west the village of **Sihuka**, and to the north the boundary of the land<sup>9</sup> belonging to the same (*holy*) place named **Kāvīkā**. No one should cause hindrance to Nāgamārya while cultivating this village called **Kēvaṇja**, thus defined by the four boundaries, or causing (*it*) to be cultivated, while enjoying (*it*) or allowing (*others*) to enjoy (*it*).

<sup>1</sup> So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

<sup>2</sup> *Gupta Inscr.* p. 97, note 6.

<sup>3</sup> *Darśapūrṇamāsa* denotes " (the days of) new and full moon, ceremonies on these days (preceding all other ceremonies)," *aṣṭakā*, "the eighth day after full moon (especially that in the months Hēmanṭa and Śiśira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days);" and *āgrayana*, when masculine, "the first *sōma* libation at the *agnishṭōma* sacrifice," and when neuter, "oblation consisting of first-fruits at the end of the rainy season."— Monier Williams' *Sanskrit-English Dictionary*.

<sup>4</sup> *Charu* is "an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes);" *purōḍāśa*, "a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles)," and *sthālīpāka*, "a dish of barley or rice boiled in milk (used as an oblation)."— Monier Williams' *Sanskrit-English Dictionary*.

<sup>5</sup> *Hōma* signifies "the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;" and *niyama*, "any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*)."— Monier Williams' *Sanskrit-English Dictionary*. I take *śrādhyaṅgādhyayana* to be one word, meaning "study of one's own Vēda;" compare Asvalāyana's *Grihya-sūtra*, III. 3, 1.

<sup>6</sup> *Rājasūya* is "a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .);" *vājapēya* is "the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brāhmins aspiring to the highest position, and preceding the *rājasūya* and the *Bṛhaspati-sana*);" *agnishṭōma* is "the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *vyōtishṭōma* offered by one who is desirous of obtaining heaven . . .)."— Monier Williams' *Sanskrit-English Dictionary*.

<sup>7</sup> *Maitrāvaruṇa*, otherwise called *Prasāstri*, is the first assistant of the *Hōtri*. The terms *Adhvaryu*, *Hōtri*, and *Agnidh* are well known. *Brāhmaṇāchchhamsin* is "a priest who assists the Brahman or chief priest at a *sōma* sacrifice;" and *Grāstut* is one of the sixteen priests (called after the hymn [R.F. X. 94, 1 ff.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

<sup>8</sup> The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Prapā* denotes a place of distributing water gratis to travellers; *pratiśraya* is "a shelter-house for travellers" (*Ind Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavadāta at Nāsik, which records his series of benefactions. *Vrishōtsarga*, according to the *Śabdakalpadruma*, means "setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally." As regards the details of this ceremony, see this lexicon, *sub voce*. According to Mahēśvara's commentary on the *Amarakōśa*, *kāpa* denotes an ordinary well, and *rāpt* means a well with a flight of stairs.

<sup>9</sup> For *tala-stmā* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Gôvindarâja has been written by the learned Nâgavarman, son of Gaṅgâdharârya.

(L. 67.) Good luck (*and*) great prosperity.

#### NO. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.<sup>1</sup>

By E. SENART; PARIS.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kârîlê and at Nâsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archæological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

<sup>1</sup> Translated from the French by the Editor.



authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, *i.e.* unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palæographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the **Kārlē inscriptions** comprises only two works<sup>1</sup>—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI.), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indrajī; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlē inscriptions" (p. 90 ff.) and "Ksh." to "Kshatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

#### No. 1, Plate iii. (K. 1).

*Chaitya* cave. Left end of the verandah.

#### TEXT.

Vejayāntito sethīṇā **Bhutapālen**[ā] (1) selaghara (2) parinīṭhapita[m] (3) Ja[m]budipamhi (4) ūtama[m] (5).

#### REMARKS.

(1) CTI. *Bhūta*°. The mark of ā seems to exist clearly in *nā*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. °*gharam*.—(3) Probably the *anusvāra* has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra*.—(5) AS. *utama*; CTI. *uttama*. The long ū appears to

<sup>1</sup> The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. R. As. Soc.* Vol. VIII. p. 30 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

#### TRANSLATION.

“(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the *Seṭṭhi Bhūtapāla* from *Vaijayanti*.”

*Vaijayanti* seems to have been the ancient name of Banavāsi in the North Kanara district. Bombay.<sup>1</sup> In addition to the instances quoted by Dr. Burgess, where Jayanti seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription<sup>2</sup> the letter which has been read *sa* or *saṃ* before *jayaṃtakasa* (l. 2) might not be a *va*, in which case the sculptor Damōraka would be designated as a native of Vaijayanti.—In spite of the general meaning of *selaghara*, it seems—if we compare the occurrence of *chaitragriha* at Kuṇḍā (CTI. Nos. 15 and 20), or *chetiyaghara* at Nāsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kārḷē (Nos. 4 and 6), and of *gharamukha* at Ajantā (CTI. No. 1)—that the expression *griha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled “*chaitya* caves.”—The expression *parinīṭhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhūtapāla the honour of having completed the *chaitya* cave.

#### No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

#### TEXT.

**Mahārāṭhisa Gotiputrassa Agimitraṇakasa** sibathabho dānam.

#### REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, *e.g.* the initial *a* of *Agimitraṇaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvāra* on the right of *si*, but incline towards the negative.

#### TRANSLATION.

“(This) lion-pillar (is) the gift of the **Mahārāṭhi Agimitraṇaka**, the son of **Goti**.”

**Mahārāṭhi** is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *°rāṭhi* or *°raṭhi*. The *ṭh* seems probable here, and it is certain in an inscription at Bēḍṣā (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kārḷē inscriptions and in Bhājā No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahārāṭhi* is the proper one to start from.<sup>3</sup> If this is the case, the comparison with the epic epithet *Mahūratha* and with *bṛihadratha* must be discarded. CTI. (p. 24) declares that “*Mahārāṭhi* is a Paurāṇic title of a great warrior; it is common in the families of Rājas.” I do not know on what this statement rests; if its first part

<sup>1</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

<sup>2</sup> CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

<sup>3</sup> Dr. Hultzsch reads *Mahārāṭhi* also on the coins reproduced on Plate iii.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, viz. that in the Kārlē inscription No. 14 *Okhalakiyasām Mahārathi* should be translated by "the *Mahārathi* of the Okhalakiyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.<sup>1</sup> Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,<sup>2</sup> who saw in it a kind of ethnical name equivalent to *Mañātha*. Etymologically this explanation seems to me strongly supported by the *th*, which presupposes a Sanskrit form *Mahārāshṭrīn*. But *Mahārāshṭrīn* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrīn* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrīn* and *Mahārāshṭrīnī*, or *Mahārathī* and *Mahārathīnī*.<sup>3</sup> This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.<sup>4</sup> It may be noted that to our *Mahārathī* Agimitrapaka corresponds a *Mahārathi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Viśvudatta at Bhājā (No. 2); and lastly that the *Mahārathīnī* Sāmañḍikā at Bêdsā (No. 2) was married to an Āpalevaraka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Shauvera* Āginanta, i.e. Agnimitra, at Kuḍā (CTI. No. 5). I believe that the names in *paka* in our inscriptions, as here and as Nandanaka at Junnar (CTI. No. 22), are not different names, but simply equivalents of Agnimitra, Nanda, etc.—Gonputra<sup>5</sup> is the same as Gauputra from Gupta.

Dr. Halizsch contributes the following note on the three coins figured at the bottom of Plate iii. which are of interest in connection with the explanation of *Mahārathi*:—

"In the year 1888, Mr. A. Marvyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger etc. had incomplete legends. On my specimen (Plate iii. B.) I found

<sup>1</sup> The occurrence of the feminine *Mahārathīnī* in Bêdsā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorable or nobiliary title.

<sup>2</sup> *Journ. Asiat.* Vith series, Vol. XX, p. 201 f.

<sup>3</sup> I may here as well draw attention to the use of *rathika* in *Ind. Ant.* (Vol. II, 253, 12) as an equivalent of *gāhvatī* and *Vasava*. Cf. also *Śatapatha-Brāhmaṇa*, XII. 2, 37, where the *Viśās* are brought in special connection with the *rāshṭrīn*, the wielder of royal power.

<sup>4</sup> We may compare the parallel use of the attributes *Sādhya* (*lek*), and *Mandava* (*Māṇḍavya*); on the latter see *Journ. Ind. Ant.* Vol. VII, p. 254. The occurrence of *Mahārathīnī* at Kuḍā (CTI. No. 14) leaves no doubt as to the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *rāshṭrīn* of literature problematical. At Bêdsā (CTI. No. 2) *Mahārathīnī* is connected with *Mahārathi*; the latter is the more probable reading in the passage, but the former is not only possible and inprobable conjecture *mañātha* [*Mañātha*]. It will be remarked that in this instance *Mahārathi* provides *Mahārathīnī*. Seeing that *Mahābhōja* always precedes children of the family connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superiority. It is therefore very probable that it could designate a very high dignity.

<sup>5</sup> [The same explanation is given in the Sanskrit edition of the *Epigraphia Indica*, Vol. XIV, p. 138 f. —E. H.]

the title *Mahārāṭhi*, which occurs in the cave-inscriptions (Kârlê) Nos. 2 and 14; A.S.W.I. Vol IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bêḍsā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaḷalāya*, while the third word, *Mahārāṭhisa*, is preserved in B. and C. The three coins may be briefly described as follows:—

**Plate iii. A. (Sewell).**

*Obverse*.—A humped bull, standing towards the proper right. Round it, the words *Sadakana-Ka[ḷalā]* . . . . .

*Reverse*.—A *bôdhi*-tree between two symbols.

**Plate iii. B. (Hultzsch).**

*Obverse*.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [*Sa*] . . . [*ka*]na-Kaḷalāya-Mahārāṭh[ī]sa.

*Reverse*.—A *bôdhi*-tree, a *chaitya*, and a symbol between them.

**Plate iii. C. (Sewell).**

*Obverse*.—Similar to A. Round the bull, *Sa* . . . [*Kaḷa*]lāya-Mahārāṭhisa.

*Reverse*.—A *bôdhi*-tree and a *chaitya*.

“Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷalāya-Mahārāṭhisa*.

“The curious word *Kaḷalāya* reminds us of the equally peculiar Andhra name *Paḷṇamāya*. *Sadakana* is the same as *Sūtakaṇi* in the Andhra inscriptions. Perhaps *Kaḷalāya*, with the surname or family name *Sadakana* and the title *Mahārāṭhi*, held Chitaldroog as a vassal of the **Andhra** kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

“Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888.”

**No. 3, Plate ii. (K. 3).**

*Chaitya* cave. Below the feet of the three elephants at the right end of the verandah.

**TEXT.**

Therānaṃ bhaṃyaṃta-(1) I[m]dadevasa hathi cha puvādo hathinaṃ cha uparimā hethimā cha veyikā dānaṃ.

**REMARK.**

(1) AS. and CTI. read *bhayaṃ*?. I do not feel inclined to believe that the *anusvāra* of *bhaṃ* is intentional; but it certainly seems to exist on the stone.

**TRANSLATION.**

“The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthavira*, the venerable **Indradêva**.”

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *vēdikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikā* is applied to fragments of this kind

No. 4, Plate i. (K. 4).

*Chaitya* cave. Over the right doorway.

#### TEXT.

Dhenukākāṭā (1) gamdhikasa Sī[m]hadatasa (2) dānam gharamugha.

#### REMARKS.

(1) The vowel-signs are not very pronounced; but the two *ā*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākāṭakasa* (compare No. 6). But I reject this conjecture because the *ā* of *śi* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.—(2) Though neither AS. nor CTI. notices the *anuvāra* of *Sim*, it seems to me probable.

#### TRANSLATION.

"(This) door (is) the gift of **Simhadata**, a perfumer from **Dhēnukākāṭa**."

**Dhēnukākāṭa** is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavana- profess to be natives of that place. Therefore it ought to be looked for in the north-west: but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).

*Chaitya* cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

#### TEXT.

- 1 Gahatasa Mahādeva-
- 2 ṇakasa matu Bhāyilāyā (1) dānam.

#### REMARK.

(1) I cannot say that the *ā* of the last syllable appears to me certain.

#### TRANSLATION.

"The gift of **Bhāyilā**, the mother of the householder **Mahādevaṇaka**."

Regarding the name **Mahādevaṇaka** = **Mahādēva**, compare No. 2.—The name **Bhāyilā** has been explained by **Bhrājilā**. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuṭā (AS. No. 13), where a Brāhmaṇi **Bhāyilā** is stated to have been the wife of a certain Ayitilu who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of *Azilizes*, etc. I do not pretend to affirm that our **Bhāyilā** is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yi*. I may add that the title of *grihastha*,<sup>1</sup> applied to

<sup>1</sup> For the loss of the aspiration in *gahata* compare e.g. *stāna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 392. No. XVIII.

her son, seems to indicate a Brāhmapical origin. In the case of an ordinary householder of the Vaisya class we would doubtlessly have *gahapati* as elsewhere.

**No. 6, Plate iv. (K. 6).**

*Chaitya* cave. On the pillar of the verandah in front of the central door.

**TEXT.**

- 1 Dhenuk[ā]kaṭakeṇa (1)      vaḍhakinā      Sāmi-  
2    ṇa (2)    Veṇuvāsa-put    .    .    ṇa (3)    ghara[sa]  
3    mugha (4)    kata    duren    .    .    dhu    .    .    (5).

**REMARKS.**

(1) AS. and CTI. read °*ṇukāka*°. The long *ā* seems very doubtful; the slanting stroke resembles a simple crack.—(2) After *Sāmi*, CTI. inserts *ka* and AS. *le*; but in the estampages there is no trace of a letter which might have disappeared. The *ṇa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *nā*.—(3) AS. and CTI. read *puteṇa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakeṇa*, though this diminutive is not very plausible.—(4) AS. and CTI. read *mughaṁ*. I cannot distinguish the *anu-srāra*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.—(5) The *d* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *ā*. The *e* expressed by the stroke at the top of *r* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahā*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

**TRANSLATION.**

“By the carpenter *Sāmi*, son of *Veṇuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave . . . . .”

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, Śyāmila, Svāmin, or otherwise, undetermined.

**No. 7, Plate i. (K. 7).**

*Chaitya* cave. On the top of the third pillar; left row.

**TEXT.**

*Dhenukakata* (1) *Yavanasa Sihadhayana thambho dānam* (2)

## REMARKS.

(1) The first *ā* of *kāṭā* in AS. is surely only a clerical mistake.—(2) The final *anuvāra* seems to be perfectly visible.

## TRANSLATION.

"(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukākāṭa."

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna*[*m*] compare No. 1, where the plural *therānam* is followed by the singular *Imdaderasa*.

## No. 8, Plate iii. (K. 8).

Chaitya cave. On the fifth pillar; left row.

## TEXT. (1)

1	Sopārakā	bhayatānam	Dhamutari-	(2)
2	yana	sa . nathasa	(3)	therasa . (4)
3	bha . .	sa (5)	amtevasisa	bhāna-
4	kasa	Na . pat . sa	(6)	Sātimitasa
5	saha . . .	t[i]hi (7)	[tha]bho dānamukha	(8).

## REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be kept like the following one (No 9). Hence all statements referring to it will have to be made with special caution.—(2) AS. and CTI. read °tāna and °tara°. I consider the *anuvāra* and the rest of the inscription comparatively certain.—(3) CTI. and, with hesitation, AS. read *samānatha*°. A second letter seems to be lost; but which? The *n* does not seem to me more probable than *ṇ* or *ṇa*.—(4) CTI. reads *ma* and AS. *a* as the last letter which I am unable to make out.—(5) AS. and CTI. read °*talasa*. The first letter appears to be certainly a *bh*; compare the *t* in *bhāna*. And I have no doubt that two letters have to be supplied between this letter and the final *a*.—(6) AS. *Nadīputisa*; CTI. *Nadāputisa*. *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, °*putasa* is *a priori* improbable, and I can hardly doubt that this was the original reading of the stone.—(7) AS. . . . *ṇa*; CTI. *[matapi]taya*. The *i* above the *t* is more probable than the *u* below, which reading is, though not at first sight, at least as admissible graphically as *ya*. This agrees with the possible restoration *matapī*, a completely satisfactory form. The reading *tuya*, agreeing with the restoration [ . . . *tha*]tuya, would seem to be recommended by the exactness of the restoration in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?—(8) The *kh* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha*[*m*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changed and undetermined.

## TRANSLATION.

"This pillar (is) the gift of the preacher Sātimita, the son of Nanda (?) (and) the temple of the Sāṅgha . . . . . of the venerable Dhammutariya (Dhammaderasa) from Sopāraka, together with [his father and mother?]."

In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dhammutariyas applies in the mind of the author to Sâtimita himself. What is more doubtful, is, whether the first genitive following *sâṁ mātṛasa* applies to him or to his master. I do not believe in Bühler's conjecture *sama[ṇa]nāthasa*; it is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of any word. It seems to me very tempting to find here the proper name (e.g. *Sāṁnāthasa* or *Sāṁnāthasa*, i.e. 'of Śarvanātha' or 'of Śākranātha') of this master of our donor; but generally the *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading *\*putasa* for the second part of the word which AS reads *Nadipatisa* and CTI. *Nadiputisa*. If we read at the beginning *Na[m]di°*, or *Na[m]di°*, or *Na[m]di°*, the reading *\*putasa* seems to me assured by the consideration that Sâtimita, being a preacher and belonging to the sect of the Dhammutariyas, ought to have been a monk and consequently unmarried.<sup>1</sup> As regards the use of *dīnamukha* as an equivalent of *dīyadhamma*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is sufficiently well established.

## No. 9, Plate iii. (K. 9).

*Chaitya* cave. Immediately below the preceding inscription.

## TEXT.

- 1 Sopārakā bhayanañāṇaṁ Dhammutariyāṇaṁ (I) bhāḷa-
- 2 kasa Sâtimitasa
- 3 sasariro theva dānaṁ.

## REMARK.

- (1) AS. and CTI. *\*y'm*; but this *anuscāra* appears to me as certain as the others.

## TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sâtimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the genitive *Dhammutariyāṇaṁ* cannot depend, as Bühler thinks, on *bhāḷakasa*, but goes with *Sâtimitasa*. Compare the genitives *Gatāṇaṁ* and *Apaguriyāṇaṁ* at Junnai (AS Nos. 5 and 6).

## No. 10, Plate i. (K. 10).

*Chaitya* cave. On the fourth pillar; left row.

## TEXT.

- 1 Dhenukākataḥ
- 2 Dhamma-Yavanasa.

<sup>1</sup> We find another Sâtimita at Kuḍā (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.



## TRANSLATION.

“Of **Dhamma**, a **Yavana** from **Dhēnukākaṭa**.”

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a *Yavana* who was the son of *Dharmadēva*. But the simple name of *Dhamma* applied to a Buddhist surprises me.<sup>1</sup> This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhammanigama* applied to a certain *Virasēna*. It has been translated ‘an upright merchant.’ I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *nigama* does not mean ‘a merchant,’ which would be *negama*. Of course the change of *e* into *i* is not impossible in *Prākṛit*, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, ‘a group of people’ or ‘a company of merchants.’ It is still less credible, if one compares the two expressions, that *Dhamma-Yavana* could be used for ‘an upright *Yavana*.’ Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* ‘a member of the guild of Buddhist merchants;’ compare *nigamasabhā* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be ‘the community of the Buddhist *Yavanas*,’ or rather a Buddhist *Yavana* who has modestly omitted his personal name.

## No. 11, Plate i. (K. 11).

*Chaitya* cave. On the seventh pillar; left row.

## TEXT.

- 1 **Dhenukākaṭā Usabhadata-putasa Mitade-**
- 2 **vaṇakasa** thabho dānam.

## TRANSLATION.

“(This) pillar (is) the gift of **Mitadevaṇaka**, son of **Usabhadata**, from **Dhēnukākaṭa**.”

I feel inclined to believe that this *Mitadēva* is the son of that *Ṛṣhabhadatta* who is mentioned in No. 13 and many other inscriptions as the son-in-law of *Nahapāna*. For this name is not very common, and I find another connecting link in the name of *Ṛṣhabhadatta*’s wife *Dakhamitrā* (Nāsik No. 11). The silence kept regarding *Nahapāna* as well as the titles and donations of *Ṛṣhabhadatta* would suggest that the inscription is later than the downfall of the *Khaharātas*; compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

## No. 12, Plate i. (K. 12).

*Chaitya* cave. On the inside of the belt which forms the base of the great arch.

## TEXT.

**Asāḍhamitāye** bhikhuṇi . dānam (1).

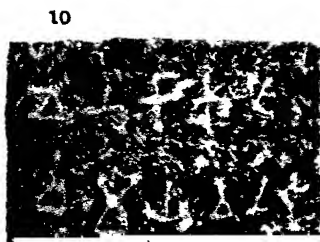
<sup>1</sup> It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jātaka* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.



SCALE ·125



SCALE ·125



SCALE ·125



SCALE ·125



SCALE ·06



SCALE ·125



SCALE ·125



SCALE ·17



## REMARK.

(1) AS and CTI. °*khuni*[*ye*] . . . . The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d[ā]nam*; the *nam*, especially, is comparatively clear.

## TRANSLATION.

“The gift of the nun *Āsāḍhamitā*.”

At Kuḍā (CTI. No. 5) we find a nun named *Āsāḍhamitā*, the disciple of *Paduminikā*. That inscription looks later than the present one. But it may be that the engravers of Karle had kept up a slightly more archaic tradition.

## No. 13, Plate ii. (Ksh. 6).

*Chaitya* cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

## TEXT.

- 1 Sidham [||\*] Raño **Khaharātasa** khatapasa **Nahapānasa** jā[ma]tarā (1) . n .  
kapūtena (2) **Usabhadātena** ti-(3)
- 2 gosatasahasa[de]ṇa nadiyā (4) **Baṇāsāyā** (5) s[u]vaṇatathakarena (6) . . .  
brahmanāna (7) cha soḷa[sa]gā-
- 3 ma[d]e . **Pabhāse** pūtatithe (8) brahmanāna aṭhabhāyāp[r]a . . [a]nurvāsam  
pi tu (9) satasahasam bho-(10)
- 4 jāpayita **Valūrakesu** leṇavāsinaṃ (11) pavajitānaṃ . chātudisasa saghasa
- 5 jāpaṇatha gāmo **[Ka]r[a]jiko** (12) dato sa . na . . . vāsitanam (13).

## REMARKS.

(1) CTI. °*mā*°. I cannot discover any trace of the *ā*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ni* (AS.) would run into the bottom of *ti*. Besides, *tīnī* = *trīnī* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*nāsayaṃ*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*ratha*°, though admitting that the word corresponds to *titha* = *tīrtha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmanāna*[*ṇ*] with a long *ā*, of which I do not discover any trace.—(8) AS. *puṇatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brāhmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gāvasāpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *a* is much spoiled.—(10) AS. °*tasāhasi*[*bho*]°. The final *bho* is quite clear. Though believing that I see °*sahasam* in the estampages, I do not venture to deny that the actual reading may be °*hasim*.—

(11) AS. and CTI. °vāsāna.—(12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*.—(13) I am quite willing to believe that the reading proposed by the first editors, *śavāna vāsādsitānam*, is well founded; but a portion of it has become quite invisible, and between *na* and *ra* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

#### TRANSLATION.

“Success! By Usabhadāta, the son of Dinika (and) son-in-law of the king, the Khaharāta, the Kshatrapa Nahapāna,—who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river Baṇāsā, who gave to [the Dēvas] and the Brāhmaṇas sixteen villages, who at the pure *tīrtha* Pabhāsa gave eight wives to the Brāhmaṇas, and who also fed annually a hundred-thousand (Brāhmaṇas),—there has been given the village of Karajika for the support of the ascetics living in the caves at Valūraka without any distinction of sect or origin, for all who would keep the *varsha* (there).”

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Baṇāsā (compare Nāsik No. 14, l. 10) or Bārṇāsā (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Baṇās, with which it has been successively identified. The first belongs to Northern Gujarāt, passes Pālampur, and falls into the Rap of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indraji, *Bombay Gazetteer*, Vol. XVI. p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Baṇās flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *suvarṇatīrtha*<sup>c</sup> is supported by the comparison with Nāsik No. 10, l. 1, where we find *suvarṇadānatīrthakarāna*. Our text is an abridgment of this expression, on which it is based, just as *satasaḥasam* in l. 3 corresponds to *brāhmaṇasūtasūhasri* at Nāsik. After having hesitated between the two translations ‘the founder of a *tīrtha* and giver of a gift of gold’ and ‘the founder of a *tīrtha* by means of a gift of gold’ (CTI. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *suvarṇadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *suvarṇadānatīrthakara* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍupūru grant of Annavēma<sup>1</sup> says:—*Yēn=āgrahārā bahavā itīrṇā Hēmadri-dānāni kṛitāni yēna | tīrthēshu sattrāṇi tatāni yēna*. Though this text is much more modern than that of Kārlē, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has *punyatīrthē*; *pūta* is a perfect equivalent of *punya*, and, besides the shape of the letter, the long *ū* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sōmanāthapaṭṭana in Kāthiāwār, where

<sup>1</sup> Above, Vol. III. p. 288, verse 9.

the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indrajī (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aphaṣṭ inscription of Ādityasēna.<sup>1</sup> If *kanyās* are there referred to, while here the donor speaks of *bhāryās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhadatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.<sup>2</sup>

*Pi tu* are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitarāṃ uddiśsa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsik No. 14.

**Valūraka** seems to designate Kārlē; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *leṇavāsinaṃ pavajitānaṃ chātudāsasa saṅghasa*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *leṇesu Vālurakesu vāthavāna pavajitāna bhikkhuna nikāyasa Mahāsaghiyāna yāpanāya . . . . . gāma . . . . .* *dadama*; in Nāsik No. 2, l. 10: *leṇa mahādevi . . . . . dadāti nikāyasa Bhaddāranīyānaṃ bhikkhusaṅghasa*; in Nāsik No. 3, l. 12: *gāmo . . . . . bhikkhuhi devilenavāseki nikāyena Bhaddāyanīyehi patiga[h]ya dato*; and *ibid.* l. 13: *gāma . . . . . bhikkhuhi devilena[rāsehi nikā]yena Bhaddāyanīyehi patigayha . . . . . dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadāti*, the second on *yāpanāya* or *yāpanatha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsik No. 2, where *yāpanāya* has no equivalent, it is quite excluded. Besides, in Nāsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikku* or *saṅgha*, *nikāya*, and *Mahāsāṅghiya* or *Bhaddāyanīya* are co-ordinate. Thus the donation is made here "for the support of the universal *Saṅgha* in the person of the monks residing in the caves at **Valūraka**;" in No. 19 "for the support of the brotherhood constituted by the Mahāsāṅghikas in the person of the monks (of this community) residing in the caves at Valūraka"; in Nāsik No. 2, "to the *Saṅgha* of the monks in the person of the brotherhood constituted by the Bhaddāyanīyas;" and so on. We shall see in due time how the change of the case in Nāsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikāya* and *Bhaddāyanīya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahāsāṅghiya* as dependent on *nikāya*,—"the brotherhood of the Mahāsāṅghikas."

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *chātudāsa saṅgha*. In my opinion *chātudāsa* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin. i.e. the clergy in its universality

<sup>1</sup> Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

<sup>2</sup> Hémādri in his *Chaturvargachintāmani* (I. 9, p. 675) has collected a certain number of *kanyādānas* by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *savāna vāsavāsītānam*. In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*chātudīsa saṃgha*) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka, he would have said simply *Valūraka-saṃgha*, as in the following inscription. In the same way a gift is made in Nāsik No. 15, l. 7, *Triraśmīparvatavihāravāstavyasya chāturdīśabhikkhusaṃghasya gilānabhēśha-jārtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the *vihāras* of the Triraśmī hill." Monastic communities may be classified in two respects, viz. according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudīsa saṃgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No. 10, l. 4 f. a donation is made as follows: *eto mama leṇe vasatānam chātudīsasa bhikkhusaṃghasu mukhūhāro bhūvisati*. Here we have a restriction to a certain locality, while *chātudīsa* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No. 12, l. 2, where a rent is allotted to the *chātudīsa saṃgha*, y[u] *inasmīm leṇe vasatānam bhūvisati chivarika* . . . . ., i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāsik No. 24, l. 3 f. On the other hand, in Kārlē No. 20, l. 3, "a hall of nine cells is given to the *saṃgha chātudīsa* as property of the Mahāsāṃghikas,"—*Mahāsaghiyānam parigaho saghe chātudīse dāna*. We have to compare a passage in the inscription of Tōramāṇa at Kura (*Ep. Ind.* Vol. I. p. 240). Bühler has justly remarked the antithesis existing between *chāturdīśa saṃgha* and *parigraha āchārya-Mahīśāsakānām*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the *vihāra*, but that it is specially made over to the Mahīśāsaka teachers." Does it not rather seem that, in allotting to the *chāturdīśa saṃgha* the gift which was at the same time made the property of the *Mahāsāṃghikas* or *Mahīśāsakas*, Tōramāṇa in the Kura inscription and Rishabhadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlē No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahāsāṃghika monks residing in the caves of Valūraka,"—*leṇesu Vālurakesu vāthadāna pavajitāna bhikkhuna nikāyasa Mahāsaghiyāna yāpanāya*. Here the donation is expressly restricted to the Mahāsāṃghika monks residing at Valūraka. Shall we not conclude from this, that, in other cases where the *chāturdīśa saṃgha* is referred to, the gift is made to the Mahāsāṃghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vāsīthīputa Puṣumāyi or Gotamīputa Sātakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form **Karajika**, which we have here, differs slightly from Karajaka, the only form which occurs in No. 19, I think that Bühler is right in admitting (*AS.* p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamīputra Sātakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharātas with which our Rishabhadatta was directly connected by his father-in-law Nahapāna. What persuades

<sup>1</sup> This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II. at Sāñchi, where a donation is made *Kākanādabōdhitmahāvihāre* . . . . . *chaturdigabhydgatāya* . . . . . *āryasaṃghāya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.

*Valûrakesu leṇavâsinam parajitânam  
châtudâsasa saghasa yâpanatha  
gâmo Karajiko dato.*

No. 19.

*Lenes[u] Vâlurakes[u] vâthavâna parajitâna  
bhikkhuna nikâyasa Mahâsaghiyâna y[â]pan[â]ya  
. . . . . gâma Karajaka . . . . . dadama.*

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahâsâghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Mâwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

*Chaitya* cave. On the upper frieze to the left of the central door.

## TEXT.

- 1 Raño Vâsiṭhiputasa (1) Sâmisirip . . . s . (2) savachhare satame 7  
[g]imhapakhe pachame 5  
2 [d]ivase pathame 1 etâya purâya Okhaḷakiyâna Mahârathisa (3)  
Kosikiputasa Mitadevasa putena  
3 hârathinâ Vâsiṭhiputena Somadevena gâmo dato Valuraka-saghasa (4)  
Valuraka-lenâna (5) sakarukaro (6) sadeya-  
4 meyo.

## REMARKS.

(1) AS. *Vasi°*. The long *â* is certain.—(2) From the traces, the restoration *Puḷumâyisa* can hardly be called conjectural.—(3) CTI. *°rathisa*; but the central dot of the *th* can still be recognised, and the certain reading *°rathi°* in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. *°rakâsumghasa*.—(5) AS. *Valûrakalenana*. I do not share the opinion of Bühler who considered that the long *â* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) CTI. *sakarâ[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

## TRANSLATION.

“In the seventh—7th—year of the king lord Siri-Puḷumâyî, son of Vâsiṭhi, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahârâṭhi Sômadêva son of Vâsiṭhi, the son of the Mahârâṭhi Mitadeva son of Kosiki, of the Okhaḷakiyas, there was given to the community of Valûraka, of the Valûraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional.”

I have stated on p. 50 why the genitive *Okhaḷakiyânam* must be connected with *Somadevena* and cannot depend on *Mahârathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarâkarosa deyamayo*, which he transcribed in Sanskrit as *saṃskârakûraṇâya dâya êshaḥ*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka°*,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in CTI., viz. “this gift is in order to keep the Valûraka caves in repair.” As in his transcription (AS.) he separates



'karosa deya', I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *saṃkarakarasa* = *saṃkharā*. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kāraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valûrakasaṃgha* to be considered a separate sentence, *Valûrakalenānaṃ* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sôdraṇya sôparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valûrakasaṃgha* and *Valûrakalenānaṃ*. These two terms are closely connected. The gift is made to the Valûraka-*lenas*, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valûrakṣen lenavâsis*," of the *Saṃgha* of Valûraka. **Valûraka** is the general designation of the village where the so-called Kârlê caves are situated. Doubtlessly this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it.<sup>1</sup> The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sôdraṇya sôparikara*. The meaning of *udraṇya* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarôtkaraḥ* becomes the natural equivalent of *sôdraṇyaḥ sôparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṇya*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically.—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sôdraṇya* and *sôparikara* the expression *savâtâblâdhânyahiranyâdêya*.<sup>2</sup> More commonly it is resolved into *sabhûtavâtâpratyâya* and *sadhânyaharanyâdêya*,<sup>3</sup> which prove that, contrary to the hesitating conjectures of Dr. Fleet (*l.c.* p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *âdêya*, 'what is to be taken,' is nothing but an equivalent of *pratyâya*, 'revenue.' Hence *dhânyahiranyâdêya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sâdêya*, but *sadêya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

<sup>1</sup> Compare in the inscriptions of Jayanâtha and Śarvathâtha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17) *asya (grāmasya) samuchitabhāgabhūgakurapratyâyôpanayam karishyatha*.

<sup>2</sup> See e.g. the Mâlîyâ plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

<sup>3</sup> See e.g. the Alinâ plates, *ibid.* p. 179, l. 68, and the Luns:di plates, above, Vol. IV, p. 80.

## No. 15, Plate I. (K. 13, 14).

*Chaitya* cave. Above a pair of figures at the right corner of the verandah.

## TEXT.

Bhadasamasa bhikhusa deyaḍhama mithūna (1) ve (2).

## REMARKS.

(1) Though the *fac-similes* in CTI. have only a trace of the long *ū*, it seems to me very probable from the new estampages that the writer formed an *ū*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*: but in No. 1 we have found clearly *ūtama* beside *Bhutapila*. and in No. 13 there are several distinct instances of long *ū*. We must therefore transcribe the sign by *ū*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one. I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *n*, looks rather like *v* with the vowel *e*, and in the crack between *thū* and *ve* there is room for the final *u* of *mithūna*. It looks as if an *n* with *ī* could be distinguished. One might even believe that one sees a distinct *nā* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

## TRANSLATION.

“Two pairs, the pious gift of the *Bhikshu* Bhadasama.”

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *drav* in Nāsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nāsik No. 26, l. 3.

## No. 16, Plate i. (K. 13, 14).

*Chaitya* cave. On the inner side of the right hand screen of the verandah ; above a pair of figures.

## TEXT.

Bhadasamasa bhikhusa deyaḍhamam (1) mithūnam (2).

## REMARKS.

(1) AS. and CTI. *ḍdhama* ; but the *anusvāra* seems to me sufficiently clear.—(2) AS. and CTI. *ḍhūna* : compare the preceding inscription.

## TRANSLATION.

“(This) pair (*is*) the pious gift of the *Bhikshu* Bhadasama.”

## No. 17, Plate i. (K. 15).

*Chaitya* cave. On the wall to the right of the central door (close to the rail pattern).

## TEXT.

. . . . . maṇayūtāya (1) dānaṁ veyikā.

## REMARK.

(1) AS. and CTI. . . . [sa]maṇāya mātuya. No traces remain of the pretended *sa*, which appears entirely conjectural. The *n* is certainly not accompanied by an *ā*. To judge by their own plates, AS. and CTI. have inserted the *mā*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *ū* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *ā*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

## TRANSLATION.

“(This) rail (is) the gift of . . . . .”

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

## No. 18, Plate iii. (K. 16).

*Chaitya* cave. On the wall to the left of the central door (close to the rail pattern).

## TEXT.

**Koṭiya** (1) bhikhuṇiṇi **Ghuṇika**-mātu (2) veyikā dānaṁ (3) [Nam]dikenā (4) kataṁ.

## REMARKS.

(1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ti*; but it is doubtful.— (2) AS. *°māta*; the *u* is certain.— (3) AS. *°dāna*, CTI. *°dāna*.— (4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ā* is sure.

## TRANSLATION.

“(This) rail, the gift of the *Bhikhuṇi* **Koṭi**, the mother of **Ghuṇika**, was made by **Nandika**.”

## No. 19, Plate II. (Ksh. 20).

*Chaitya* cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

## TEXT.

- 1 . . . . . [ānapayati] **Māmāde** (1) amacha par . gata .  
masu (2) etha lenesa **Vālurakesa** (3) vāthavāna (4)
- 2 pavajitāna bhikhuna nikāyasa **Mahāsagha** . yāna y . pu . ya etha **Māmālāhare**  
utare (5) mage g . m . **Karajak** . (6)
- 3 bhikhuhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — **Karajake** (10) —  
bhikhuhala — deya — pāpehi (11) — etasa — chasa
- 4 gāmasa **Karajakāna** bhikhuhalaparihāra vitarāma apāveṣa a (12) . . . . .  
. . . . . pārihārika cha etehi na parihārehi pariharah . (13) et . chasa  
gāma **Karajake** (14)
- 5 bhikhuhalaparihāre cha etha nibadhāpehi (15) aviyena ānata . . . . .  
. . . . . chhato vijayāṭhasatāre (16) dato the . . (17) [paṭikā]  
sava 1[4] (18)
- 6 vā pa 4 diva 1 Sivakhadagutena kaṭā.

3



SCALE 125

13



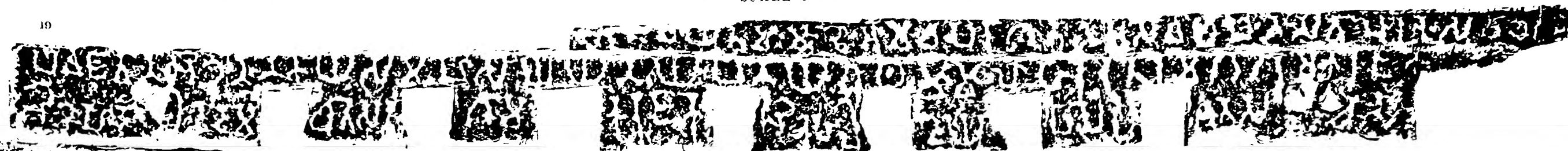
SCALE 1

14



SCALE 1

19



SCALE 125



Collotype by Römmler & Jonas, Dresden



## REMARKS.

(1) Of this inscription, CTI. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmā[le]*; the *de* is certain.—(2) AS. *pa . ga . . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *ā* or an *i*. The last syllable looks like *su*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.—(3) AS. *lenasa Valurakasa*. The letters *vā* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore, compare the preceding note. The locative is indeed what we would expect.—(4) AS. *vāthavāna*. The *th* is not doubtful.—(5) AS. *utaramag[e]*.—(6) AS. *gām[e] Karajake[su]* . . . The final *e* of *gām[e]* is just possible, as well as the *e* of *°jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.—(7) AS. *bhikhuhala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. *etesa gā²*. The *sa* is certainly followed by a letter, which seems to be *tu*.—(9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.—(10) AS. *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. *papahi*. The *ā* and the *e* seem clear. Between *°tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. *a[pa]cesa* . . . —(13) AS. *parihurika*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *°rri[i]*.—(14) AS. *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etām*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.—(15) AS. *eta nibadh[lehi]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.—(16) AS. . . . . *to vijayathasātāre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.—(17) AS. *the rañā*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñā*. The last syllable of *paṭikā* would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by ‘4’: but he considered it very doubtful; and I see no particular reason for reading ‘4’ rather than any other unit.

## TRANSLATION.

“[King . . . . .] commands the officer at **Māmāda**:—For the support of the sect of the **Mahāsāṃghikas**, of the mendicant friars dwelling here in (*these*) caves of **Valūraka**, all pervaded with religion (?), we give as monks’ land the village **Karajaka** here in the **Māmāla** district on the northern road. To them I have secured the property of the village of **Karajaka** as monks’ land, and to this village of **Karajaka** we grant the immunities belonging to monks’ land, not to be entered (*by royal officers*) . . . . . and to enjoy (*all kinds of*) immunity; with all these immunities I have invested it. And this village of **Karajaka** and the immunities enjoyed by monks’ land I have had registered here. Ordered verbally, writer . . . . . given at the victorious camp (?) . . . . . The deed was executed by



Sirakhadaguta (Śiva-kandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vasishṭhiputra or alamañyi like Nāsik No. 3, or from Gautamiputra Śātakarṇi like Kārlē Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription and the break which, to our regret, we find here, could be filled exactly by what precedes *anapayati* in Nāsik No. 3.—*Māmāla* or *Mamāla* has been identified (A.S. p. 24) with the modern Māwal or Maul along the Ghauts. Regarding *āhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *u* of *par.gata.masu* and the *e* of *lena* and *Vādurakesu* seem to prove that we have to read in each case the locative plural in *ēśu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *par.gatadharmesu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4-2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārlē No. 13, l. 4, from which an additional argument in favour of the reading *Vādurakesu* is derived, and Nāsik No. 3, l. 12 f: *bhikkhuhi . . . . . śkōyāna bhikṣāniyāhi*. The 13th edict of Aśoka (Khālsī, l. 38) already employs *nīkāya* in the particular meaning of 'religious corporation.' Though *parajita* and *bhikkhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kārlē No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāsaghojāna* as in apposition to *nīkāyasa*, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *grāmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mārya*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mārya*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalaṃ*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hīritasmṛiti* quoted by Kullūka on Manu, VII. 119; *urīkadhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*;<sup>1</sup> compare *brāhmaṇaṇḍaṃ halukshētra* in the Uruvupāli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmaṇical phraseology are termed *dēvabhōgahala*, *dēvadāna* (above, Vol. III. p. 274, l. 60) and *brahmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No. 3, etc.), certain privileges,—*parihāra*,<sup>2</sup> which the Māliya copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitā brahmadēyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

<sup>1</sup> Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sartraparihārōpētādēvabhōgahala°*.

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text had originally *gāma[m]* *Karajak[e]*, in which *Karajake* is the accusative plural. If the text had read the locative *gāme*, we would also have *Karajakesu*, which I have stated to be inadmissible. Besides, this is the reading which I find with certainty in the continuation of the line as in apposition to *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a round-about way to the same meaning: "the *bhikkhuhala* in the village of *Karajaka*." It is because the donation embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāsik Nos. 4 and 5.

After *etesa[m]* I read *tu*. Perhaps *cha* has to be read; but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the final verb of the first sentence, which he read *papahi* and which I read without hesitation *pāpehi[m]*, which is the first singular aorist of the causative *prāpayāmi*, and for which we shall find in the sequel the distinct parallels *pariharehi[m]*, and *niba[m]dhāpehi[m]*. *Dāyām prāpayitum* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not compounded with *dāya*, but must be understood as in apposition to *gāmam Karajake*. I conclude this from a passage in Nāsik No. 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the desire of accentuating the idea more strongly has caused the employment of the causative *pāpehi* after the simple *dādāma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *sacapariharehi pariharecha pariharepetha* (this is the actual reading; *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the grant of Śivaskandavarman, l. 36: *pariharitavām parihāpetava cha, etc.* The subsequent passage is clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 484). The original meaning.—'exception, immunity,' quite naturally leads to the more general one.—'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomasam aloṇakhādakam arāṭhasamcayikam savajitapārihārīkam]*. The translation is less certain than the reading. Regarding *apācesa*, in Sanskrit *apracēśyam*, it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anomasa* represents *anavamṛśyam*; its certain equivalent in the later terminology, namely *samastarājakīyānām ahaṣṭapṛakṣhēpaṇīyam, etc.* (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *aloṇakhādaka* the later inscriptions offer several equivalents,—*alapaṇakrēṇikhanaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *aloṇaṇulachchakobha* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salohalapaṇīkara* in l. 17 of the plates of Gōvinda-chandra (above, Vol. IV. p. 101). These words are far from clear: but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alapaṇakhātaka* with the Prakrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

<sup>1</sup> [Compare above, Vol. VI. p. 88, note 10.—E. H.]



The next term seems to be written in our inscriptions *arathasavinayika* or *°savinavika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *araṭṭha-savinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arūshṭrasaṁvinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāshṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāshṭrin*?" This would remind us of these grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences' is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajātapārihārika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhārasajātīparihāra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading *pariharinḥa* and to recommend the first singular *pariharehīm*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadāma* and *vitarāma* in the first plural. Then he sums up the donation in the first singular: *pāpehīm*, *pariharehīm*.

The reading *nibaddhōpehī[m]* seems to be established incontestably by the comparison of *nibaddhōpetha* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *duṭṭhā bhūmim nibandhanvā kritvā lekhyam tu kārayāt*. Hence the corresponding use of the verb *nibaddh*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

- Kārlē No. 19: *eta[m] chasa gāma Karajake bhukkuhalaparihāre cha.*  
 Nāsik „ 3: *eta[m] cha gāma Samalipada[m] parihāre cha.*  
 „ „ 4: *et[e] chasa khetaparihāre cha.*  
 „ „ 5: *eta[m] chasa khetaparihāre cha.*

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etaṁ*, not *etc*. This is supported also by the accusatives *gāma Karajake* and *gāma Samalipadam* to which the pronoun refers, and by the following two cases where *etaṁ* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kārlē No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasu gāmasa*) and in l. 3 of Nāsik No. 4 (*etasa chasa khetasa*), where the tautology *étasya asya* is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5, and

<sup>1</sup> *Sadaśāparādha*; see e.g. the Alinā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Dēd-Bara-park inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nâsik No. 3,—which seems to imply that this addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nâsik No. 5 (p. 104, note) and supposed that “the *sa* . . . . is purely pleonastic, just as in Pâli *sache*, ‘if,’ and similar words.” He thought evidently of *sayadî* and *sayyathâ* of the Buddhist Sanskrit and of Pâli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, *viz.* to take *sa* = *syn* = *svid*, as in the language of the *Mahāvastu*: see my edition, Vol. I. p. 412. In the expression *trayōsya* which I have quoted, as well as in the Pâli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyena* by a reference to Hémachandra, who gives *aviya* as a synonym of *ukta*. This is the equivalent of the formula *svamukhijñā*, etc., of later inscriptions: see Dr. Fleet’s *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *maṇa* in Nâsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amācha*) for making his grants valid, and even that *kshānta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhṛpta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI. p. 558, note). The operations or formalities connected with royal grants which our inscriptions record (Kârlē No. 19, and Nâsik Nos. 3, 4 and 5) are characterised by the terms *ānata* and *chhata* (in all four), *dātā paṭikā* (in three of them, but not in Nâsik No. 5), *kaṭa* (here and in Nâsik No. 5) and *uparakhita* (Nâsik No. 4), the equivalent of which I believe to find in Nâsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *ānata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dātaka*: see Dr. Fleet’s *Gupta Inscriptions*, Index, *s. v.* Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkirṇa*; see Dr. Fleet’s *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 7, text line 50) we read . . . . *Bhaṭṭisammāsa sahaṭṭhalikhiteṇa paṭṭikā kada=tti*. The participle *kṛita* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṭā*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkirṇa*; compare the end of No. 35 of Dr. Fleet’s *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*ākṣapaṭalika* or *ākṣaśālikā*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi—for, *Rohaṇi-guttā=ti* must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX. p. 102).<sup>1</sup> In this connection we have to understand the word *uparakhita* in Nâsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

<sup>1</sup> [Monsieur Senart’s improved reading is no doubt correct; but I would prefer to translate:—“The *djñapti* (or *dātaka*) was Rôhigigupta.”—E. H.]

my mind is raised to a certainty by Nâsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt'; but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khan* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh* consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanati* is employed as an equivalent of *likhati* with reference to the engraving of a *śāstrapatta*: see the inscription of Madanapāla in the *J. As. Soc. Beng.* 1900. p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khanita*. At any rate, the close relation which exists between the two roots *khan* and *kshan* renders this explanation possible.

The characters which follow *chhato*, namely *vijayathasatāre*, are perfectly certain, except that the *th* may be accompanied by an *e*, and except the last letter, which I would decidedly read *kh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *khe* seems to me just as possible as the reading *re*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for *vijayakha[m] thācāre*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nâsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves; but *a priori* the interposition of *dato* between *vijayakhamthācāre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayathe satākhe* (or *re*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satāre* (or perhaps *sātāre*) reminds of the well-known town and district of Sâtārā on the south of Kārlê. It is true that the name Sâtārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sâtārā at the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sâtākhyā* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *vijayathe*, i.e., without doubt, *vijayasthê*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of Vaijayantî, which we have already found applied to the town that has since received the name Banavâsi, and which occurs again in Nâsik No. 4. The very peculiar manner in which this inscription introduces the word *senāye* suggests that we might have here a name given by virtue of recent conquest to these southern territories, where the district of Sâtārā occupies an intermediate position between Kārlê and Banavâsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhīputra Puṣumāyi, but to Gautamīputra Sātakarpi, to whose reign Nâsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *theraṇā* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *the*, but could also be *re*. The comparison of Nâsik No. 4 suggests *Benākaṭā* or *Benākaṭakā*; but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nâsik by Vāsishṭhīputra Puṣumāyi and Gautamīputra Sātakarpi. In Nâsik No. 3

Śivaskanda is the governor of the district; in Nāsik No. 4 the *amātya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Viṣṇu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karājaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhādatta had been doubtlessly unable to confer.<sup>1</sup>

• No. 20, Plate iii. (Ksh. 21).

North of the *chaitya* cave. On the wall of the second cell (from the south) of a *chūḍa* i. right of entrance, top.

TEXT.

- 1 Sidha (1) rañḥo (2) Vāsīthiputasa Siri-Puḥumāvisa savachhare chatuviše 24 hemamāṇa pakhe (3) tatiye 3 divase bi-
- 2 tiye 2 upāsakasa Harapharaṇasa Setapharaṇa-puttasya So[va]sakasya Abulāmāya vathavasya ima deya dhama maḍapo (4)
- 3 navagabha (5) Māhāsaghiyānaṁ (6) parigaho (7) saghe chātudise diṇa . (5) mātāpitunāṁ puḥā (9) savasatānaṁ hitasughaṣṭhataye (10) ekaviṣe (11) sa-
- 4 vachhare niḥito saheta (12) cha me puna Budharakhitena mātara chaḥya (13) . . upāsikāya (14) Budharakhitasa māt[u deya] dhamma (15) [pāḥo] aṇḥo (16).

REMARKS.

(1) CTI. *sidhām*.—(2) AS. *raṇḥo*.—(3) CTI. and AS. *hematā*.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ṭa*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read °*garbha*, with which the Sanskritisms °*puttasya* and °*Sotāsakasya* would have to be compared.—(6) AS. °*ghiyāna*—(7) AS. and CTI. *parigaho*; the *ho* seems to me certain.—(8) CTI. *chatuviše diṇaṁ mā*. After *ma* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. °*pituna pūḥā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. °*sṭhataya*, AS. °*sṭhataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekaviṣa*,

<sup>1</sup> Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Konḍamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārlē No. 19. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading °*apāḥepi*, instead of °*deya pāḥepi*; (2) the explanation of this verb, as well as of °*parihareḥi* and °*nibadhāḥepi*, not as 1st singular aorist (with alteration of final °*hi* into °*hiṁ*), but as 2nd singular imperative. (3) The proposed interpretation of °*vijayathasatdkhe* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of °*chhata* by 'signed' beyond every doubt, although the word is here accompanied by °*ayam*. (5) The reading °*etamsi tam* in l. 25 of the Konḍamudi plates suggests a similar correction for °*etasa[m] tu* in l. 3 of Kārlē No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekatise*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mūtarakkhiā*, cannot be upheld; but after the group *syā* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.—(14) The *kū* is very indistinct.—(15) CTI. and AS. *°dhama*.—(16) The character read *pho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *ph* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

#### TRANSLATION.

“Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Siri-Puṣumāvi, son of Vāsithi, this pious gift of the lay-worshipper Harapharaṇa, son of Setapharaṇa, a Sovasaka, living in Abulāmā, (*viz.*) a nine-celled hall, has been given to the universal *Saṃgha*, as special property of the Mahāsāṃghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and . . . . . to me by Budharakhita and his mother . . . . ., a lay-worshipper. The . . . . . a pious gift of Budharakhita's mother.”

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigaḥo* than *parigrahe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāna at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayam puna vihārasyōpakaraṇa chāturdīśe bhikṣu-saṃgho parigrahū āchāryamahāśīśakūṭm*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean ‘circle, group,’ and took the adherents of the school of the Mahāsāṃghikas to be opposed to the *chāturdīśa bhikṣusaṃgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean ‘possession, property,’ and that the ‘universal *Saṃgha*’ can only be understood in antithesis to the special sect of the Mahāsāṃghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating “has been given as property of the Mahāsāṃghikas,” or the locative in rendering “has been given into the possession of the Mahāsāṃghikas,” both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With *ekavise* the obscurities begin. Bühler has clearly ‘thrown the baft after the blade;’ still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta*, and the four last characters which are read *pāṭho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharaṇa. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

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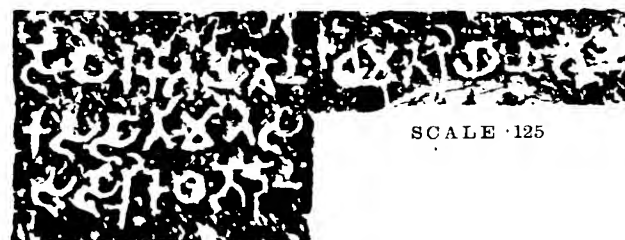
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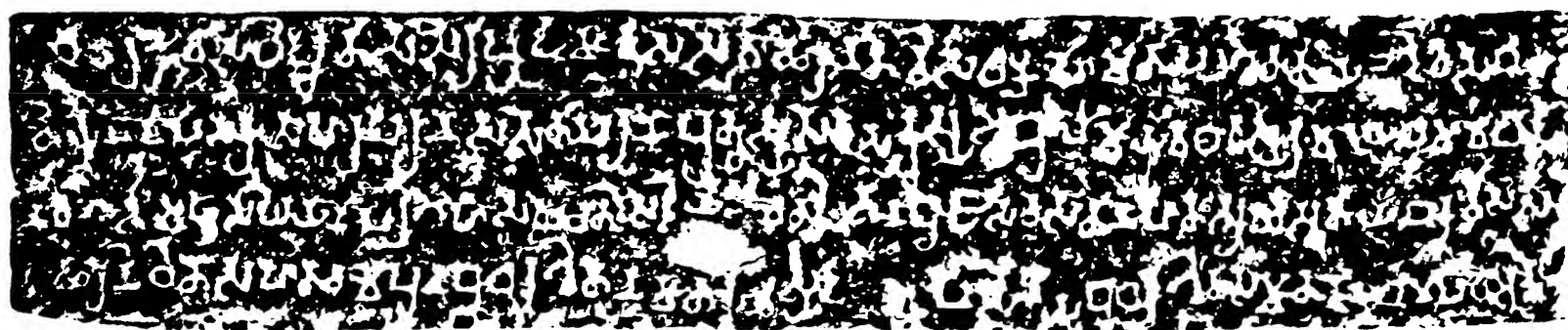
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20



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A



B



FULL-SIZE



C



clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nithato*. Unfortunately, none of the restorations which suggest themselves,—*sahato*, *samhato* and *samhato*.—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nithato* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhitasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumbentions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuṭā (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pātho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuṭā and here. Now, at Kuṭā the part of the sentence in question begins with the characters *saka*, which seem to be followed immediately by the characters *tasa* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pātho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *sahata*, and consequently asking whether here also this word opens the sentence of which *pātho* is the subject, while *karimsamvachhare nithato* would refer only to *maṇḍapa*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhitasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *d*, while I read *syā* in accordance with Bhagwanlal, and the *pā* of *pāsikāya*, there is room for three characters: but the previous editors read simply *u* without admitting a break. They seem to interpret thus the character which follows the group *syā*. Hence they must have assumed that the distinct traces immediately before *d* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhitasa's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *syā*, and which may be *d* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *u* of *upāsikā*.

#### No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular eastern in a *śālā*.

#### TEXT.

1	. . . . .	(1) 5 hematāṇaṃ pa . . . . .	ya pavaya bhayata (3)
2	. . . . .	hiṇa atevāsiniṇa leṇaṃ (4) bhagi . . . . .	kāna (5)
	sadigā		
3	. . . . .	kale (6) pavaitāṇa sainghāya bu . . . . .	dhamma (7) poḍhi
4	. . . . .	. . . . . (8)	
5	. . . . .	atevāsinihi (9) . . . . .	

#### REMARKS.

(1) CTI. and AS. supply *savachhare*, which is not doubtful but of which only the last character has left any traces.—(2) CTI. and AS. *hematāṇa pakhe*. The *kk* is not doubtful, but it



cannot say that I discover any remains of it.—(3) CTI. and AS. *dha[bha]yatu*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *leṇa*.—(5) CTI. and AS. *bhagaw* . . . . . *sicukīṇa*.—(6) CTI. and AS. . . . . *ghaṣa kīṇe*.—(7) CTI. and AS. . . . . *cha deyaḍhama*.—(8) CTI. and AS. . . . . *paraṇaṣa vṛṇa* . . . . . —(9) CTI. and AS. . . . . *Uṣabha* . . . . .

It will be seen that the new *pie-stimile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *leṇa* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'leg-whipper,' as in the terminology of the Jainas.

#### No. 22, Plate iv. (K. 17).

One facing south of the *chūṭya* cave. On the front wall of a *vihāra*, left of entrance, top

#### TEXT.

Silham (1) *pavaṭṭasa* (2) **Budharakhita** *deyaḍham* (3)

#### REMARKS.

(1) CTI. and AS. *silha*.—(2) CTI. and AS. *paraitusa*.—(3) CTI. *deyaḍhama*; AS. *deyaḍham*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

#### TRANSLATION.

Success! The pious gift of the ascetic **Budharakhita**."

I cannot explain the transcription *pavaṭṭasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 26.

### No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHA:

SAKA-SAMVAT 1427.

By J. RAMAIA B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at Devulapalli in the Vāyalpāḍu tāluka of the Cuddapah district. At my request Mr. A. Krishnaswami Nayudu, B.A., Acting Tahsildar of Vāyalpāḍu, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

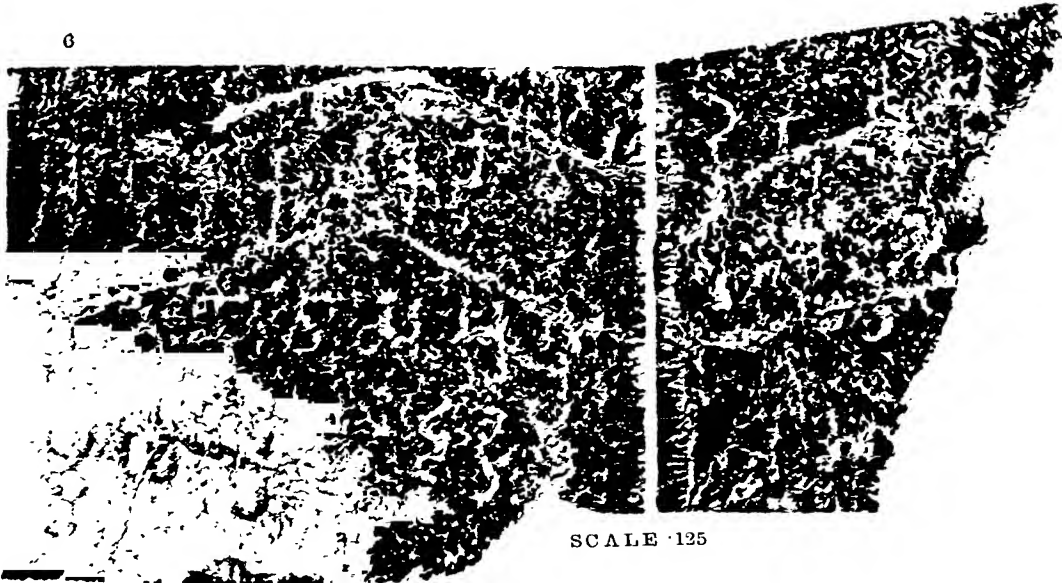
Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



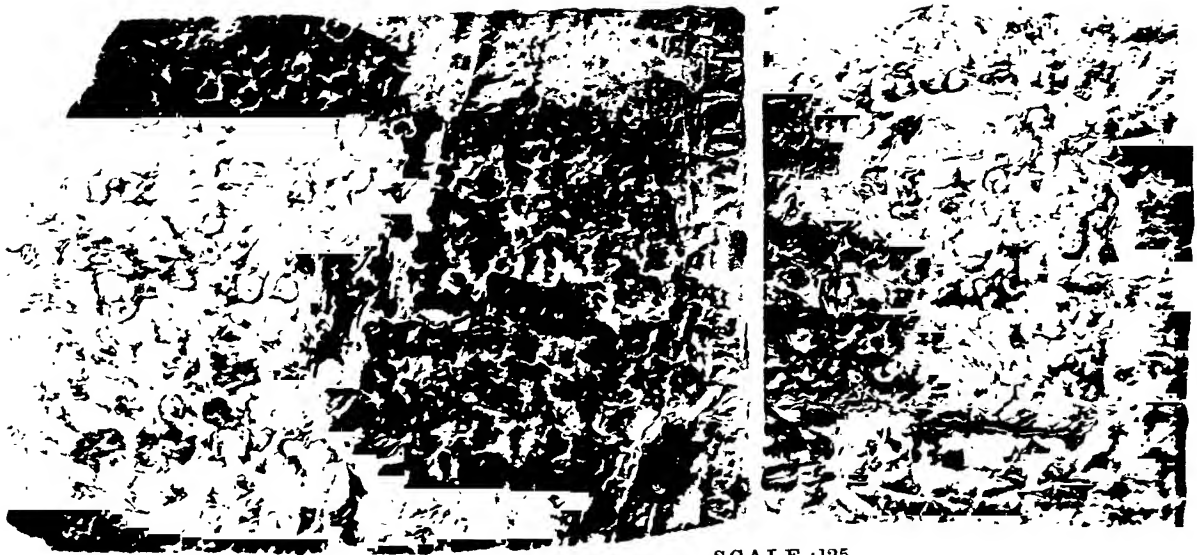
SCALE ·06

6



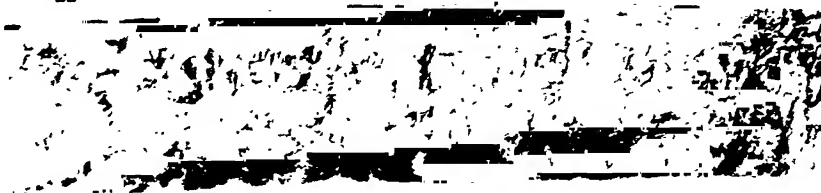
SCALE ·125

21



SCALE ·125

22



SCALE ·1



The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgari of the Vijayanagara type.<sup>1</sup> The very last word, *śrī-Rāmachandra* (l. 75), which stands for the signature, is in Telugu characters

The inscription records that Immadi-Nṛisimha (ll. 39 and 46 f.), son of Nṛisimharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavāḍa-siman<sup>2</sup> (l. 65) of the Penugoṇḍa-mahārājya<sup>3</sup> (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpāḍu tāluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍlūru<sup>4</sup> (l. 65), south-east of Sūrināyani-Mushtūru (l. 66), and north of Aḍavi-Mushtūru (l. 67). Mr. Krishnasvami Nayudu informs me that Sūrināyani-Mushtūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Mushtūru without any prefix, and that Aḍavi-Mushtūru is now known as Kōna, though it is sometimes called also Kōna-Mushtūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramanappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vyālapāṭi,<sup>5</sup> that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākshin and Śaka-Samvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.<sup>6</sup>

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karnaṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāluva<sup>7</sup> chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immadi-Nṛisimha's father Nṛisimharāya, also called Narasiṅgarāya,<sup>8</sup> and the latter to Nṛisimharāya's general Narasiṃha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

<sup>1</sup> [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *p̄ha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virāma* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *n* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

<sup>2</sup> [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inscr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

<sup>3</sup> [The province (*rājya*) of Penugoṇḍa or Penugoṇḍe is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

<sup>4</sup> According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 124, this is a village 13 miles north-north-east of Vāyalpāḍu.

<sup>5</sup> [This is evidently the same as Vēlapāṭipura (the modern Vāyalpāḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

<sup>6</sup> According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

<sup>7</sup> The title *Sāluva* occurs in ll. 14, 15, 24 and 26 of these plates.

<sup>8</sup> He is styled *Narasiṅga* or *Narasiṃha* indiscriminately, but I prefer to call him Nṛisimharāya as in the inscription, in order to distinguish him easily from his general Narasiṃha.

the Government Library of Oriental Manuscripts, Madras.<sup>1</sup> The *Varāhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhāratam* and the inscription. The Sāluva family traces its descent to a **Yadu** and is hence called **Yādava-vamśa**. The earliest historical person mentioned is **Vaṅkideva**, who is referred to in the *Varāhapurāṇam* only. Vaṅki's son was **Guṇḍa**.<sup>2</sup> Guṇḍa had six sons, of whom **Maṅgu** or **Sāluva-Maṅgu** was the greatest. The *Jaimini-Bhāratam* is very eloquent in its praises of this person and says that, among other things, he gained success in **Sāmparāya** in his battles with the "Sultan of the South" and thereby earned the title of "the establisher of Sāmparāya," that he founded (the temple of) the god Śrīraṅga and gave sixty thousand *mōḍis* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultan of Maḥurā."<sup>3</sup>

In the temple at Sīmbāchulam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that **Teluṅgurāya**, son of **Samburāya** of Kannaḍa-dēśa, dedicated to the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dīpa*) in the temple, and that he gave the shepherds a *puṭṭi* of land in the village Valḍali in lieu of wages. There is another inscription of Teluṅgurāya, also dated in the Śaka year 1350, at Santarāvūru in the Bāpatla taluka of the Kistna district, in which the king is described as the "*Mahāsaṅgha-dēśa* **Misara-gaṇḍa Kāthāri Sāluva Teluṅgurāya**."<sup>4</sup> Rao Bahadur K. Vinayalingam Pantulugam quotes a verse of the poet Śrīnātha (who lived about this time), in which the poet laments the death of several of his patrons including Teluṅgurāya;<sup>5</sup> and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyaṇi Teluṅgi nīlā durgā-dharaṇi*: "O Teluṅga, (son) of Sāmparāya! May you be blessed with long life!" There seems no doubt that the king or prince Teluṅgu mentioned in the foregoing inscriptions was one and the same, and if his father Sāmparāya *viz.* Samburāya is identified with the Sāmparāya of the *Jaimini-Bhāratam*, he would appear to have belonged to the same Sāluva family as Maṅgu—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which Maṅgu belonged, though we do not know at present how and when this change took place. The "Sultan of the South" who was at war with Sāmparāya was, no doubt, the **Bahmani** king, and by the "Sultan of **Maḥurā**" we should, I think, understand the **Paṇḍya** king; the temple of Śrīraṅgam which Maṅgu built is evidently the celebrated temple in Śrīrangapatṭana in the Mysore country.

Maṅgu had six sons, of whom one was **Gauta**,<sup>6</sup> who had four sons: **Guṇḍa**,<sup>7</sup> **Sāluva**, **Boppa** and **Tippa**. The *Jaimini-Bhāratam* devotes a couple of verses to the eulogy of **Tippa**,<sup>8</sup> who appears to have been a great warrior, and to whom are applied the titles of **Misara-gaṇḍa**, **Kāthāri**, **Sāluva** and **Pañchaghantaṇanāda**—titles which are ascribed to Nṛsiṃharāya in the subjoined inscription (vv. 13 and 15). An inscription at Tēkal in the Mysore territory speaks of a certain Gopabhaṇu son of Sāluva-Tippavarāja-Oḍḍyaṇi, to whom the village of

<sup>1</sup> The author of the *Varāhapurāṇam* gives the genealogy of his patron Narasiṃha, which tallies with the genealogy of that family, and he also gives the genealogy of Narasiṃha's master Sāluva-Nṛsiṃharāya.

<sup>2</sup> See v. 60, the Dvayapādī plates.

<sup>3</sup> See v. 7 f. of the same plates.

<sup>4</sup> He is called Sāluva-Maṅgu in vv. 5 and 9 of the same plates.

<sup>5</sup> *Jaimini-Bhāratam*, p. 4.

<sup>6</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 84.

<sup>7</sup> *Index of Telugu Periodicals*, vol. 1895, Part I, p. 114.

<sup>8</sup> The prince was as well a son of the Maḥmūdian rulers of Maḥurā, on whom see above, Vol. VI, p. 124 and 126.—E. H.

<sup>9</sup> See v. 6 of the Dvayapādī plates.

<sup>10</sup> See v. 11 of the same plates.

<sup>11</sup> [A certain Gopu-Tippavarāja is mentioned in an undated Grantha inscription at Śendalai (No. 56 of 1897), and an inscription of Gopu-Tippa-mahipati at Rāmaśvaram appears to be dated in Śaka-Saṃvat 1300.]

Bargues and Natesa Sastri's *Tamil and Sanskrit Inscriptions*, p. 79, No. 11, where I would correct नरसिंहादेय (which the translator calls "very bad Sanskrit" because he does not understand it) into नरसिंहादेय, i.e. 1390).—E. H.]

Tēkal was given under the orders of Dēvarāya-mahārāya of Vijayanagara. Goparāja is called a *Mahāmandalēśvara* and the "setter-up of Ganga Hale Sambā Rāya."<sup>1</sup> The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Saḷuva chiefs. Tippa's eldest brother Guṇḍa had, by his wife Mallāmbā, two sons: Timma<sup>2</sup> and Nṛisimharāya,<sup>3</sup> and Nṛisimharāya had, by his wife Śriraṅgamāmbā,<sup>4</sup> a son named Immaḍi-Nṛisimha or Nṛisimha II.

From all accounts Nṛisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the *Berhūn-i Ma'āsir* he was the most powerful prince in all Karpāṭa and Telingāna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nṛisimharāya was constantly at war with the Bahmani king Muḥammad II. They met first at Rājamahēndri, "on the further side of which the infidel Narasimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand."<sup>5</sup> No battle took place, however, as Nṛisimharāya is said to have taken to flight on the arrival of the Sultān's army. This was probably in the year 1479 A.D. Next year they seem to have met again at Koṇḍaviḍu, the people of which, "throwing themselves on the protection of Narasimharāya, had altogether withdrawn from their allegiance to the rule of Islām." After quelling this rebellion, the Sultān marched against the kingdom of Nṛisimharāya, because "the destruction of the infidels was an object much to be desired: and as the infidel Narasimha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Telingana and Vijayanagar, had latterly shewn delay and remissness in proving his sincerity towards the royal court by sending presents and *nal-bahā* (money given to foreign troops to abstain from plunder and devastation)."<sup>6</sup> The Sultān laid siege to the fort of Mālūr (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nṛisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultān from straightway marching against Kāñchi, "situated in the centre of the dominions of that malignant one" (Nṛisimharāya), and sacking the town and temples "which were the wonder of the age."

We shall now turn to the Hindū accounts of the same period. The *Jaimini-Bhāratam* gives Nṛisimharāya credit for having vanquished the kings of the Tigula<sup>7</sup> (or Tamil) and Oddi (or Orissa) countries and for having conquered the forts of Kapāladurga, Penugolḍa,<sup>8</sup> Bonagiri, Chēñji, and Kommadhārāpura.<sup>9</sup> In another part of the *Jaimini-Bhāratam* we are told that Nṛisimharāya "decorated the golden palaces (temples?) of Kāñchi, Venkaṭa (Tirupati) and Kālahasti with the precious stones annually given as tribute by the kings of Pāñchāla, Draviḍa, Aṅga, Mālava, Śaka and Prākrjyōtisha."<sup>10</sup> This is, of course, hyperbolic, but shows that the three important places of pilgrimage referred to were in the dominions of Nṛisimharāya.

<sup>1</sup> Mr. Rice's *Mysore Inscriptions*, p. 208.

<sup>2</sup> [The Ranganatha temple at Śrīraṅgam contains a Sanskrit and Tamil inscription No. 59 of 1892), dated in Śaka-Samvat 1385, Subhānu, of Saḷuva-Gopa-Timma-nṛipati, who is also called the *Mahāmandalēśvara* Mēdini-misaraḡaṇḍa Kattāri Saḷuva Dharanivaraha . . . . . Saḷuvasaḷuva Tirumalaideva-maharaja. Another inscription of the same king at Tanjore, dated in Śaka-Samvat 1377, Yuvau, has been published in *South-Ind. Inscr.* Vol. II, No. 23; and a third one at Tirukkattupalli (No. 55 of 1897) is dated in the Vikrama year (i.e. Śaka-Samvat 1382).—E. H.]

<sup>3</sup> See v. 12 of the Dēvulapalli plates.

<sup>4</sup> See v. 21 of the same plates.

<sup>5</sup> *Ind. Ant.* Vol. XXVIII, p. 288.

<sup>6</sup> *Loc. cit.* p. 289.

<sup>7</sup> Tigula is a Kanarese name for Tamil; see Dr. Kittel's *Kannada-English Dictionary*, s.v.

<sup>8</sup> *Jaimini-Bhāratam*, p. 5.

<sup>9</sup> *Jaimini-Bhāratam*, p. 95. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Chēñji is Gingee in the South Arcot district. I am unable to identify Kommadhārāpura.

*Jaimini-Bhāratam*, p. 115.

According to the *Varāhapurāṇam* Nṛsiṃharāya's first general **Īśvara** of the **Tuḷu** family conquered the forts of (1) Udayādri, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugōṇḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguchinta, (9) Bāgūru, (10) Naragōṇḍa, (11) Āmūru and (12) Śrīraṅgapaṭṭanam, and "destroyed the cavalry of the Yavanas of Bedaṇḍakōṭa at Gaṇḍikōṭa."<sup>1</sup> The Yavanas referred to here are the Bahmanī kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shah.<sup>2</sup> Referring to the same event, the author of the Telugu poem *Pārjātīpaharaṇam* says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Bedaṇḍakōṭa,"<sup>3</sup> but he transfers the scene to Kandukūru.<sup>4</sup> The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of **Karṇāṭa**,"<sup>5</sup> which shows his connection with that kingdom. According to the same work he was one of the *Sūmantas* or tributary princes of the Karṇāṭa empire, and both Īśvara and his son **Narasimha** were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Karṇāṭa empire, since both claimed to belong to the **Yādava** line of the lunar race of Kshatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsymgua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsymgua," whom I identify with **Sāluva Nṛsiṃharāya**, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or **Narasimha**, the founder of the **Tuḷuva** dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was **Devarāya II.**, who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmanī king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṃharāya died, leaving two infant sons and a general named "Narsenaque" or **Narasa-Nāyaka**, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

<sup>1</sup> Verses 42 and 43 of the first *śloka*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kārvētinagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragallu (*ṭallu* means 'a rock' and *koṇḍa* a 'hill') in the Chittūr tāluks, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II. p. 349), and Āmūru (11) is evidently Gid-Āmūru or Ambūrudurga in the Guḍiyātam tāluks. The other places are well-known.

<sup>2</sup> *Ind. Ant.* Vol. XXVIII. p. 210. Bedaṇḍakōṭa or Bedadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

<sup>3</sup> Vajjayanti Press edition of 1895, p. 10.

<sup>4</sup> The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

<sup>5</sup> Verse 30 of the first *śloka*.

proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother *Kṛishṇadēvarāya*.<sup>1</sup>

Nuniz expressly states that Narasa-Nāyaka was the father of *Kṛishṇadēvarāya* and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with *Narasimha*, the founder of the second dynasty, and "Busbal Rao" with his eldest son *Vīra-Narasimha*.<sup>2</sup> Mr. Sewell finds this account confusing and conflicting with known facts. This is because he identifies "Narsyngua," the first usurper, with *Narasimha*, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with *Vīra-Narasimha*, was not his son, and that between *Vīra-Narasimha* and *Kṛishṇadēvarāya* there was an intermediate king—conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation *Narasimha* would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that *Nṛisimharāya* with the aid of his sword defeated all and became a *Sārcabhauma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the *Karṇāṭa* throne.

The account of Nuniz as to the nature of the relationship which existed between *Sāluva-Nṛisimharāya* and *Narasimha* is directly and fully corroborated by the *Varāhapurāṇam*. The first chapter (*āścāsa*) of the book gives the genealogy of both these persons and says that *Narasimha*'s father *Īśvara*, who is also called *Īśvara-Nāyaka*, was *Nṛisimharāya*'s general, and that he was succeeded by his son in that office. In another place *Narasimha* is said to have been honoured by *Nṛisimharāya* and appointed commander of his forces,<sup>3</sup> and in a third place he is described as the "supporter of the kingdom of *Nṛisimharāya*."<sup>5</sup> In the penultimate verse of the sixth *āścāsa* he is addressed as *Sāluva-Narasimha-dharmadhara-daṇḍadhāra*, i.e. 'commander of the forces of king *Sāluva-Nṛisimharāya*.'

There are at present no means of fixing the exact year in which *Nṛisimharāya* usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,<sup>6</sup> and the Śaka year 1415, Rākshasa (= A.D. 1495-96), which is the earliest known reliable date of *Immaḍi-Nṛisimharāya*.<sup>7</sup> That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bārūkūr (No. 166 of 1911) of Śaka-Samvat 1421, Siddhārthin (= A.D. 1499-1500), states that in this year the *Mahāmandalēśvara* *Mēdinimīśaragaṇḍa Kathāri Sāluva Immaḍi-Narasimharāya-mahārāya* was ruling at

<sup>1</sup> *A Forgotten Empire*, pp. 305-315.

<sup>2</sup> I confess I cannot derive "Busbal Rao" from *Vīra-Narasimha*, but there is no doubt about the identity of the persons.—[Perhaps the name is connected with *Bhujabala*, a surname of the Hoysalas.—E.H.]

<sup>3</sup> *A Forgotten Empire*, p. 308, note 2.

<sup>4</sup> Verse 35 of the first *āścāsa*.

<sup>5</sup> The penultimate verse of the second *āścāsa*.

<sup>6</sup> *A Forgotten Empire*, pp. 93 and 404.

<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of *Immaḍi-Nṛisimha*'s father *Nṛisimharāya*. Dr. Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahāmandalēśvara*, and their family name *Sāluva* is also given. There was no *Narasimha* on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Samvat 1391, Virōdhin, belongs to the time of the *Mahāmandalēśvara* *Mēdinimīśaragaṇḍa Kathāri Sāluvasāluva Narasingaiyadēva*, and the same chief is mentioned in an Āmbūr inscription of the Vijayanagara king *Rājasēkhara*, son of *Mallikārjuna*, dated in Śaka-Samvat 1390, Sarvadhārin (No. 4 of 1896). *Bukka*, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of *Sāluva-Nṛisimha*" (above, Vol. III. p. 238), whence it may be concluded that he was the minister of *Nṛisimharāya*. *Kṛishṇarāya* had a minister named *Sāluva-Timma*; see above, Vol. VI. pp. 109 and 231.—E.H.]



Vijayanagara,<sup>1</sup> and that his chief minister was **Narasa[n]ṇa-Nāyaka**.<sup>2</sup> This Narasaṇṇa-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasiṃha's usurpation of the throne of Nṛsiṃharāya, or rather of his son and successor Immaḍi-Nṛsiṃharāya, cannot have taken place earlier than A.D. 1499-1500.<sup>3</sup>

Mr. Sewell quotes five inscriptions of "Narasiṃharāya of Vijayanagara" appertaining to years prior to A.D. 1500.<sup>4</sup> One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Saḷuva Immaḍi-Nṛsiṃha,<sup>5</sup> son of Nṛsiṃharāya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Saḷuva-Nṛsiṃharāya.

As Dr. Hultzsch informs me, a Bārukūr inscription (No. 152 of 1901) of the *Mahārāja-  
Mahārāja Rājapuramēśvara Virapratāpa Vira-Narasiṃharāya* of **Vijayanagara** is dated in Śaka-Saṃvat 1424, Dvādati (=A.D. 1501-02). This date suggests that Immaḍi-Nṛsiṃharāya was ousted by Narasiṃha (or by his son Vira-Narasiṃha?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penagonda.

#### TEXT.<sup>6</sup>

##### First Plate.

- 1 गभमस्तु । वंदेहं देवदेवं तं तुदिलं [प्र]दिलंपटं ।
- 2 कारणं जगतां विघ्नवारणं वारण<sup>7</sup> मुखे । [१\*] पायाद[ः] स
- 3 महाक्रीडः कीडतंबुधिपल्लवेलि<sup>8</sup> । <sup>9</sup> यद्दृष्टादंडम[१]लं व्य<sup>10</sup>
- 4 मग्ना भूः पुनरुत्थिता<sup>11</sup> । [२\*] या रत्नाकरमेखल[१]विवर्जितरक्षा-<sup>12</sup>
- 5 रोलम[न्म]ध्यमा क्षमाभूत्योऽनपयोधरोरुपुलिनस्फूर्जन्नि-
- 6 तं वस्थली । गाढं गूढपदीयिता<sup>13</sup> कथमपि श्यामा मृदेकार्थि-
- 7 नो मातल्येन समग्ररत्नजननी सा रत्नगर्भास्तु वः । [३\*] अस्ति श्री-
- 8 मदपां पुष्पमामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यन्ने-
- 9 न महता शिवः । [४\*] <sup>14</sup> तस्मादभूदुधस्तस्मात्पुरुर्कीर्तिः पुरुरवा[ः]
- 10 । सम्राजः समजायंत <sup>15</sup> क्रमशोऽनेकशस्ततः । [५\*] तद[न्व]यप[यो]-

<sup>1</sup> In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛsiṃha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Viṇṇāpak-śaśvamin, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

<sup>2</sup> The same two persons are mentioned in an inscription of Śaka-Saṃvat 1418, Nala (=A.D. 1496-97), at Hañche in the Mysore taluka (*Ep. Carn.* Vol. III, Mys. 33), where however Immaḍi-Narasiṃharāya is called simply Narasiṃharāya.

<sup>3</sup> Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.*, p. 110).

<sup>4</sup> *Lists of Antiquities*, Vol. II, pp. 62-64.

<sup>5</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 116.

<sup>6</sup> The transcript has been prepared by Dr. Hultzsch from ink-impressions.

<sup>7</sup> Read वारण.

<sup>8</sup> Read कीडतंबुधिपल्लवेलि.

<sup>9</sup> Read यद्दृष्टा°.

<sup>10</sup> Read १लं व्य.

<sup>11</sup> Read १रुत्थिता.

<sup>12</sup> Read १स्फारीक्षम°.

<sup>13</sup> Read १दीयिता.

<sup>14</sup> Read १भूदुध°.

<sup>15</sup> Read क्रमशो°.

- 11 भोधी <sup>1</sup>गुंडदेवो गुणोत्तरः । <sup>2</sup>अपारिजातेषुदभूत्पारिजात  
 12 इवापरः । [६\*] गुडवोमो<sup>3</sup> गुणाब्जः श्रीमादिराजो महायशोः<sup>4</sup>  
 13 गौतयो<sup>5</sup> गीतसत्कीर्तिर्वीरश्रीवीरहोबलः । [७\*] सावित्रिमंगिभू-  
 14 पश्च तथा <sup>6</sup>सालुवमंगिरा[ट् ।\*] तस्मादुदभवन्नन्ये षडते<sup>7</sup> चक्र-  
 15 वर्तिनः । [८\*] तेषामभूत्साकुव[मंगि]देवो महीमहेंदो<sup>8</sup> महनीयकी-  
 16 र्तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योस्य कराद-  
 17 गृह्णात् । [९\*] <sup>9</sup>तस्मान्मोनोरथ इवाधिकभागधेयान्नौतक्षमापति-  
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-  
 19 र्तिचंद्रः सदा धवळयत्यमलस्त्रिलोकीं । [१०\*] गुंडच्छितीशी  
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । <sup>10</sup>दिषद्धला[ब्जिं]  
 21 भुजमंदरेण विमथ्य वीरश्रियमग्रहीत्यः । [११\*] गुणांबुधे-  
 22 गुंडविभीस्ततोभून्नल्लंकाविकायां<sup>11</sup> महनीयकीर्तिः । नृसि-<sup>12</sup>  
 23 ह्वरायोयमहोवळ्छोनृसिह्वदेवस्य<sup>13</sup> वरप्रसादा[त्] । [१२\*] मी-  
 24 सरगंडकठारीसाकुवधरणीवराहबिरुदांकः । यः ख-  
 25 <sup>14</sup>ङ्कसहायः सर्वाब्जिर्जित्य सार्वभौमोभूत् । [१३\*] <sup>15</sup>आसीध्वराव-  
 26 राहो यः खलाब्धेध्वरन्<sup>16</sup> धरां । साकुवः शत्रुसंघातं प-  
 27 क्षिघातं निहत्य च । [१४\*] किणीकृतमहाबाहोरर्थिप्रत्यर्थिदा-<sup>17</sup>

Second Plate : First Side.

- 28 नतः । यस्य बर्बरवाहत्वं<sup>18</sup> यथार्थमभवत्परं । [१५\*] यः पं-  
 29 <sup>19</sup>चसाखशाखाभिर्जित्वा पंचामरदुमान् । पंचघंटा-  
 30 निनादोभूत्पंचघटानिनादनात्<sup>20</sup> । [१६\*] मत्यसत्त्वेषुसंध[रि]-<sup>21</sup>  
 31 नरूपलावण्यधीगुणैः [१\*] जित्वा यः पांडवान् पंच  
 32 प्रापदैवरगंडतां । [१७\*] यस्त्रीनस्त्री चारचोरपांड्याराया-  
 33 न्नाजिरे । मूरुरायरगंडोभूद्भीरुक्त्य स्वपौरुष[रि]-  
 34 त् । [१८\*] <sup>22</sup>प्ररापेनाकवडैरितमस्तीमं निरस्य यः । प्र-  
 35 काशयन्निमामुवीसुर्वरादित्यतां<sup>23</sup> गतः । [१९\*] चौहत्त[म]-  
 36 ज्ञा<sup>24</sup> धरणीवराहश्चाकुव्यनारायण इत्यमीभिः । सु-

<sup>1</sup> Read गुंड°.

<sup>4</sup> Read °यशः.

<sup>7</sup> Read षडते.

<sup>10</sup> Read दिष°.

<sup>13</sup> Read °होबलयौनृसिंह°.

<sup>16</sup> Read °रुडरन्.

<sup>19</sup> Read °शाख°.

<sup>23</sup> Read प्ररापेनाकवडैरि°.

<sup>2</sup> Read °जासीपु°.

<sup>5</sup> Read गौतयो.

<sup>8</sup> Read °महेंदो.

<sup>11</sup> Read °विकायां.

<sup>14</sup> Read खङ्क°.

<sup>17</sup> Read °प्रत्यर्थि°.

<sup>20</sup> Read °घंटा°.

<sup>23</sup> Read °मुवीसु°.

<sup>3</sup> Read गुंडवोमो.

<sup>6</sup> Read साकुव°.

<sup>9</sup> Read तस्मान्मनो°.

<sup>12</sup> Read नृसिंह°.

<sup>15</sup> Read आसीध्वरा°.

<sup>18</sup> Read °वाहत्वं.

<sup>21</sup> Read °सत्त्वेषु°.

<sup>24</sup> Read °ज्ञो.

- 37 रारिरित्यथ मोहनादिः स्वनामभिर्यो हरिर[र्थ]-  
 38 तोभूत् । [२०\*] <sup>1</sup>तस्यासीन्महिषी हरेरिव रम[र\*] श्रीरंगमां-  
 39 वा सती तस्यां तेन कुमार इमडिनसिद्धेः<sup>2</sup> समुत्प[र]-  
 40 दितः । य[र]स्तादृग्निमानमात्मगुरुमप्यौदार्यशौच्य[र]-  
 41 दिभिः संख्यामत्सरिभिर्गुणैरतिपतन्नन्वर्थनामा-  
 42 यते । [२१\*] सुमेरुं सुरशासीव<sup>3</sup> सुमनःसुरभीकृतः । हे-  
 43 मकूटप्रभूतं <sup>4</sup>तत्तिहासनमुपैति यः । [२२\*] समग्रहारा-  
 44 न् ददतोग्रहारदानं कियद्यस्य वदान्यमौळेः । किं वा  
 45 बह्वक्त्याखिलविश्वचक्रब्रह्म[र\*] उदातुः किमदेयमस्ति  
 46 । [२३\*] सोयं <sup>5</sup>नृसह्वरायस्य तनयो विनयोच्चलः<sup>6</sup> । इमडि-  
 47 श्रीनृसिद्धेः<sup>7</sup> स्वस्तिमानस्ति भूतले ॥ [२४\*] — ॥ श्रीमानि-  
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-  
 49 यरत्नस्य <sup>8</sup>य[जु]वेदिशिखामणेः ॥ [२५\*] वेलपा[टि]पु-  
 50 राधीशसूरायोभसुधीमणेः । सूनीः श्रीपिनया-

*Second Plate ; Second Side.*

- 51 र्यस्य तनयस्य तपोनिधेः [१\*] <sup>9</sup>नरमिहबुधेद्रस्य  
 52 पौत्राय सुगुणांबुधेः । [२६\*] पदवाक्यप्रमाणजप्रथ-<sup>10</sup>  
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-  
 54 मशालिनः । [२७\*] <sup>11</sup>सवविद्यातपोराशेः सर्वज्ञैकशि-  
 55 खामणेः । राजरत्नशिरोरत्नरजितांघ्रिसरोरु-  
 56 हः । [२८\*] संपनिधेरनदातभट्टस्य प्रियसूनवे [१\*] स-  
 57 हुणैकनिधानाय सदाचारविचारिणे । [२९\*] पदक्र-  
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्र-  
 59 हस्यैकवेदिने <sup>12</sup>बुद्धवेदिने । [३०\*] विद्याविवेकविनया-  
 60 दिगुणौघधाने हृद्यानवद्यसुपवित्रचरित्रसोम<sup>13</sup>  
 61 । सौभाग्यभाग्यनिधमाचनभट्टनाम्ने विद्वत्कुलैकति-  
 62 लकाय महामहिम्ने । [३१\*] शाक्रेण परिसंख्याते गिरिनेत्र-  
 63 युगेदुभिः । रक्ताच्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२\*] चंद्रा-

<sup>1</sup> Read तस्यां.

<sup>2</sup> Read तस्मिन्हा.

<sup>3</sup> Read नृसिद्धेः.

<sup>4</sup> Read नृसिद्धेः.

<sup>5</sup> Read सीधे.

<sup>6</sup> Read नृसिद्धेः.

<sup>7</sup> Read तस्मिन्हा.

<sup>8</sup> Read यजुवेदि.

<sup>9</sup> Read सर्व.

<sup>10</sup> Read चंद्री.

<sup>11</sup> Read शाखीव.

<sup>12</sup> Read योज्ज्वलः.

<sup>13</sup> Read सिद्ध.

<sup>14</sup> Read ब्रह्म.

१४ गणस्य वर्णनं च सादृश्यं यथा ॥  
 १५ रास्य च सातिर्द्विधा यथा ॥  
 १६ जिना दोषं वदन्मुनिना नाना ॥  
 १७ ननु नृणां वाणशी गुणैः कंचिद्यथा ॥  
 १८ पण्डितैः वर्णितं तच्छीवाचनं यथा ॥  
 १९ द्वाविंशतिगुणं यथा वर्णितं मुनीनां ॥  
 २० तेषां पणितोक्तं वैचित्र्यं यथा ॥  
 २१ कस्य यद्विद्या यद्वैद्यं यथा ॥  
 २२ यथा वर्णितं यथा वर्णितं यथा ॥  
 २३ यथा वर्णितं यथा वर्णितं यथा ॥  
 २४ यथा वर्णितं यथा वर्णितं यथा ॥  
 २५ यथा वर्णितं यथा वर्णितं यथा ॥  
 २६ यथा वर्णितं यथा वर्णितं यथा ॥  
 २७ यथा वर्णितं यथा वर्णितं यथा ॥  
 २८ यथा वर्णितं यथा वर्णितं यथा ॥  
 २९ यथा वर्णितं यथा वर्णितं यथा ॥  
 ३० यथा वर्णितं यथा वर्णितं यथा ॥

W. GRIGGS, PHOTO-LITH.

SCALE .56

[illegible]

**E. HULTZSCH.**

[illegible][illegible]

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- 64 परागसमये महापुष्पफलप्रदे । पेनुर्गोडमहाराज्ये  
 65 मार्जवाडस्य सीमनि । [३३\*] गुंडलूनामग्रामस्य स्थले विख्या-  
 66 तनामकं । सूरिनायनिमुष्टूरग्रामस्याग्नेयभागतः । [३४\*]  
 67 तथैवाडविमुष्टूरग्रामस्योत्तरभागतः । ग्रामं देवुलप-  
 68 ल्याख्यं<sup>१</sup> सर्वमान्यतया स्थितं । [३५\*] एकभोगं चाष्टभोगतेजः[\*]स्वा-  
 69 म्यसमन्वितं । आचंद्रार्क पुत्रपौत्रपारंपर्येण भुक्तये । [३६\*] स-  
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७\*]

## Third Plate.

- 71 <sup>२</sup>दामपालनयोर्मध्ये <sup>३</sup>दानाच्छेयोनुपालनं । दानात्स्वर्नमवा-<sup>४</sup>  
 72 प्रीति पालनादच्युतं पदं । [३८\*] एकैव भगि[नी] लोके सर्वेषामे-  
 73 व भूभुजां । न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा । [३९\*]  
 स्वद-  
 74 त्ता[द\*]द्विगुतं<sup>५</sup> पुण्यं परदत्तानुपालनं । परदत्तापहारिण  
 75 स्व[द]त्तां<sup>६</sup> निष्फलं भवत्<sup>७</sup> । [४०\*] स्वदत्तां परदत्तां वा यो  
 हरेत वसुं-  
 76 धरां । <sup>८</sup>षष्टिर्वर्षसहस्राणि विष्ठायां जायते किमि<sup>९</sup> ॥ [४१\*] — ॥  
 77 मंगळमहाश्रीश्री ॥  
 78 श्रीरामचंद्र<sup>१०</sup> [॥\*]

## ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnêśvara, the boar-incarnation of Viṣṇu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (and) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (and) from him the renowned Purūravas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second *Pārijāta* (tree), though (*he became*) an *Apārijāta*<sup>11</sup> (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mādirāja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahō-bala, prince Sāvitrī-Maṅgi, and king Sāluva-Maṅgi—(*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Sāluva-Maṅgi, a Mahendra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhārikā*) from his hand.<sup>12</sup>

<sup>1</sup> Read °ज्ञाख्यं.<sup>2</sup> Read दान°.<sup>3</sup> Read दानाच्छेयो°.<sup>4</sup> Read °स्वर्गम°.<sup>5</sup> Read °गुणं.<sup>6</sup> Read स्वदत्तं.<sup>7</sup> Read भवत्.<sup>8</sup> Read षष्टिं वर्ष°.<sup>9</sup> Read किमिः.<sup>10</sup> In large Telugu characters.<sup>11</sup> This compound has to be dissolved into *apa* + *ari* + *jāta*.<sup>12</sup> This incident probably accounts for the title *Kaṭhārikā* assumed by Maṅgi and his descendants.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of whose name, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his*) gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king **Guṇḍa (III.)**, who won the goddess of victory by churning the ocean of (*his*) enemies' forces with the Mandata (*mountain*) of (*his*) arm.

(Vv. 12-20) By the grace of the god Nṛsiṃha of Ahōbala,<sup>1</sup> this lord **Guṇḍa (III.)**, the ocean of good qualities, begot on (*his wife*) **Mallāmbikā Nṛsiṃharāya** of great fame, who possessed the titles of **Misaragaṇḍa**, **Kathāri**, **Sāluva** (*i.e.* 'the hawk') and **Dharaṇivarāha**; who, aided only by (*his*) sword, defeated all (*his enemies*) and became an emperor (*Sārvabhauma*);<sup>2</sup> who became **Dharāvarāha** (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and **Sāluva** by smiting the crowd of (*his*) enemies like (*a flight of*) birds,<sup>3</sup> whose title **Barbarabāha** became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy;<sup>4</sup> who by conquering (*excelling in making*) gifts the five divine trees with the fingers of (*his*) hand (*and*) ringing the bell five times (*in celebration of the five-fold victory*) became **Pañchaghaṇṭānināda**;<sup>5</sup> who obtained the title of **Aivaragaṇḍa** by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (*respectively*);<sup>6</sup> who, wielding the weapon, became **Mūruṛāyagaṇḍa**<sup>7</sup> by making through his valour the three kings of **Chāra**, **Chōra**<sup>8</sup> and **Pāṇḍya** afraid on the battle-field; who obtained the title **Urvarāditya** by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth, (*and*) who was Hari (*Viṣṇu*) in reality by virtue of his titles **Chauhattamalla**,<sup>9</sup> **Dharaṇivarāha**, **Chālukya-Nārayaṇa**<sup>10</sup> and **Mōhana-Murāri**.

(V. 21f.) His queen was the virtuous **Śrīraṅgamāmbā**, even as **Ramā** of Hari. By her was born to him prince **Immaḍi-Nṛsiṃhendra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,<sup>11</sup> (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the **Hemakūṭa** (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount Mēru, which abounds in golden peaks (*hēma-kūṭa*).

(V. 23.) What are gifts of *agrahāras* to this chief of benefactors, who gave complete necklaces (*saṃagra-hāra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *viśvachakra* and *brahmāṇḍa*?<sup>12</sup>

(V. 24.) This well-bred, glorious **Immaḍi-Nṛsiṃhendra**, son of **Nṛsiṃharāya**, is prosperous on earth.

<sup>1</sup> This is the celebrated place of pilgrimage in the Kurnool district.

<sup>2</sup> This is an evident reference to Nṛsiṃharāya's usurpation of Vijayanagara.

<sup>3</sup> The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Karnaṭa.

<sup>4</sup> There is a pun in the original on the word *dāna*, which means 'cutting' and also 'a gift.'

<sup>5</sup> This etymology is fanciful. *Pañchaghaṇṭānināda* is apparently the same as *Pañchamahādābda*.

<sup>6</sup> Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayanagara kings.

<sup>7</sup> This title also was borrowed from the Vijayanagara kings.

<sup>8</sup> *Chāra* stands for *Chōra*, and *Chōra* for *Chōla*.

<sup>9</sup> In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

<sup>10</sup> This is an anachronism.

<sup>11</sup> Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

<sup>12</sup> [These are the names of two of the sixteen great gifts (*mahādāna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahārāya*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on **Sunday**, the full-moon *tithi* of **Bhādrapada** in (the year) called **Raktākshin** (corresponding to) the **Śāka** year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (i.e. 1427)— granted with libations of water, as a *sarvamānya* and *ēkabhōga*, with the eight rights of ownership, the village of **Dēvulapalli**, south-east of the village **Sūrināyani-Mushtūru** and north of the village **Aḍavi-Mushtūru**, within the limits of the village of **Guṇḍlūru** in the *śīmān* of **Mārjavāḍa** in the *mahārājya* of **Penugonḍa**, to **Māchanabhaṭṭa**, who was the son of **Annadātabhaṭṭa**, grandson of **Narasimha**, great-grandson of **Pinnayārya**, and great-great-grandson of **Sūrāyōjha** of **Vēlapāṭipura**,<sup>1</sup> a *Yajurvedin* of the *Śrīvatsa gōtra*.

Vv. 38-41 are imprecatory verses.

### NO. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA ;

[VIKRAMA-]SAMVAT 1134.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at **Kahla**, a village in the tappa Athaisi of the pargana Dhuriāpār of the Gōrākhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.<sup>2</sup>

This is a **single copper-plate** which, to judge from the impressions, is about 1' 5¼" broad by 1' ¾" high and is inscribed on both sides. In the middle of the lower part of it there is a **ring-hole**, ⅙" in diameter, and together with the impressions of the plate I have received impressions of a circular **seal**, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the **legend** *śrīmat-Sōḍhadēvasya*, in Nāgarī letters about ⅔" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *sva-hastō-yañ*. In general, both the writer and the engraver have done their work carefully. The **writing** on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The **characters** are those of the Nāgarī alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gōvindachandra and Jayachandra of Kanauj. In lines 48-50 they furnish **signs for the fractions** ½ and ⅓, which I have not met with in other northern inscriptions. 1½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ⅔ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *sampradattō samābhīḥ*, l. 47. The **language** is Sanskrit, but the names of some of the Brāhmaṇas mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

<sup>1</sup> This is evidently the modern village of Vāyalpāḍu.

<sup>2</sup> After the lamented death of Mr. E. W. Smith— he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahla is on the Gōrākhpur to Azamgarh metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives 'Dhoorepar' in long. 83° 18', lat. 26° 25'.— Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.



thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharmāślōkāḥ*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards **orthography**, the sign for *v* throughout serves for both *v* and *b*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *śīṭ*, ll. 3, 5, 7 and 22, *ajāśram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *sahaśra*, l. 53; for the palatal sibilant preceded by *anusvāra* we have *ns* in *vansa*, ll. 6 and 50, *vansya*, l. 3, *vinsati*, l. 37, and *trinsat*, l. 39; *j* is used instead of *y* in *Kṛitavīrja*, l. 3, *Kārttavīrjō*, l. 4, and *jātō*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmra* and *tāmra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the **Kalachuri** family. It records a grant of land by the *Paramahatṭhāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the *P. M. P.*, the glorious **Maryādāsāgaradēva** (l. 33). The introductory verses give an account of Sōḍhadēva's ancestors.

After the words *ōṃ svasti*, verses 1-4 eulogize the following mythical and legendary beings:—the **Moon** who was **Atri's** son, **Budha**, **Purūravas**, **Nahusha**, **Haihaya**, **Kritavīrya**, and **Kārtavīrya Arjuna**.<sup>1</sup> In the family descended from the last there was a personage who by conquering **Ayōmukha**<sup>2</sup> and subduing the **Krathas** possessed himself of **Kālāñjara** (v. 5). This ornament of the **Kalachuris**, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, **Lakshmaṇarāja**, in turn conquered **Śvētapada**<sup>3</sup> (v. 6). In **Lakshmaṇarāja's** family there was the king **Rājaputra**, who captured the lord of horses **Vāhali** (or **Bāhali**), defeated the kings of the east, and lowered the fame of **Kirīṭin** and other princes (v. 7). From him sprang **Śivarāja** [I.], and his son was **Śamkaragaṇa** [I.] (v. 8). His son again was **Guṇāmbhōdhidēva** (**Guṇasāgara** [I.]), who had some dealings with a **Bhōjadēva**<sup>4</sup> and by a warlike expedition took away the fortune of the **Gauḍa** (v. 9). From his first wife **Kaṇchanadēvi** this king had a son named **Ullabha** who, after reigning himself, placed on the throne his brother **Bhāmānadēva** (a son of **Guṇasāgara** from another wife named **Madanādēvi**), who had distinguished himself in a war with a king of **Dhārā** (vv. 10-15). **Bhāmāna's** son from **Dēhaṭṭadēvi** was **Śamkaragaṇa** [II.] **Mugdhatuṅga** (vv. 16 and 17); his son from the queen **Vidyā** was **Guṇasāgara** [II.] (vv. 18 and 19); his son from **Rājavā** was **Śivarāja** [II.] **Bhāmāna** (vv. 20-22); his son from **Sūgalladēvi** was **Śamkaragaṇa** [III.] (v. 23); and his son from **Yasōlēkhyadēvi** was **Bhima** (v. 24). The inscription then, after stating that **Bhima** by the decree of fate lost his kingdom (or was dethroned), records that the king **Guṇasāgara** [II.] had by **Lāvanyavati** a son named **Vyāsa** and that this **Vyāsa**<sup>5</sup>—if I understand the text rightly—was raised to the throne, when the (royal) camp was at **Gōkulaghaṭṭa**, on **Monday**, the day of the eighth *tithi* in the bright half of the second **Jyaisṭha** of the year 1087 (given in words, v. 27). **Vyāsa's** son was the king **Sōḍhadēva**, who (in v. 30) is described as the life of **Sarayūpāra** (or 'the bank of the **Sarayū**'), and who is the donor of this grant. Since, as has been already stated, **Sōḍhadēva** is represented as meditating on the feet of

<sup>1</sup> Compare *Ep. Ind.* Vol. II, p. 5, and other inscriptions of the **Kalachuris** of **Chēdi** (or **Dāhāla**).

<sup>2</sup> I do not know the legend here referred to. *Ayōmukha* is the name of a demon and of a mountain, *Kratha* the name of a race or people. The well-known mountain or fort of **Kālāñjara** was taken from the (**Kalachuri**) kings of **Chēdi** by the **Chandēllas**, who from it took the title *Kālāñjarādhipati*; but the **Kalachuryas** of the South, at any rate, kept the hereditary title of 'lords of **Kālāñjara**, the best of towns.'

<sup>3</sup> This must be the name of a country, but the name has not yet been found elsewhere.

<sup>4</sup> The compound of which this name forms part is somewhat ambiguous. The **Bhōjadēva** referred to may be **Bhōjadēva** of **Kanauj** (see my *List of North. Inscr.* No. 14).

In line 28 of the text there seem to be references to a person named **Sasva**(?), but the text is damaged in that line, and the sense is not clear to me.

Maryádāsāgaradēva, Maryádāsāgara must be another name of his father and predecessor Vyāsa (the son of Guṇasāgara II.).

In the prose part of the inscription Sôḍhadēva from his residence at Dhuliāghaṭṭa (l. 32) informs the *Mahārājñi* (or *Mahārājñis*), *Mahārājaputras*, *Mahāsāndhivigrahikas* and other officials and the inhabitants concerned that, after bathing in the great river Gaṇḍaki on the occasion of the *Uttarāyana-saṁkrānti* on Sunday, the seventh *tithi* of the bright half of Pausa in the year 1134 (given in words, l. 39), he granted twenty *nālukas* of land in the fields of certain villages or hamlets to fourteen Brāhmaṇas whose names, *gôtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahāmahan-taka*, *mahādānika*, *mahāpāndhākulika* (or *mahāpāndha* and *kulika*?) in line 34, and *vishayadā-nika*, *khaṇḍavāla*,<sup>1</sup> *valādhlira* (or *balādhlira*) and *bhaṭṭāmākutika* (or *bhaṭṭa* and *mākutika*?) in line 35. The term *nāluka* (or, abbreviated, *nālu*), which also occurs in a plate of Gôvinda-chandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nālukas*' in line 37 is further qualified by the expression *dēvakūṭīkāśṭha-parimita*. Nor am I able to give the meaning of the word *pāṭikā* in the expression *pāṭikayā vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) *Ṭikarikā* that belonged to the *Guṇakala-vishaya* (l. 36). It formed part of the fields of *Mahiāri-pāṭaka*, *Asathi-pāṭaka*, *Thiula-pāṭaka*, *Vapiā-pāṭaka*, *Duāri-pāṭaka* and *Chhidāḍāṭēmbhā*, a group of villages bounded on the east by *Annādha*, on the north by *Ṭikari*, on the south by *Avadachana*, and on the west by *Chanduliā*. The terms in which the land was given are well known from the grants of Gôvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gôtra*, the number of *pravaras* (three or five), and the Vêdic *śākhā*. The *gôtras* so mentioned are those of Kātyāyana, Kāśyapa, Kuśika, Kṛishṇātra (for Kṛishṇātrēya?), Kauṇḍinya, Dhaumra, Pārāsara (or Parāsara), Bhāradvāja, Rāhula, Sāvārṇa and śrī-Śāṇḍilya; the *śākhās* the Bahvṛicha-ś., Chhandôga-ś., Vājasaneyā-ś., Mādhyandina-ś. and Yajuh-ś. The donees and their fathers mostly have one of the titles *pandita*, *dikshita*, *agnihôtrin*, *divêdin*, *bhaṭṭa*, or simply *brāhmaṇa*. Among their proper names occur<sup>2</sup> Gôvindāyichcha, Chhāñchhi (gen. *ikasya*), Jākhū, Jālū (gen. *akasya*), Tihuyāna-siha, Dāndū (gen. *akasya*), Nimbô, Bhôgū, Mādha, Mālê (gen. *ikasya*), Vāhmaṭa, and Sidhū (gen. *akasya*). The adjectives derived from the names of the places of residence or origin of the donees are Kaṭaughanagrāmiya (from *Kaṭaughanagrāma*), Kahallīya (from *Kahall[i]*), Kulāndhiya (from *Kulāndb[i]*), Ṭikarikīya (from *Ṭikari*), Tālīkīya (from *Tāli*), Nāgara (from *Nagara*), Nikhatigrāmiya (from *Nikhatigrāma*), Mahuālīkīya (from *Mahuāli*), Māthura (from *Mathurā*), Sāṅkasasthāniya (from *Sāṅkasasthāna*), and Hastigrāmiya (from *Hastigrāma*).—In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nālus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tāmra-paṭṭa* was written by the *Ādēsa-naibandhika* or 'recorder of orders' Janaka on Sunday, the sixth *tithi* of the dark half of Chaitra of the year 1135 (given in figures only).

<sup>1</sup> This would remind one of *khaṇḍarakṣha* which is common enough

<sup>2</sup> Compare the list of names given above, Vol. IV. p. 171 ff.

and the inscription ends with the words: 'this is the own hand of the *Muhārājādhirāja*, the glorious *Sôḍhadêva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍaki* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhuliâghaṭṭa*. The *Sarayû* after which *Sôḍhadêva*'s territory appears to have been called *Sarayûpâra*<sup>1</sup> most probably is the river Gogra, which in Oudh is known by the names Deoha, Surjoo or Sarayu, as well as Ghogra.<sup>2</sup> The rivers would indicate in a general way where the *Guṇakala-vishaya* and (the district of) *Tikarikâ*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for *Vikrama-Samvat* 1134 expired, to **Sunday, the 24th December A.D. 1077**, when the 7th *tithi* of the bright half of *Pausa* ended 17 h. 21 m., and the *Uttarâyana-samkrânti* took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kârttikâdi* *Vikrama* year 1135 expired and the *pûrṇimânta* *Chaitra*, to **Sunday, the 24th February A.D. 1079**, when the 6th *tithi* of the dark half of the *pûrṇimânta* *Chaitra* ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sôḍhadêva*'s father *Vyâsa* must fall in the *Kârttikâdi* *Vikrama* year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyâishṭha*; and for the *Kârttikâdi* *Vikrama* year 1087 expired the date corresponds to **Monday, the 31st May A.D. 1031**, when the 8th *tithi* of the bright half of the second *Jyâishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tithi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyâsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the *Kalachuris* of *Chêdi*.<sup>3</sup> In my opinion, it shews that the founder of this new branch of the *Kalachuri* family, *Râjaputra*, cannot be placed later than the beginning of the 9th century A.D.

#### TEXT.<sup>4</sup>

##### *First Side.*

- 1 Ôṃ<sup>5</sup> svasti [||\*] <sup>6</sup>Abhût=*Sômah* saumya-dyutir=amṛita-sûr=*Atri-tanayaḥ* sphurach=chûḍâ-ratnaṃ *Smara-vijayinaḥ* samhṛita-tamâḥ | *Vu(bu)dhas=tasmâj=jâtaḥ* kumuda-vi[śa]da-jnâ(jñâ)na-sadanaṃ *grahagrâma-slâ(ślâ)gh-â v a d h i r = a d h i k a* saubhâgya-vasatiḥ || [1\*] <sup>7</sup>Tasmâj=jaga-
- 2 t-patir=apatyam=abhût=prabhûta-bhûpâla-mauli-maṇi-chumvi(mbi)ta-pâdapadmaḥ | sadma trishâm vinaya-vêsma(śma) *Purûravâḥ* sa yasy=*Ôrvvasi(śi)* priyatamâ puratô va(ba)bhûva || [2\*] <sup>8</sup>Taj-janmâ *Naghu(hu)shaḥ* kriti nijspada-bhramsa(śa)-bhramâkûta-bhrid=yên=<sup>9</sup>ôttapta-

<sup>1</sup> Compare in the 'Sirkâr Gorakhpûr' names of parganas like *Bamhni-pâra*, *Bhâwâ-pâra*, *Chilûpâra*, *Dhuri-pâra*, etc., in Sir H. M. Elliot's *Races of the N. W. Provinces of India*, Vol. II, p. 119.

<sup>2</sup> See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ai]vâhâ*, which we have in *D[ai]vâhâ-pârê* in a plate of *Jayachandra* of *Kanauj*, *Ind. Ant.* Vol. XVIII, p. 138.

<sup>3</sup> Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Inscri.* No. 407. The *Samkaragana* who was a contemporary of *Kôkkalla I.* may have been the *Samkaragana I.* of the present inscription.

<sup>4</sup> From impressions supplied by the Curator of the Lucknow Museum.

<sup>5</sup> Denoted by a symbol.

<sup>6</sup> Metre: *Sikharinî*.

<sup>7</sup> Metre: *Vasantatilakâ*.

<sup>8</sup> Metre of verses 3 and 4: *Sârdḍlavikrîḍita*.

<sup>9</sup> Originally =*ya*= was engraved.

- 3 *tapaśchayēna* bhagavān=Indrô=py=animādraḥ kṛitah | tasy=āśi(sī)j=jita-  
saptasāgaradharā-dhuryaḥ kulē Haihayas=tad-vansyah<sup>1</sup> Kṛitavirjja(ryya)-bhūbhṛid-  
abhavat=trātā trayi-vartmanah || [3\*] Tasmād=bharttur=abhūn=nirantaranamat  
kshamāpāla-chūḍāma-
- 4 ni-chehbhāyā-sammvalit-<sup>2</sup>ānghripaṅkaja-rajāḥ śrī-Kārttavirjjō(ryyō)=rjjunah | yēn-  
ānanyasamāḥ kramān=nṛipatayaḥ kimchit=kalōllilayā<sup>3</sup> dōrddanḍa-[jvar]i[na]h<sup>4</sup>  
parēṇa [va(ba)]li[nām=ā]vā(bā)lyam=ullaṅghitāḥ || [4\*] Tatah<sup>5</sup> prabhṛit-  
samtatē
- 5 prajāta-rāja-rāji-sī[ra]ś-charach-charanapamkajadvitaya-rēpur=āśi(sī)t=kulō [1\*] Ayō-  
mukha-jaya-Krath-ākramaṇa-siddha-Kālamjaraḥ sphurat-paravarūthini-jaradarāya-  
dāvānalah || [5\*] <sup>6</sup>Kalachuri-tilakah sa(śa)trūn(ū)=jītvā
- 6 rājyaṁ dadau laghu-bhrātuh | sa śrī-Lakshmanarājah Svē(svē)tapadam yab  
punar=jjitavān [(l)] [6\*] <sup>7</sup>Tad-vansē visva(śva)-bharttā turaga-<sup>8</sup>patim-  
athō va(ba)ddhāvān=Vāhalim yō yaś=cha prā[chi]-kshitīndr-ānavasara-karaṇa-  
khyāta-dōrddanḍa-darppah | rājā śrī-
- 7 Rājaputraḥ sa bhayabhṛid-abhaya-vyaktir=avyakta-garvvaḥ kharvvikurvan Kiriṭi-  
prabhṛiti-nṛipa-yaśō-rāsi(sī)m=āśi(sī)n=manīshī || [7\*] Tatah<sup>9</sup> prithvinātha  
dvitaya-varaṇīyah prabhur=abhūt=pramāthī sa(śa)trūṇām samiti Śivarājah
- 8 Śiri(bi)r=iva | sutas=tasmāj=jātaḥ sa raṇakarūṇa-vṛittir=asakṛit=kshamā-<sup>10</sup>  
nāthaḥ kshēmī prakṛiti-saralah Sam(sam)karagaṇah || [8\*] <sup>11</sup>Tat-sūnur-  
ddhāma dhāmnam nidhir=adbika-dhiyām Bhōjadēv-āpta-bhūmiḥ pratyāvṛitya  
prakārah<sup>12</sup> prathi-
- 9 ta-prithu-yaśā(śā)ḥ śrī-Guṇāmbhōdhidēvah | yēn=ōddām-aikadarppa-dvipa-ghaṭita  
ghaṭ-āghāta-samīakta-muktā-sōpān-ōddantur-āśi-prakāṭa-prithu-pathēn=ābṛitā Gauḍa-  
lakshmīḥ || [9\*] Tasya<sup>13</sup> cha jyāyāsī jāyā mūrtyā
- 10 kīrttir=iv=āparā | nāmā śrī-Kāmchanadēvi Lakshmir=iva Mura-dvisbah || [10\*]  
<sup>14</sup>Tasmād=asyām=anindyaadyuti-rachita-phani(nā)chakra[bhṛi]d-vakraśalyah śrīmān-  
dēvah sitārchchih-sita-vitatayasā(śā)ḥ krānta-bhūr=Ullabh-ākhyah [1\*]
- 11 dṛiṣṭō yasminn=akasma(smā)t=tarala-mṛigadrīśām [m]ēkhalāgramthi-[d]antah<sup>15</sup>  
trāsād=astram cha sa(śa)trōḥ skhalati kara-talād=arthinām=artha-trishṇā || [11\*]  
Yad-bhūmyā vra(bra)hmalōkāyitam=udadhim=iva prāpya yam cha trasantah  
paksha-chehbhettur=mma-
- 12 hēndrād=dravad=avanibhṛitō=py=āsātē kshēma-bhājah | yō=sau sāmanta-sēvāmjalī-  
valaya-valat-pādapadm-āsṛita-śrīḥ sāmāt=simḍūra-mudrā-prabhṛitibhir=udayakshamā-  
bhṛitō datta-vārttah || [12\*] Bhrātṛi-snēhāch=cha yē-
- 13 na prasarad-uru-kari-śrēṇi-saṅgha[tta]-chaṇḍa-prāḥy-āji-khyāta-saṅga-prabhata-ripu-  
si(sī)rah-pūjita-kshamātalēna [1\*] kli[pta]h<sup>16</sup> si[m]ghā(hā)sanasthō nija-vijayi-pa[d-ō]  
ddhāra-Dhārāvaniśa-[hrishya]t-<sup>17</sup>sēnā-jayaśrī-haṭhaha-

<sup>1</sup> Read -*ramīyah*.<sup>2</sup> Read -*sammvalit*.<sup>3</sup> Apparently altered to =*kalēllilayā*; read =*kalēr=llilayā*.<sup>4</sup> The *aksharas* in brackets are doubtful, here and in the following words of this verse.<sup>5</sup> Metre: Prithvī.<sup>6</sup> Metre: Āryā. Every *akshara* of this verse is quite clear<sup>7</sup> Metre: Sragdharā.—Read *Tad-ramīśē*.<sup>8</sup> The *ga* of *turaga* was originally omitted and is engraved below the line.<sup>9</sup> Metre: Śikharīṇī.<sup>10</sup> Read =*kshamā*.<sup>11</sup> Metre: Sragdharā.<sup>12</sup> Read *prakāṭa-prathi*(?); this alteration seems to have been made in the original.<sup>13</sup> Metre: Śloka (Anushtubh).<sup>14</sup> Metre of verses 11-13: Sragdharā.<sup>15</sup> Read -*dantā*—. I take *danta* to be used in the sense of 'a pin.'<sup>16</sup> Originally *kṛipitah* was engraved, but the sign of the vowel *i* has been undoubtedly struck out, and *pr* may have been altered to *pta*.<sup>17</sup> I am doubtful about the correctness of the two *aksharas* in brackets. Only the letters *h* and *y* are certain.

- 14 rapa-kalā-dhāma **Bhāmānadēvaḥ** || [13\*] Putrah<sup>1</sup> śrī-Guṇasāgarasya  
Madanādēvyā[m] satām=agrapīr=nnēmīr=nuṣyāya-pathasya vēsma(śma) yasa(śa)sām  
dharmm-āmbhasām=arṇṇavaḥ | śrīmān=āsrita-vatsalaḥ Kali-kalā-vai-
- 15 mukhya-mukhya-sthitiḥ sthēmnah sthānam=a[na]lpatā paripatēr=<sup>2</sup>bharttā  
kshītēr=ddhīra-dhīḥ || [14\*] Yaś=chintāmanīr=arthinām prapayinām pratyagra-  
kalpakalpadrumaḥ<sup>3</sup> sū(sū)rah sūrisarōruh-<sup>4</sup>āritarupīvaktrāvji(bji)nī-
- 16 chandramāḥ | yasmin=Vāsukisaṅgi-Mamga(da)ra-guru-grāh-āhrit-āśīśriyah saṅgāt  
sērsham=aśāśra(sra)m=aśru-salilam Vidyādhari-chakshushām || [15\*] Ētasmāt=  
tanayah kṛitī nijagūṇa-vyāpt-ākḥilakshmātala-
- 17 [bhāsvatsubhra]-<sup>5</sup>yasa(śa)s-tiraskṛita-śaśichehḥāyah prabhur=bhūdharaḥ | kāntyā  
[sū]ddha-chitir=gūṇaiḥ sumanasām=apy=āspadam vismayē sa śrī-Sam(śam)kara-  
pūrvva ēsha gaṇavān **Dēhatṭadi(dē)vy-ātmajaḥ** || [16\*] <sup>6</sup>Śrī-Bhāmānad=  
dīpād=u-
- 18 pari kṛitākṛita iv=āparō dīpaḥ | nijakṛita-maṇḍala-vēsma(śma)ni sa śrī-  
Sam(śam)karagaṇō dēvaḥ || [17\*] <sup>7</sup>Jyōtsn=ēv=ōdgata-pūṇṇa-sāgara-vidhōr=  
Llakshmīr=ivā Śrī-patēḥ saubhāgyē Girij=ēva Manmatha-ripōḥ sā(śā)-
- 19 kh=ēva kalpāṅghripē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkand-ōllasatkandali  
tasya śrīyuta-Mugdhatuṅga-nṛipatēḥ<sup>8</sup> dēvi tu Vidy-ābhidhā || [18\*] Dāridra-  
[dru]ma-duḥkhasamtatilatām chehḥēttum<sup>9</sup> kuṭhār-ōpamō garjja-
- 20 tkumjaraśaṅgha-tūla-butabhu[g=bhū]pāla-chūdāmaṇiḥ ||(i) mādyat-prānta-samasta-  
bhūpati-ghaṭā-sphōṭē Kṛitānt-ōpamō dēvaḥ śrī-Guṇasāgarō giri-samaḥ<sup>10</sup> tasyāḥ  
pra[sū]tō nṛipah || [19\*] Sau(sau)rēḥ Śrīr=iva Rōhin=iva Hi-
- 21 magōr=Ggaur=iva Gaṅgābhṛitah Paulōm=iva Sa(śa)takratōḥ samabha[va\*]t=tasya  
priyā Rājavā | sā lēbhē **Śivarājam=ātmajam=Aja-prakhyam** kshītau  
visru(śru)tam sau(sau)ry-audārya-guṇ-ālayam lalitayā pūtam girā satyayā ||(i)  
[20\*]
- 22 Sa śrīmān=nṛipa-śāśa(sa)nān=nṛipa-padam saṁprāpya sarvv-ārthinām=āśī(sī)t=  
kalpamahātatur=nnijakul-āmbhōjākarē bhāskaraḥ ||(i) kimcha spha(sphā)ratara-  
pratāpadahana-jvālāvalī-tāpitā nirvvāṇam katham=apy=ayur=anna
- 23 jaladhīm tīrttv=āpi yasya dvishah || [21\*] Mukhyām<sup>11</sup> vṛittim kila Kṛita-yugē  
yah Prithāv=ēva jā(yā)tō yas=Trētāyām=avasita-ripau Rāmabhadre prasiddhah |  
jyēsthām Pāṇḍōḥ sutam=abhaja[ta\*] Dvāparē yah Kalau sa śrī-Bhā-
- 24 mānē vinihita-padō<sup>12</sup> rājatē rāja-śavda(bda)ḥ || [22\*] <sup>13</sup>Tasmāt=sūnur=asūn=iva  
kshiti-talē yah pālayan<sup>14</sup> prāṇinah puṇyāchāravisēsha-tōshita-gurugrāmō guṇa-  
grāhinām<sup>15</sup> ||(i) jātaḥ Sam(śam)kara ēsha **Sam(śam)karaga-**
- 25 nō dēvaḥ sadarppa-dvishām vidhvamsa-<sup>16</sup>prasahō=rthi-kalpavitāpī  
**Sūgalladēvyām** tataḥ || [23\*] Tatō<sup>17</sup> **Bhimō=bhīshṭō** naya-vinaya-sampatti-  
nilayō Yaśōlēkhyādēvyās=tanaya iva Kuntayā[h] pitṛi-padē | [ha]san
- 26 [sa]llōkānām pramadabharajanm-āśrusalilaiḥ su(su)bbhai[h\*] kumbhām[bhō\*]bbhiḥ  
snapita-varamūrttir=vvilasati || [24\*] Asmin<sup>18</sup> rājya-parichyutē vidhi-vasā(śā)l=  
**Lāvanya[va]tyām=abhūd=dēvyām** śrī-Guṇasāgarān=narapatēr=utpa-

<sup>1</sup> Metre of verses 14-16: Śārdūlavikṛidita.<sup>2</sup> Read -kalpadrumaḥ.<sup>3</sup> The akṣharas in brackets are doubtful; read bhāsvachchhūbhra-.<sup>4</sup> Metre: Āryā.<sup>5</sup> Read -nṛipatēr=.<sup>6</sup> Read -samas=.<sup>7</sup> Read -padō. Originally rājītō was engraved, but it has been altered to rājatē.<sup>8</sup> Metre: Śārdūlavikṛidita.<sup>9</sup> Originally guṇigrāhinām was engraved.<sup>10</sup> Metre: Śikharinī.<sup>11</sup> Originally piri° was engraved.<sup>12</sup> Originally °sarōruhōri° was engraved.<sup>13</sup> Metre of verses 18-21: Śārdūlavikṛidita.<sup>14</sup> Read chhēttum.<sup>15</sup> Metre: Mandakrāntā.<sup>16</sup> Originally pāliyan was engraved.<sup>17</sup> Originally vidhvamsē was engraved.<sup>18</sup> Metre: Śārdūlavikṛidita.

- 27 nna-janmâ tatah || (1) śrī-Vyāsaḥ sa Parāsa(śa)rād=iva munēr=Vyāsaḥ si(śi)su(śu)tvê=pi na prāptāḥ<sup>1</sup> tyāga-day-ādibhir=ggūṇa-gaṇaiḥ<sup>2</sup> yasy=āparē tulyatām || [25\*]  
<sup>3</sup>Kim=vā Va(ba)liḥ kim=ayam=Ushṇamarām(ri)chi-sūnuḥ kim Rāghavaḥ kim=u  
 28 Nṛigaḥ kim=ayam Yayātiḥ | évam janaiḥ prati-dinam paritarkkayadbhir=yah stūyatē jagati Sasva-pa[d]é<sup>4</sup> p[r]ati[shṭha]ḥ || [26\*] Śrīmān<sup>5</sup> Sasva-pit[uh] pa[dē] gatavati Jyēshṭhē dvitīyē kramād=vārē Śitaruchēḥ sudhā-  
 29 sudhavalē pakshē=shṭami-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-guṇē samvatsarānām<sup>6</sup> śatē bhūpō Gōkulaghaṭṭa-bhāji kaṭakē bhāty=ēsha lavdhō(bdhō)dayaḥ || [27\*] Tat-putraḥ sukṛitair=jjanasya nṛipatām=āsāditaḥ [svai]-  
 30 r=gunaiḥ<sup>7</sup> rājā nirjjita-Kārttavīryacharitaḥ śrī-<sup>8</sup>Sōḍhadēvō=dhunā | satya-tyāga-vivēka-vikrama-naya-vyāpāra-visphārita-Prālēyāchalachūlanirmala-yaśō-dhauta-trilō.  
 31 kītalāḥ || [28\*] <sup>9</sup>Praudhapratāpa-paritāpa[chay-āri]bhūpa-kīrttēḥ sṛitā jalanidhīn=apī sapta tū[r]ṇam | Laksh[mī]ḥ punar=jjaladhi-madhya-nivāsa-sai(śai)tyāt<sup>10</sup> śrī-Sōḍhadēva-charaṇam śara-

## Second Side.

- 32 nam prayātā || [29\*] [Sa\*]<sup>11</sup> śrīmat-Sōḍhadēvō=yam Sarayūpāra-jivitaḥ | vidushām=agraṇī[h\*] sū(sū)rō dharmma-rāsi(śi)ḥ prajēsva(śva)raḥ || 30 [11\*] Svasti | Dhulīghaṭṭa-samāvāsāt |<sup>12</sup> paramabhaṭṭāraka-mahārājā-  
 33 dhirāja-paramēsva(śva)ra-śrī-Maryādāsāgaradēva-pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-śrīmat-Sōḍhadēva-pādāḥ kalyāṇināḥ<sup>13</sup> | mahārājñi-  
 34 mahārājaputra- | mahāsāndhivigrahika- | mahāmahamṭaka- | mahāpratihāra- | mahāsēnāpati- | <sup>14</sup>mahāakshapaṭalika- | mahāsāadhanika- | mahāsrēshṭhi- | mahādānika- | mahāpāndhākulika-<sup>15</sup> | sau(śau)lkika- | gaulki(lmi)ka- |  
 35 ghaṭṭapati-<sup>16</sup> tarapati-vishayadānika- | duṣṭasādhaka- | khaṇḍavāla- | valādhīra-<sup>17</sup> prabhṛitin samasta-rājapurushān | bhaṭṭāmākutika-<sup>18</sup> | mahattama-pramukhān(ñ=) janapad-ādīm<sup>19</sup>=<sup>19</sup>cha mānayanti | vō(bō)dhayanti | samājñāpaya-  
 36 nti cha | yathā | Viditam=astu bhavatām | <sup>20</sup>Gunakala-vishaya-pratīva(ba)ddha-Tikarikāyām pūrvvē Annādha | uttarē Tikari | dakṣiṇē Avaḍachana | paśchimē Chandulīa | atra chatur-āghāt-ābhyantarē Mahīri-pāṭaka- | Asathī-pāṭa-

<sup>1</sup> Read *prāptās*.<sup>2</sup> Read *-gaṇaiḥ*.<sup>3</sup> Metre: Vasantatilakā.— Read *Kim vā*.<sup>4</sup> The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.<sup>5</sup> Metre of verses 27 and 28: Śārdūlavikṛīḍita.<sup>6</sup> Read *samva*.<sup>7</sup> Read *-gunaiḥ*.<sup>8</sup> Originally *śrīsa* seems to have been engraved.<sup>9</sup> Metre: Vasantatilakā.—The first Pāda of this verse is very indistinct in the impressions.<sup>10</sup> Read *-sai tyāt*.<sup>11</sup> Metre: Ślōka (Anushtubh).<sup>12</sup> All the signs of punctuation from here to the word *yathā* in line 36 are superfluous.<sup>13</sup> Here and in other places below the rules of *samdhī* have not been observed.<sup>14</sup> Read *mahākṣa*.<sup>15</sup> This word is quite clear in the impressions; I am unable to explain it.<sup>16</sup> This sign of punctuation seems to have been struck out.<sup>17</sup> Read, perhaps, *balādhīra*; but the term is unknown to me.<sup>18</sup> Read, perhaps, *bhaṭṭa*-*mākutika*; but the latter term is unknown to me.<sup>19</sup> Originally *janapadd* | *dīm* was engraved.<sup>20</sup> From here to *'smādhī* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

- 37 ka- | Thiula-pāṭaka- | Vaṇiā-pāṭaka- | Duāri-pāṭaka- | Chechhidāḍāṭēmbhā-  
kshêtrēshu dēvakuṭīkāśhtha-parimita-vinsati-<sup>1</sup>nāluka-parimāṇā bhūmih || aṅkēn=āpī  
bhūmi-nālū 20 bhūmir=iya[m] sa-jalasthalā | s-ā-
- 38 [mivra(mia)]madhūkā<sup>2</sup> si-vanavāṭikā | sa-garttōsharā | sa-lōhalavanākarā | sa-  
gōprachāra-triṇa-pūrita-chatuṣṣimā-paryantā | samasta-bhāgabhogakara-rājapratyādāya-  
samētā | akinēhidgrāhyā | achāṭabhaṭapravēsā(śā)
- 39 parihrita-sarvvapīḍā | ā-chandrārkkakshityudadhi-samakālam chatustrinsat-  
samvatsar-<sup>3</sup>ādhik-aikādasa(śā)-sa(śā)ta-samvatsarē<sup>4</sup> Pausha-māsi su(śu)kla-  
saptamyām Ravi-dinē | ady-ōttarāyaṇa-samkrāntau mahānadī-Gaṇḍakyām vi-  
40 dhivat snātvā āchamya iṣṭadēvatapūjā-samanantaram sadarbha-ti[lō]daka-pāṇinā  
mātāpitrōr=ātmanas=cha puṇyāsō(śō)-bhivṛiddhayē paralōka-śrēyōrtham cha |  
Mahuālikiya-paṇḍitaNimvō(mbō)putra-Kā-
- 41 -ya(śya)pagōtra-tripravara-Vājasauḍyaśā(śā)khi-paṇḍita-Chechhāmchchī-<sup>5</sup> Māthura-  
dikshitaRamaputra-Dhaumragōtra-tripravara-Va(ba)hvrichasā(śā)khi-dikshita-Gautama-  
Hastigrāmiya-dikshitaŚrīdharaputra-<sup>6</sup>Pārāsa(śā)ragōtra-tripravara-Mā-
- 42 dhyamdināsā(śā)khi-agnihōtri-Bhāskara- | Nikhatigrāmiya-dikshitaDēvēsva(śva)ra-  
putra Ku-i(śi)kagōtra-tripravara-Mādhyamdināsā(śā)khi-agnihōtri(tri) - V ā h m a t a -  
Māthura-vrā(brā)hmanaDēvadharaputra-Dhaumragōtra-tripravara-Va(ba)hvricha-
- 43 śā(śā)khi-dvivēdi-Māhē- | Tālikiya-paṇḍitaGadādhara-putra-Sāvarṇagōtra-pañcha-  
pravara-Chechhandōgasā śā)khi-paṇḍita-Dāndū- | Sāṅkasasthāniya-Vṛi(bri)haspati-  
putra-Kātyāyanagōtra-tripravara-Va(ba)hvrichasā(śā)khi-vrā(brā)hmana-Mādha- |
- 44 K[u]lāndh[i]ya-<sup>7</sup>Mahānandaputra-ŚrīSā(śa)ṇḍiyagōtra-tripravara-Chechhandōgasā(śā)khi-  
paṇḍita-Jālū- | Nāgara-paṇḍitaMāhila-putra-Kō(kau)ṇḍiyagōtra-tripravara-  
Chechhandogāsā(śā)khi-paṇḍita-Bhāskara- | Kāṭaughanagrāmiya-paṇḍi-
- 45 taBhōgūputra-Rāhulagōtra-tripravara-Va(ba)hvrichasā(śā)khi-paṇḍita-Sidhū- | Kahalliya-  
bhāṭa-Sundara-putra-Bhāradvā(jdvā)jagōtra-tripravara-Va(ba)hvrichasā(śā)khi-bhāṭa-  
Si(śi)vadās- | Kahalliya-ta(bha)ṭṭaJākhūputra-Bhāradvājagōtra-triprava-
- 46 ra-Va(ba)hvrichasā(śā)khi-Tihuyasāha- | Kahalliya-bhāṭaJākhūputra-Bhāradvāja-  
gōtra-tripravara-Va(ba)hvrisa(cha)śā(śā)khi-Gōvindāyichecha- | Tikarikiya-[Bhā]skara-  
putra-Kṛishṇātragōtra-<sup>8</sup>paṇchapravara-Yajuṣśā(śā)khi-vrā(brā)hmanaSam(śam)kara-  
dēv-
- 47 bhyaś=chaturddāśa(śā)-vrā(brā)hmanēbhīyō yathālikhita-gōtrapravarādibhyaḥ pāṭikayā  
vibhāya śā(śā)-anīkṛitya sampradattā smābbhiḥ || Sarvvair=ēva bhavadbhīr=  
anumantavyā | taunivā-ī-janapadaiś=ch=āmishām ājñāsra(śra)vapa-vi-
- 48 dhēyibhūya sama-ta-bhāgabhogakara-hiranya-pratyādāyān dadadbhiḥ sukham  
stbātavyam || Atva vibhāgō paṇḍita-<sup>9</sup>Chechhāmchchīkasya<sup>10</sup> bhūmi-nālu 1½  
vrā(brā)hmana-Gautamasya bhūmi-nālu 1½ ta[th]ā Bhāskarasya
- 49 nālu 1½ Māhēkasya bhū-nālu 1½ Dāndūkasya nālu 1½ Māghasya nālu 1½  
dvi-<sup>11</sup>Bhāskarasya nālu 1½ Sidhūkasya nālu 1½ Si(śi)vadāsasya nālu 1½  
Vāhmatasya nālu 1 Jālūkasya nālu 1
- 50 Tihuyasāha-sya nālu ¾ Gōvindāyiche[ch\*]asya nālu ¾ Sam(śam)karadēvasya  
vasatyā saba bhūmi-nālu 3 ēvaṁ vrā(brā)hmana 14 bhūmi-nālu 20 dānam=  
ētat sarvvair=ēv=āsmad-vansajaiḥ<sup>12</sup> pari-

<sup>1</sup> Read -vimsati-.<sup>2</sup> Read -kād | sa-rana ?.<sup>3</sup> Read chatustrimāsa-samvatsar-.<sup>4</sup> Read -samvatsarē.<sup>5</sup> Read -Chechhāmchchī-.<sup>6</sup> Perhaps altered to -Parā?.<sup>7</sup> I am slightly doubtful about this reading; what is actually engraved looks like K[u]lāndhā | ya-.<sup>8</sup> Read -Kṛishṇātrīyagōtra-(?).<sup>9</sup> Originally paṇḍita- was engraved.<sup>10</sup> Read -Chechhāmchchīkasya<sup>11</sup> Dvi- apparently stands for dvitīya-.<sup>12</sup> Read -vamsajaiḥ.

- 51 pālanīyam || ☉ || Tathā cha dharmma-slō(slō)kāḥ || Sam(sam)kham<sup>1</sup> bhadra-  
 āsanam chchhatram<sup>2</sup> var-āsvā(śvā) vara-vāraṇāḥ | bhūmi-dānasya chihṇāni  
 phalam=état=Purandara || 1 || Sarvvēshām=ēva dānānām=ēka-janm-ānugam  
 52 phalam | hāṭaka-kshiti-gauriṇām sapta-janm-āmu(nu)gam phalam || 2 || Bhūmū-  
 yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati [\*] ubhau tau puṇya-  
 karmmapau niyatau<sup>3</sup> svargga-gāminau || 3 || Shashṭhim(shṭim) varsha-saha-  
 53 śrā(srā)ṇi svarggē tishṭhati bhūmi-daḥ | āchchhettā ch=ānumantā cha tāny=ēva  
 narakē vasēt || 4 || Sva-dattām para-dattām vā yo harēt=ru  
 vasundharām<sup>4</sup> | sa vishṭhāyām kṛimir=bhūtvā pitribhiḥ saha pachyatē  
 [||\*] 5 [||\*]  
 54 Gām=ēkām svarṇam=ēkam vā bhūmēr=apy=ēkam=aṅgularā | haraṇu=<sup>5</sup>narakam=  
 āyāti yāvad-āhūtasamplavam || 6 || Sva-dattām para-dattām=<sup>6</sup>vā yatnād=raksha  
 Yudhishṭhira | mahīm mahībhṛitām śrēshṭha dānāt<sup>7</sup> śrēyō=  
 55 nupālanam || 7 || Aham Rāghava Mārkaṇḍaḥ sapta-kalp-ānujivakaḥ | na  
 sru(śru)tō na mayā dṛishṭaḥ svayāmdatt-āpahāraḥ || 8 || Va(ba)hubhir-  
 vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [||\*]  
 56 yasya yasya yadā bhūmis=tasya tasya tadā phalam || 9 || Iti<sup>8</sup> kamaladala-āmvu(mbu-  
 lōlām<sup>9</sup> śriyam=anuchintya jīvitam<sup>10</sup> cha | sakalam=idam=udāhṛitam cha  
 vu(bu)ddhvā na hi purushaiḥ  
 57 para-kīrtayō vilōpyāḥ || 10 || Samvat<sup>11</sup> 1135 Chaitra-va(ba)hula-shashṭhyām ||  
 Ravi-dinē | likhitō=yam tāmra(mra)-paṭṭa ādēsa śa)-naivam(bam)dhika-śri-  
 Janakēn=ēti || o ||  
 58 || tha || tha || || tha || Maṅgalam mahā-śrīḥ || tha ||  
 59 Sva-hastō=yam mahārājādhirāja-śrīmat-Sōḍhadēvasya ||

## No. 10.—LUCKNOW MUSEUM PLATE OF KIRTIPALA:

[VIKRAMA.]SAMVAT 1167.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gōrākhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11½" broad by 1' high, not including a semicircular projection<sup>12</sup> which rises from the middle of the top and is about 4" broad and 3¼" high. On the front side of this projection there is a neatly engraved figure of the god Vishnu

<sup>1</sup> Metre of verses 1-9: Ślōka (Anushtubh).<sup>2</sup> Read *chhatram*.<sup>3</sup> Perhaps altered to *niyataṁ*, which it should be.<sup>4</sup> Originally *vasundharām*.<sup>5</sup> Read *haran*.<sup>6</sup> Read *-dattām*.<sup>7</sup> Read *dānāch*.<sup>8</sup> Metre: Pushpitāgrā.<sup>9</sup> Read *-āmbuvindu-lōlām*.<sup>10</sup> Read *manushya-jīvitam*.<sup>11</sup> Read *samvat*.<sup>12</sup> Similarly shaped is e.g. the Gurmha (in Gōrākhpur district) plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXX. Part I. Plate i. In the Gōrākhpur grant of the time of the same prince (see my *List of North. Ins.* No. 604) the projection is at the proper right side of the plate.



in his boar incarnation,<sup>1</sup> with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between  $\frac{5}{16}$  and  $\frac{7}{16}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramēscara*, the devout worshipper of Mahēśvara (Śiva), the glorious *Kirtipālādēva*, who by inheritance had obtained the lordship over *Uttarasamudra*, and who meditated on the feet of the *P.M.P.*, the devout worshipper of Mahēśvara (Śiva), the glorious *Vikramapālādēva*, who had acquired the lordship over *Uttarasamudra* by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīḥ*, commences with the words "this is the own hand of the glorious *Kirtipālādēva*," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*nripa*) *Bhuvanapāla*, an ornament of the rulers of the earth of the family of *Sāvarṇi* (*Manu*), descended from the *Sun*. His son was *Vikramapāla*, who by his own arms acquired the sovereignty over *Saumyasindhu* (i.e. *Uttarasamudra*). And his son again was *Kirtipāla*.

This *Kirtipāla*, having worshipped the god *Nārāyaṇa* (*Vishṇu*), in his presence, on a date which will be considered below, gave two villages to the *Brāhman*, the *Thakkura Prahasitaśarmaṇ*, who was born at a *bhaṭṭa*-village, viz. the village of *Davirāmakula* in the *Śrāvastīya-vishaya*, belonged to the *Gautama gōtra*, and was a son of the *Paṇḍita Viśvarūpa* and grandson of the *Paṇḍita Kēśava*. Both villages were in the *Daradagaṇḍakī* country (*dēśa*); one was the village of *D[amba]ūli* (or perhaps *Dēvaūli*), which belonged to (the) *Sashō[ravi?]sā* (district), and the other the village of *Vikara*, belonging to (the) *Shō[thā?]visā* (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrāvastī-maṇḍanō(lé) Kāsīli-bhaṭṭagrāma-vinirgatāya*;<sup>2</sup> the name *Daradagaṇḍakī* must be connected with the river *Gaṇḍakī* (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

<sup>1</sup> Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of Vishṇu as the boar, at Pathārī, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

<sup>2</sup> Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *Śrī-Maṇḍyadēśī-dāntaḥpātī-Takkārikābhaṭṭagrāma-vinirgatā*.

of the kings of Kanauj. With the name *Ḍavirāmakula* one may perhaps compare the name 'Ramkola,' which occurs in the Gōrākhpur district, *Indian Atlas*, sheet No. 102, long. 83° 54', lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tithi* of the bright half in the month *Phālguna*, at a *saṁkrānti* of *Brihaspati* (or Jupiter), on a Saturday, in the year 1167, given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *saṁkrānti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to Saturday, the 11th February A.D. 1111, when the second *tithi* of the bright half of *Phālguna* commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the *Sūrya-siddhānta* was 1° 0' 2·5', Jupiter had entered the sign *Vṛishabha* 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Brihaspati-saṁkrāntau*, the writer might have said, more accurately, *Bṛihaspatir=Vṛishabha-saṁkrāntau*, at the time of Jupiter's entrance into the sign *Vṛishabha*.<sup>1</sup>

After recording the grant, the inscription in line 21 ff. has two verses containing prayers addressed to the Earth, and after that a number of benedictive and imprecatory verses, introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Āshṭavargika*, *Daivāgārika*, *Mahārthaśūsanika* (?) and *Śaṅkhadhārīn*. Of the names themselves *Ānūka*, *Jāgūka*, *Kṛṣṇapadumā*, *Mahichanda*, *Mahika*, *Rāndhūka*, *Sāṅkhāka* and *Sihada*<sup>2</sup> may be drawn attention to.—The grant itself is called in line 39 a *tāmrasya paṭṭakam*; it was caused to be engraved by the *Paṇḍita* *Rāndhūka*, and engraved by the goldsmith *Gaṇēśvara* (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of *Uttarasamudra* and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and *Nêpāl*.

### TEXT.<sup>3</sup>

#### First Side.

- 1 Śrīḥ || Śrīmat-Kīrttipāla-dēvasya sva-hasto-yam ||
- 2 Ōm<sup>4</sup> ōm svasti || Jayati<sup>5</sup> sakala-[ś]avda(bda)grāma-nirmāṇa-kalpa(lyā)h pranata-  
jana-nikāya-dhva-
- 3 sta-saṁsāra-sa(śa)lyah | Pasu(śu)patir-anuruddh-āsē(śē)sha-dēv-ādi-pālyah priyatama-  
himadhṛiktudmalli-<sup>6</sup>
- 4 kāmōda-mālyah || [1\*] <sup>7</sup>Ās[i]t=samasta-bhuvana-pratipālana-ladhva(bdha)-saṁjñah  
Sa(śa)kr-ōpamō Bhuvanapāla-
- 5 nṛipa[h\*] prasiddhah | yas=Tivrabhānu-samavāpta-sa(śa)rīrayasṭi-Sāvarṇṇi-va[n]sa-<sup>8</sup>  
vasudhēsva(śva)ra-sē(śē)khara-
- 6 śrīḥ || [2\*] Tasy=ātma-jā(jō) nijabhuj-ārjjita-Saumāsina-<sup>9</sup>rājādhipatya iha  
Vikramapāla-nāmā | ya-

<sup>1</sup> Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *śavituh Kumāha-saṁkrāntau*.

<sup>2</sup> See the names *Jāgūka*, *Padumē* and *Sihada* in the list given above, Vol. IV. p. 171 ff.

<sup>3</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>4</sup> Denoted by a symbol.

<sup>5</sup> Metre: *Mālīnī*.

<sup>6</sup> In the original the reading given here is quite clear; I can only suggest *Himabhṛīkṛd=malli-*.

<sup>7</sup> Metre of verses 2-4: *Vasantatilakā*. The first Pāda of verse 2 contains three syllables too many.

<sup>8</sup> Read *-varṇi-*.

<sup>9</sup> Read *-Sāvarṇṇi-*, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- 7 d-vikramêṇa paripālita-bhūmichakram=ahn̄y-akka-vôdhitam=iva prativushṭasāsīt<sup>1</sup> || [3\*]  
Yas̄=ch=āgam-ċkta-
- 8 vivu(bu)dh-ārva(va)(rchecha)na-vipra-vṛinda-santarppaṇ-ābhyudaya-vṛiddhi-paramparā v ā n |  
ni[r̄]jītya sarvva-va(ba)lavāḍ-ripu-maṇḍa-
- 9 lāni lēbhē sukhaṁ paramam=Indra-nibhaḥ sabhāyām || [4\*] <sup>2</sup>Tasmād=a[ja\*]ni  
sat-putraḥ **Kirttipālaḥ** pratāpavān |
- 10 Sūryād=iva Manur=ddhanvī mūrttiśrī-jita-Manmathaḥ || [5\*] <sup>3</sup>Yēn=ōddanḍa-  
vidamva(mba)n-ōdyata-vṛi(bṛi)hat-kōdanḍa-ni[r̄\*]yach-chhara-
- 11 vṛat-ōddanḍam=akhaṇḍi maṇḍalam=alam [cha]ṇḍa-dvishām khaṇḍasa(śa)h |  
bhūbhṛin-maṇḍala-maṇḍanēna va(ba)linā takvā(tkā)-
- 12 ladanḍa-sṛija<sup>4</sup> dorddanḍa-dvaya-vikrama-pratibhuvā prāptam cha rājyam nijam ||  
[6\*] Śrī-Stāvastāya-<sup>5</sup>vishaya-Davi-
- 13 rāmak[uj]la-grāmē<sup>6</sup> bhāṭṭagrām-ā(ō)tpanuāya Gautama-gotrāya paṇḍita-śrī-  
Kē-a(śa)va-nāpra<sup>7</sup> paṇḍita-śrī-Vinva(śva)-
- 14 rūpa-putrāya thakkura-śrī-Prabhasitaśa(śa)rmmaṇa(ṇē) vrā(brā)hmaṇāya prakshālita-  
pāda-samyag-archchita-mū[r̄\*]ttayē sam-
- 15 pūjita-śrīmad-bhagavan-Nārāyaṇ-āgrē Phāl[gu]nē māsi su(śu)kla-paksha-  
dvitīyāyām Vṛi(bṛi)haspati-samkrā-
- 16 ntau Sauri-dinē saptashasṭy-adhikē ēkādaśa-savatsarē<sup>8</sup> śrī-Daradaganḍaki-  
dē[sē(śē)]<sup>9</sup> Sashō[ravi?]sā-prativa(ba)-
- 17 ddha[h̄]<sup>10</sup>D[amva(mba)]ūli-<sup>11</sup>grāma-Shō[thā?]<sup>12</sup>visā-prativa(ba)ddha-Vika r a - g r ā m a<sup>12</sup>  
saalākau<sup>13</sup> sa-jalau sa-sthalau s-ānura-ma-
- 18 dhūkau sa(sva)sā(mā)-yuktāu sā(śā)sanikṛitya paramata(bha)ṭṭāraka-mahārājādhirāja-  
paramēsva(śva)ra-para-
- 19 mamāhēsva(śva)ra-nijabhujōpārjīti-Ōttarasasū(mu)dr-ādhipatya-śrīmad-Vikram a p ā l a -  
dēva-charaṇānu-
- 20 dhyāta-paramabhāṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-kram-  
apt-Ōttarasa-
- 21 mudr-ādhipatya-śrīmat-Kirttipālādēvō dadau |(||) Tvam<sup>14</sup> Dharē sa[r̄]vva-  
savō ttvā)nām=ālayē<sup>15</sup> Vra(bra)hma-nirmō(rmmi)tē | ā-
- 22 dhārē sarvva-bhūtānām=ataḥ sā(śā)ntim prayachchha mē || [7\*] Lakshmī-  
tū(rū)pēṇa Vishṇau tvam sū(mū)rtti-bhūtā Yi(pi)nā[kina]h | sam-

<sup>1</sup> Here again the writing in the original is quite clear; I would suggest =ahn̄y=arkka-bôdhitam=iva prativushṭasāsīt, but am not sure that this is the intended reading.

<sup>2</sup> Metre: Ślōka (Anushtubh).

<sup>3</sup> Metre: Śārdūlavikṛidita.

<sup>4</sup> The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijā* as *srijā*.

<sup>5</sup> Read -Śrāvastīya-.

<sup>6</sup> The sign for *ē* cf *mē* may have been struck out, and in my opinion the reading should be -grāma-bhāṭṭa°.

<sup>7</sup> Read -nāprī.

<sup>8</sup> Read -adhika ēkādaśa-śata-samvatsarē.

<sup>9</sup> After the *akshara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara sē* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

<sup>10</sup> This sign of *visarga* may have been, and should be, struck out.

<sup>11</sup> Possibly the name in the plate may be *Dēvaūli*.

<sup>12</sup> Here one would have expected -grāma-.

<sup>13</sup> Originally *saalākau* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalākau*, and can only suggest that the right reading may be either *sa-pātaka* or *sa-pallika*. *Sa pātaka* occurs frequently in the grants of Northern India of the same period; and for *sa-pallika* compare *sva-pallik-ōpēta* in the Gurmha plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

<sup>14</sup> Metre of verses 7-20: Ślōka (Anushtubh).

<sup>15</sup> Read =ālayō, and further on -nirmmitaḥ and ddhāraḥ.



१ श्रीगणेशाय नमः ॥ १ ॥  
 २ ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ३ ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ४ ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ५ ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ६ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ७ ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ८ ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ९ ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 १० ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ११ ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 १२ ॐ नमो भगवते वासुदेवाय ॥ १२ ॥  
 १३ ॐ नमो भगवते वासुदेवाय ॥ १३ ॥  
 १४ ॐ नमो भगवते वासुदेवाय ॥ १४ ॥  
 १५ ॐ नमो भगवते वासुदेवाय ॥ १५ ॥  
 १६ ॐ नमो भगवते वासुदेवाय ॥ १६ ॥  
 १७ ॐ नमो भगवते वासुदेवाय ॥ १७ ॥  
 १८ ॐ नमो भगवते वासुदेवाय ॥ १८ ॥  
 १९ ॐ नमो भगवते वासुदेवाय ॥ १९ ॥  
 २० ॐ नमो भगवते वासुदेवाय ॥ २० ॥  
 २१ ॐ नमो भगवते वासुदेवाय ॥ २१ ॥  
 २२ ॐ नमो भगवते वासुदेवाय ॥ २२ ॥  
 २३ ॐ नमो भगवते वासुदेवाय ॥ २३ ॥  
 २४ ॐ नमो भगवते वासुदेवाय ॥ २४ ॥



- 23 sâra-sâgarâd=asmân=samuddhara Vasundharê || [8\*] Bhûdân-ânantaram yajamâna-  
[vâkya]m || Bhûmim yah prati-  
24 gri[hñâ]ti yas=cha bhûmim prayachchhati | ubhau tau puṇya-karmmapau  
niyataṁ svargga-gâminau || [9\*] Si[m\*]hâ-

## Second Side.

- 25 sanam tathâ chchhatram(ttram) var-âsvâ(śvâ) vara-vârapâḥ | bhûmi-dânasya  
chihnâni phalam svarggas=tath=aiva cha || [10\*] Va(ba)hubhir=vvasudhâ  
[datt]â râ-  
26 jabhê(bhi)ḥ Sagar-âdibhir=yasya yasya yadâ<sup>1</sup> bhûmis=tasya tadâ<sup>2</sup> tadâ phalam ||  
[11\*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishtîra | mahyâm  
ma-  
27 hibhritâm śrêshṭha dânach=chhrêyô=nupâlana[m] || [12\*] Âsphôtayanti pitarâḥ  
pravalganti pitâmahâḥ | bhûmi-dâtâ kulê jā-  
28 taḥ sa naḥ santârayishyati || [13\*] <sup>3</sup>Ghôrâś=cha dâruṇâḥ pāsâ(śâ) u=  
ôpasarppanti bhûmi-dam |(l) [14\*] Pitarâḥ pitrilôka-sthâ dēva-  
29 lôkê divaukasâḥ | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15\*]  
Gâm-êkâm svarṇam=êka[m\*] ra(cha) bhûmêr=apy=êkam=amgu-  
30 lam [1\*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16\*] Vindhy-âtavishv=atôyâsu  
su(su)shka-kôtara-vâsinâḥ | kṛishṇasarppâ [h]i  
31 jâyantê yê haranti vasunva(ndha)râm || [17\*] Shashṭhim(shṭim) varsha-  
sahasrâṇi sva[r]ggê vasati bhûmi-daḥ | âchchêtvâ(ttâ) ch-ânumantâ va(cha)  
tâ-  
32 ny=êva narakam(kê) vasê(sê)t || [18\*] Sva-dattâm para-dattâ[m] vâ yô harêta  
vasudhva(ndha)râm | sa vishṭhâyâm kṛimir=bhûtâ pitribhiḥ sa-  
33 ha pachyatê || [19\*] Patanty=asrû(śrû)ṇi [ru]datâm dinânâm=api sîdatâm |  
vrâ(brâ)hmapânâm hritê kshêtrê hatyâttvipurusham<sup>4</sup> ku-  
34 lam || [20\*] Mahâpurôhita-ṭhakkura-śrî-Vâmu(su)dēvaḥ | mahâpurôhita-śrî-Śrîdharâḥ |  
dharṇmâdhikarâṇika-śrî-Ma-  
35 sivarâḥ<sup>5</sup> | daivâgârika-śrî-Kêsa(sa)vapadumâ || sam(śam)khadhâri-śrî-Va(vâ)ma-  
hariḥ | paṇḍita-śrî-Rânvû(ndhû)kaḥ | upâdhyâ-  
36 ya-śrî-Risikêsaḥ | upâdhyâya-śrî-Ânûkaḥ | upâdhyâ[ya\*]-śrî-Sihaḍaḥ | paṇḍita-śrî-  
Sâmkhâkaḥ | daivajña-  
37 śrî-Ratichha(ka)raḥ | va(ṭha)kkura-śrî-Dêvapâlaḥ | mahâkshapaṭalika-śrî-  
Mahira(cha)ndaḥ | âshṭavarggika-śrî-Jâ-  
38 gûkaḥ | karâṇakâyastha-śrî-Vanapâlaḥ<sup>6</sup> | mahâtthâ[sâ]sanika-<sup>7</sup>śrî-Mahikaḥ<sup>8</sup> |  
sa(ma)hâsâdhanika-śrî-  
39 Haripâlaḥ || <sup>9</sup>Sarvva-pâtra-parijñâ[n]âd=dattâm tāmasya paṭṭakam || Khânitam  
paṇḍita-śrî-Rânvû(ndhû)kêna ||

<sup>1</sup> This word was originally omitted and is engraved on the margin at the top.

<sup>2</sup> This word also is engraved on the margin at the top, wrongly for *tasya*.

<sup>3</sup> Half of this verse has been omitted by the writer. \* Read *hanyât=tri-purusham*.

<sup>4</sup> Read -*Śasidharâḥ*. \* Possibly the reading may be -*Varnapdlaḥ*.

<sup>5</sup> The vowel *d* of the *akshara* *ttâ* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *sd*. Read *mahârthasâsanika* (?).

<sup>6</sup> Originally -*Mâhikaḥ* was engraved, but the *d* of *mâ* is struck out.

<sup>7</sup> This is half a *Śloka*.

40 khañitām<sup>1</sup> suvarṇpakāra-Gaṇēśva(śva)rēṇa || Samvat<sup>2</sup> 1167 Phālva(lgu)na-sudi  
2 Sa(śa)nau pradattam=iti || gva<sup>3</sup> ||

No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA]-SAMVAT 1202.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These copper-plates were found at the village of Lār in the Gôrâkhpur district, United Provinces, the 'Larh' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gôvindacha[n]dradêva[h]*, in Nāgarī letters about ⅞" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v*, except in the word *babhrāmura* =, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *āmra* and *tāmra* are written *āmura* and *tāmura*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gôvinda-chandradêva*.<sup>4</sup> The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitīyā festival, on Monday, the third tithi of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pôtâchavada in the Pândala pattaḷā, in Gôvisālaka that belonged to Dudhâli in Saruvâra, to the Thakkura Śrīdhara, the son of the Thakkura Mâdhava and son's son of the Thakkura Uddharaṇa (?), a Brâhman (learned in the four Vêdas) of the Kâśyapa gôtra, whose three pravaraṣ were Kâśyapa, Âvatsâra and Naidhruva.—The taxes specified (in line 26) are the bhâgabhôgakara, pravaṇikara and turushkadanda. The grant (tāmra-paṭṭaka) was written by the Karaṇika, the Thakkura Sêlhaṇa.

The date regularly corresponds, for the Kârttikâdī Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of the month Vaiśākha.<sup>5</sup> Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvâra

<sup>1</sup> Wrong for *khâtām*.

<sup>2</sup> Read *saṃvat*.

<sup>3</sup> Compare the symbol which looks like *chha*, e.g. above, Vol. IV. p. 101, note 8.

<sup>4</sup> Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 113 ff.

<sup>5</sup> The tithi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathama-tṛitīyā*.—The date would shew that the date of the inscription edited by me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1148, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pāli plate of Gōvindachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvārā-* (or, more probably, *Saruvāra* |) *Ōṇavala-pathaké* | *Sīrasī-pattalāyām* || *Pāli-grāma-*. Of the localities mentioned in this passage, Pāli is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasi is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),<sup>1</sup> a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōṇavala *pathaka* (with Sirasi and Pāli included in it) according to the Pāli plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.<sup>2</sup>

## First Plate.

- 15 . . . . .<sup>3</sup>śrīmad-Gōvindachandradēvō vijayī ||<sup>4</sup> Sar[u]vārē  
 Dudhāli-samvaddha-<sup>5</sup>Gōvisālakē Pāndala-pattalāyāyām<sup>6</sup>  
 16 Pōtāchavaḍa-grāma-nivāsi(si)nō nikhila-janapadān=upagatān=api cha rāja-rājñi-  
 yuvarāja-mantri-purōhita-sēnāpati-pratihāra-  
 17 bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-āntaḥpurika-dūta-  
 karituragapattanākarasthānagōkulādhikāri-<sup>7</sup>purushān=ājñāpayati vō(bō)dha-  
 18 yaty=ādisati cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-  
 sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-  
 19 madhūk-āmra-<sup>8</sup>vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-paryantaḥ sa-giri-gahana-nidhānaḥ  
 sa-gartt-ōsharaḥ s-ōrdv(rddhv)-ādhaḥ<sup>9</sup> chatur-āghāṭa-visu(śu)ddhaḥ  
 20 sva-simā-paryantaḥ dvvadhika-dvādaśa-śata-samvatsarē<sup>10</sup> Vaisā(śā)khē<sup>11</sup> mā[si]  
 su(śu)kla-pakshē tṛitīyāyām tithau Sōma-dinē śukātō=pi sa-  
 21 yat<sup>12</sup> 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagi[ri]-samāvāśē  
 akshaya-tṛitīyāyām Gaṅgāyām vidhivat=snātvā

## Second Plate.

- 22 maṁtra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-pāṭala-pāṭana-paṭu-  
 mahasam=Ushṇarōchisham=upasthāy=Aushadhipati-  
 23 sa(śa)kala-sē(śē)kharām samabhyarcheya tribhuvana-trātur=Vāsudēvasya pūjām  
 vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpi-  
 24 trōr=ātmanas=cha puṇya-yasō(śō)-bhivṛiddhayē śmābhir=gōkarṇṇa-kuśalatā-pūta-  
 karatal-ōdaka-pūrvvakām Kāśya(śya)pa-sagotrāya Kāśya(śya)p-Ā-

<sup>1</sup> In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archaeol. Survey of India*, Vol. XXII, p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 13 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bubhnowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

<sup>2</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>3</sup> Up to this, the text is practically identical with the text of the Kamauli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

<sup>4</sup> Read -sambaddha-.

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read -pattalāyām; the second yā most probably is struck out already in the original.

<sup>7</sup> The two aksharas kārī were originally omitted and are engraved on the margin at the foot of the plate.

<sup>8</sup> Read -āmra-.

<sup>9</sup> Here and in some places below the rules of sandhi have not been observed.

<sup>10</sup> Read -samvatsarē.

<sup>11</sup> The second akshara of this word originally was śō. <sup>12</sup> Read samvat.



- 25 vatsyâ (tsâ)ra-Nai[dhru]va-tripravarâya      ṭhakkura-śrī-[U]dharapa-<sup>1</sup>pauttâ(trâ)ya  
     ṭhakkura-śrī-Mâdhava-putrâya      va(cha)turtthê(rvvê)davidyâvijitaTanamjaya-<sup>2</sup>  
     vâ(brâ)hma-
- 26 pa-ṭhakkura-śrī-Śrīdharâya chaṁdr-ârkkam yâvach=chhâsanîkṛitya pradattô mandâ<sup>3</sup>  
     yathâdīyamâna-bhāgabhogakara-pravaṇ.kara-turushkadanḍa-pra-
- 27 bhṛiti-niyatâniyat-âdâyan=âjñâvidhēyî<sup>4</sup> dâsyath=ēti || chha || Bhavanti ch=âtra  
     smṛiti-slô(ślô)kâḥ ||<sup>5</sup> . . . . .
- 37 . . . . . Likhitam=idam      tāmva-<sup>6</sup>paṭṭakam  
     karaṇika-<sup>7</sup>ṭhakkura-śrī-Sêlhaṇēna [||\*]
- 38 Taḍâgânâṁ sahasrêṇ=<sup>8</sup>âsra(śva)mêdha-sa(śa)tēna cha | gavâm kôti-pradânēna  
     bhūmi-ha[r]ttâ na su(śu)dhyati || ❀ || Maṁgalaṁ mahâ-śrīyam<sup>9</sup> [||\*]

## NO 12.—A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mâdhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultzsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mâdhavavarman's grant.

In my previous account I have represented the donor, Mâdhavavarman, as a son of Sainyabhita. As pointed out by Dr. Hultzsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhita is a surname of Mâdhavavarman himself, and that this Mâdhavavarman Sainyabhita was a son of Yaśôbhita. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mâdhavavarman also had the *biruda* Śrinivâsa.—The name of the village granted I have stated to be Puipīṇa; I now see that the actual reading of the name, in line 36, is either *Puipīṇô* or, more probably, *Pū'pīṇô*. For the form of the initial *î*, here used, we may compare the sign for *î* in *-âdhyâi*, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahâriṇâḥ sa[dhū]raṇân=*, which I have proposed to alter to *vyavahâriṇaḥ sa[dhū]raṇân=*. I now see that the *akshara* in brackets should be read *ka*, the word intended being *sa[dhū]karaṇân=*. The terms *vyavahârin* and *karaṇa* occur together also in lines 14 and 15 of the Gumsûr plates of Nêṭṭribhañja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadraviṇam* and *karaṇa*); and *karaṇa* and *vyavahârika* we find together in the Gaubaṭi plates of Indrapâlavarmān, the Nowgong plates of Balavarman, and the Bargâon plates of Ratnapâlavarmān (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhûrâ-puraḥsarēna* in line 40 I had proposed to alter to the grammatically correct *°puraḥsaram*. But whatever may be the rules of grammar, *saliladhûrâ-puraḥsarēna*

<sup>1</sup> Read *-sry-Uddharapa-* (?).

<sup>2</sup> Read *-Dhanamjaya-*. Dhanamjaya is the name of a Vyâsa.

<sup>3</sup> Read *matvâ*.

<sup>4</sup> Read *°vidhēyibhūya*.

<sup>5</sup> Here follow the eleven verses commencing *Bhūmim yâḥ pratigrihṇâti, Saṅgham bhadr-âsanam, Sarvân=* *ân=bhârinah, Bahubhir=vasudhâ, Shashṭim varsha-sahasrâni, Na risham risham, Gâm=ekâm, Yân=tha dattâni, Vâ-âlḥra-rihramam, Sa=dattâm para-dattâm vâ, and Târi-hînêshv=aranyêshu.*

<sup>6</sup> Read *tāmva-*.

<sup>7</sup> Originally *karaṇika-* was engraved.

<sup>8</sup> Read *°srēya asvâ*.

<sup>9</sup> Read *-śrīḥ*.

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iii a.

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iii b.

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turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvi, *ibid.* p. 142, l. 33; the Gañjām plates of Prithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 259, l. 17; and the Puri plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *saliladhārā-puraḥsarēṇa vidhinā* in the plates of Vidyādharaḥhaṇja, *ibid.* Vol. LVI. Part I. p. 160. l. 6; *dhārāsālila-puraḥsarēṇa vidhinā* in the Gumsūr plates of Nêṭribhaṇja, *ibid.* Vol. VI. p. 669; and *udakapūrvēṇa* in the Chicacole plates of Nandaprabhaṇjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkritya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akaratvēṇa*, or, as in the Chicacole plates of Nandaprabhaṇjanavarman, simply *akaram*.

The term *lāṅchhitam*, which we have in line 50, also occurs in the plates of Nêṭribhaṇja, the plates of Vidyādharaḥhaṇja, and the plates of Prithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of *e.g.* the Gumsūr plates or Nêṭribhaṇja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharaḥhaṇja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśāṅkarāja of the Gupta year 300,<sup>1</sup> published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the **Gañjām variety of the northern alphabet**.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkritya*, l. 40, *api*, l. 42, and *akṣh-pṛā*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *ica* in line 6 of the latter with the *i* of *indōr* in line 1 of the present plates. The sign for *ī* occurs only in *Pūipinō* (or *Pūipinō*), l. 36, and that for *u* *e.g.* in *utkirṇaṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ū* call for remarks. In *īā*, *īchhā* (the *ī* of which does not really differ from the sign for *n*), and occasionally in *nā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jatāh*, l. 4, *vāṅchhā*, l. 13, and *charaṇāya*, l. 38, and compare in Ś. *tafā*, l. 6, *guṇā*, l. 14, and *kaṇṭhi*, l. 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ū* we have<sup>2</sup> (similarly to what is the case in Ś.) two signs; compare *punḍarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrtti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ū* in Ś., which is employed by the writer of the present

<sup>1</sup> The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gañjām district. The two solar eclipses nearest to that time which were visible in the Gañjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akshayanīyē*, we must in my opinion read *akshayanīyā*. The term *akshayanī* occurs also (corrupt) in one of the [Gañjām] grants of Daṇḍimahādēvi, above, Vol. VI. p. 139, l. 34.

<sup>2</sup> I have disregarded in the above the exceptional denotation of *u* and *ū* after *r*, *e.g.* in *gurur*, l. 4, and *prarūdhō*, l. 20; compare in Ś. *chaturudadhi*, l. 1.—In line 19 of the present plates the writer has really written *mumūd*, not *mumudē*.

plates for both *u* and *ū*; compare *durlla-* at the end of line 23, *dūtakō*, l. 51, *purah̄sarēna*, l. 40, and *pūrvva*, l. 34.

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *ṭh*—the latter hardly to be distinguished from the sign for *ṭ*—occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyātah̄*, l. 9; *g* and *ṇ* in *Gaṅgā*, l. 3; *ś* in *śāsvata*, l. 12; *gh* in *vighaṭṭi*, l. 19; *ch* in *chandrah̄* and *j* in *jaléshu*, l. 17; *th* in *slathā*, l. 3; *dh* and *v* in *pravódha*, l. 16; *ph* in *phala*, l. 48; *bh* and *h*<sup>1</sup> in *mahēbhakumbha*, l. 23, and *graha*, l. 26; *l* in *kōmaladalāyatalō*<sup>2</sup>, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *ṭ* and *ṭṭ* are those which we find generally used in inscriptions from Eastern India; compare *paṭunā*, l. 29, *shatpada*, l. 22, *pāṭṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see e.g. *phaṇa*, l. 2, and *guṇinā*, l. 10. When in *Ś*. *ṇ* or *ṇ̄* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in *Ś*. *maṇḍana*, l. 14, and *sañchhannō*<sup>2</sup>, l. 6. In the present plates the signs for *ṇ* and *ṇ̄* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalam*, l. 10, *sañchaya*, l. 8, *vāñchhā*, l. 13, *lāñchhitam*, l. 50, *kṛishṇā*<sup>2</sup>, l. 8, and *yajñais-*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *th*,<sup>2</sup> just as the plates of the time of Śaśāṅkarāja use one sign for the same two letters; compare in *Ś*. *sañchhannō*<sup>2</sup>, l. 6, and *ssthityu*<sup>2</sup>, l. 16, and in the present plates *vāñchhō*, l. 13, and *sthulī*, l. 23.

When *r* precedes another consonant, it is always, as in the modern Nāgarī, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in *Ś*. So it happens that the signs for such *aksharas* as *tya*, *nyu*, *shyu*, *syu* of the present plates differ very little from the corresponding signs of *Ś*.

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virāma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakṛit*, l. 15, *kamalākaraṇat*, l. 24, *Angirōvat*, l. 39, and *svadīnāt*, l. 48, and one for *n*, in *gari(rī)yān*, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

### No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTZSCH, PH.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nāgpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

<sup>1</sup> In line 25 the writer has really written *mabhōdayēna*, not *mahēdayēna*.

<sup>2</sup> In *tēnētkham* (for *tēnētkham*), l. 10, the writer or engraver has used the subscript sign for *ṭh* also for the first *th*. For the *sia* of *sra-gōtram*, l. 24, he had originally put *stha*, but the back of the paper-impression seems to shew that this *stha* has been altered to *sra*.

The plates are three in number and measure about  $9\frac{1}{2}$ " in breadth and about  $5\frac{3}{4}$ " in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about  $4\frac{1}{4}$ " in diameter and about  $\frac{3}{8}$ " in thickness. Its ends are secured in the lower part of a circular seal, which measures  $3\frac{1}{4}$ " in diameter and closely resembles the seal of the Rājim plates of the same king.<sup>1</sup> The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garuḍa, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The alphabet is of the same box-headed type as in the Rājim plates. The *jihvāmūliya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ṛi* and *ṛī* (in *bhōktrīṇām*, l. 26), and between *ḍ* and *ḍh* (in *gūḍhō gāḍham*, l. 12). In ten instances (*kiriṭa*, l. 3; *lakshmi*, ll. 4 and 32; *tyāgi*, l. 13; *kāmīni-kriḍāsu*, l. 16; *śrī*, ll. 18, 19, 21; *sūchī*, l. 20) the secondary form of *ī* is marked by a point in centre of the mark for *i*; but in the majority of cases the *ī* is not distinguished from the *i*. The *r* of *śrī* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ṛi*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *°kritām* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Rājim plates, the vernacular form *samvatsaru* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushi* (l. 11) and *abhibiddhayē* (l. 28 f.). The *anusvāra* before *ś* is changed into *ṣ* in *nistriṣṣa* (l. 4 f.), *vaṇṣasya* (l. 18 f.), *triṣṣataḥ* (l. 27), and *nṛiṣṣāṣā* for *nṛiṣaṁsāḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34; in *jagatraya* (l. 1) *tra* is used for *ttra*, and in *ētadvaya* for *ētad=dvayam* (l. 32) *dva* is used for *dāva*.

Like the Rājim plates, this inscription records a grant by Tivaradēva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivararāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."<sup>2</sup> He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,<sup>3</sup> who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.<sup>4</sup> According to the same scholar, Tivaradēva must be assigned to about the middle of the eighth century of the Christian era.<sup>5</sup>

<sup>1</sup> Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

<sup>2</sup> This epithet seems to have been omitted accidentally by the engraver of the Rājim plates (l. 16), where *prāptaḥ* corresponds to *prāpta-sakala-Kōśal-adhipatyah* in the Baloda plates (l. 19).

<sup>3</sup> *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannāivar-ākhyō* into *-ākhyair=*; compare e.g. *Narāndrēvara* in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

<sup>4</sup> Above, Vol. IV. p. 257.

<sup>5</sup> Above, Vol. IV. p. 258.

Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,<sup>1</sup> and is dated on the 27th day of the month Jyāishṭha in the 9th year of his reign (l. 40), i.e. about two years after the Rājīm plates. The king granted the village Menkiḍḍaka in the district of Sundarikāmārga (l. 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvapadraka at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.<sup>2</sup>

## First Plate.

- 1 ओ<sup>3</sup> [॥\*] जयति 'जगत्रयतिलकचित्तिभृत्कुलभवनमङ्गलस्तम्भः [॥\*] श्रीमसी-  
वरदेवी
- 2 धीरियः[\*] सकलपुण्यकृताम् ॥ [१\*] स्वस्ति श्रीपुरात्ममधिगतपञ्चमहायन्त्रा-  
नेकन-
- 3 तनृपतिकिरीटकोटिष्टचरणनखदर्पणोद्भासितोपकण्ठदिशुखः प्र-
- 4 कटरिपुराजलक्ष्मीः(ः)केयपाशाकर्षणदुर्ललितपाणिपद्मवः<sup>5</sup> निशितनि-
- 5 'स्त्रिङ्गघनघ[१\*]तपातितारिदिरदकुश्रमण्डलगलहहलशोणित-<sup>7</sup>
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः<sup>8</sup> विविधरत्नसंभारला-
- 7 भलोभवजृम्भमाणारिचारवारिवाडवानलसन्दीदय इवाकृतकरीडे-
- 8 गः श्रीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गीडा-
- 9 रचतुरः[\*] परामृष्टशुक्लघनेन्नाञ्जनकोमलकपोलकुङ्कुमपद्म-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [॥\*] अपि च प्राक्तने तप-

## Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि<sup>9</sup> च पूजितो जनेनाक्लिष्टतया  
नि-
- 12 तान्तमवितृप्ती गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः<sup>10</sup> स्वामी भ-
- 13 <sup>11</sup>वनप्यवडुलपनोनुज्झितकुटुम्बोपि नितान्तत्यागी रिपुजनप्रघ-
- 14 ण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः [॥\*] किञ्चासन्नुष्टो
- 15 धर्माजने<sup>12</sup> न सम्पत्तामे स्वल्पः क्रोध<sup>13</sup> न प्रभावे लुब्धो यशसि न प-
- 16 रवित्तापहारे सक्तः[\*] सुभाषितेषु<sup>14</sup> न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषरिपुकुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या <sup>15</sup>श्रीमदिन्द्रवलसनोरलङ्कृतपाण्डुव-

<sup>1</sup> Gupta Inscriptions, p. 293.<sup>2</sup> From the original copper-plates.<sup>3</sup> Expressed by a symbol.<sup>4</sup> Read जगत्रय<sup>०</sup>.<sup>5</sup> Read पद्मवो.<sup>6</sup> Read 'स्त्रिङ्ग<sup>०</sup>.<sup>7</sup> Read 'हहल<sup>०</sup>.<sup>8</sup> Read 'चालङ्कृतो.<sup>9</sup> Read वपुषि.<sup>10</sup> Read चालङ्कृतः.<sup>11</sup> Read 'वस्य<sup>०</sup>.<sup>12</sup> Read धर्माजने.<sup>13</sup> Read क्रोधे.<sup>14</sup> Read 'तेषु.<sup>15</sup> Read 'दिन्द्रवल<sup>०</sup>.

[illegible]

12  
 14  
 16  
 18  
 20





- 19 इत्थ<sup>1</sup> श्रीनन्ददेवस्य तनय[.\*] प्राप्तसकलकोसलाधिपत्यः स्वपुण्य-  
20 सम्भारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

*Second Plate ; Second Side.*

- 21 लक्षण्टकः परमवैष्णवी मातापितृपादानुद्धातः श्रीमहाशिवत्तीवरराजः<sup>2</sup>  
22 सुन्दरिकामार्गीयमेङ्गिङ्गुके प्रतिवासिनः समान्नापयति [1\*] विदितमस्तु  
23 भवता<sup>3</sup> यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोराश्वकारं  
24 जगदवतिष्ठते तावदुपभोग्यस्मनिधिः सोपनिधिरचाटभटप्रवेश्यः  
25 सर्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृश्री-  
26 नन्दराजविभ्र[1]स्या विस्वपट्टके परिकल्पितस[च]भोक्तृणां यथ[1\*]प्रा-  
27 मन्नाम्र[णा\*]दिजनानां<sup>4</sup> चिह्नतः प्रत्यहमुपभोगाय अधिष्ठानेन च  
28 प्रतिपालना<sup>5</sup> कार्येत्यनया व्यवस्थयास्माभिर्म[1\*]तापिचोरात्मनश्च पुण्याभि-  
29 वृद्धये<sup>6</sup> प्रतिपादित इत्युप[ल\*]भ्य यथोचितभोगभागमुपनयन्त[.\*] सु-  
30 खं प्रतिव[त्य]धेति ॥ भाविनश्च भूमिपालानुदिश्येदमभिधीयते [1\*] भू-

*Third Plate ; First Side.*

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा मही<sup>7</sup> नृपतयो नरके  
32 नृशङ्का[.\*] एतद्वय<sup>10</sup> परिकलय्य चलाच्च लक्ष्मीमायुस्तथा कुरुत यद्वा-  
33 व[त]मभीष्टः<sup>11</sup> [॥ २\*] अपि च [1\*] रक्षापालनयोस्तावत्फल<sup>12</sup> सुगति-  
दुर्गाती [1\*] को नाम  
34 स्वर्गमुत्सृज्य नरक<sup>13</sup> प्रतिपद्यते ॥ [३\*] व्यासगीताश्चात्र<sup>14</sup> श्लोकानुदाह-  
[२\*]न्ति [1\*] अग्ने-  
35 रपत्य<sup>15</sup> प्रथमं सुवर्णं भूर्वैष्णवी सूर्य[सुताश्च] गावः[1\*] दत्त[1]स्त्वयस्तेन  
36 भवन्ति लोका यद्वा[1\*]ञ्चन<sup>16</sup> गाश्च महीञ्च दद्यात् ॥ [४\*] षष्टिवर्ष-  
सहस्राणि  
37 स्वर्गं मोदति भूमिदः [1\*] <sup>17</sup>अष्टेत्ताञ्चानुमन्ता च तान्येव नरके  
वसेत् ॥ [५\*] वडु-  
38 भिर्वसुधा दत्ता र[1\*]जभिस्सगरादिभिः [1\*] यस्य यस्य यदा भूमि-  
तस्व<sup>18</sup> तस्य तदा

<sup>1</sup> Read 'वृद्धयः'.

<sup>4</sup> Read 'जनानां' चिह्नतः.

<sup>7</sup> Read 'मही'.

<sup>10</sup> Read 'एतद्वयं'.

<sup>13</sup> Read 'नरक'.

<sup>16</sup> Read 'ञ्चन'.

<sup>2</sup> Read 'शिवतीवर'.

<sup>5</sup> Read 'कार्येत्य'.

<sup>8</sup> Read 'मही'.

<sup>11</sup> Read 'भीष्ट'.

<sup>14</sup> Read 'गीताश्चात्र'.

<sup>17</sup> Read 'अष्टेत्ता चानु'.

<sup>3</sup> Read 'भवता'.

<sup>6</sup> Read 'वृद्धये'.

<sup>9</sup> Read 'नृशङ्का'.

<sup>12</sup> Read 'फल'.

<sup>15</sup> Read 'पत्यं प्रथमं सुवर्णं भूर्वैष्णवी'.

<sup>18</sup> Read 'भूमितस्व'.

- 39 फलं ॥ [६\*] स्वदत्ता<sup>1</sup> परदत्ताम्वा यन्नाद्रक्ष युधिष्ठिर [१\*] मही-  
नमहीमता<sup>2</sup> श्रेष्ठ  
40 दानाच्छेयोनुपालनमिति ॥ [७\*] प्रवर्द्धमानविजयराज्ये सम्बत्स<sup>3</sup> ८  
ज्येष्ठ दि २० ७ [॥\*]

*Third Plate ; Second Side.*

- 41 उत्कीर्ण<sup>4</sup> आर्क्षशालिकसोत्तणामसूनुना बोष्पणामिनः<sup>5</sup>

*Seal.*

- 1 श्रीमत्तीवरदेवस्य कोसल[र]धिपतेरि[दं] [१\*]  
2 शास[नं] ध[र्म]वृ[द्धयर्थ] ६स्थितमाचन्द्रत[र]र[क्तं] [॥ ८\*]

#### TRANSLATION.

*Om.* (Verse 1.) Victorious is the glorious **Tivaradēva**, the foremost of all performers of meritorious acts, (and) the auspicious pillar (*supporting*) the mansion—the family of kings (*who are*) ornaments of the three worlds.

(Line 2.) Hail! From **Sripura**,— he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (*and*) which drop from the round temples of hostile elephants, struck down<sup>7</sup> by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuḍa is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is very reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*svāmin*), does not talk much. (while the god Svāmin, i.e. Kārttikēya, has many, viz. six, faces);<sup>8</sup> who, though not free from the desire

<sup>1</sup> Read स्वदत्तां परदत्तां वा.

<sup>2</sup> Read महीनमहीमतां.

<sup>3</sup> The *ra* of सम्बत्स<sup>3</sup> seems to be engraved on an erasure and differs from the *ra* occurring in ll. 8, 14 and 32; but in the corresponding passage of the Rājim plates (l. 36) the *ra* is quite distinct.

<sup>4</sup> Read उत्कीर्णमाङ्कः.

<sup>5</sup> The *visarga* here represents a full stop.

<sup>6</sup> The photo-lithograph of the seal of the Rājim plates also reads स्थित<sup>6</sup>, while the printed text (*Gupta Inscr.* p. 294) has स्थिर<sup>6</sup>.

<sup>7</sup> I do not consider it absolutely necessary to alter *pdita* into *pdita*, as proposed in *Ind. Ant.* Vol. XVIII. p. 2. 0.

<sup>8</sup> *Lapana* means both 'talking' and 'the mouth.'

for (conquering) the earth (*ku*),<sup>1</sup> is very liberal; who, though very fierce to enemies, is of gentle<sup>2</sup> aspect; who, though adorned with majesty (*bhūti*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhūti*) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious **Nannadēva**,— (*who was*) the son of the glorious **Indrabala** (*and*) adorned the race of **Pāṇḍu**,— the glorious **Mahāśiva-Tivara-rāja**, who has acquired the sovereignty of the whole of **Kōśala**; who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (*or small enemies*) with the needle of his wisdom; (*who is*) a devout worshipper of Viṣṇu; (*and*) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of **Meṅkiḍḍaka**, which belongs to (*the district of*) **Sundarikāmārga** :—

(L. 22.) “Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (*and*) who use the rest-house established at **Bilvapatraka** at the request of (*our*) beloved son-in-law, the glorious **Nannarāja**, who has obtained the five great sounds; and under the condition that (*this charity*) has to be maintained by the (*local*) authority.”<sup>3</sup>

(L. 29.) “Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment.”

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by Vyāsa.

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory; the 27th day of Jyēṣṭha.

(L. 41.) (*This edict was*) engraved by Boppanāga, the son of the goldsmith<sup>4</sup> Sottranāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious **Tivaradēva**, the sovereign of **Kōśala**, (*shall*) endure as long as the moon and the stars.

<sup>1</sup> In order to understand the *virōdhā*, the primary meaning of *ku-triṣṇā*, viz. ‘mean greed,’ must be also kept in mind.

<sup>2</sup> *Saṁmya* means also ‘moon-like,’ while the word *prachanda*, ‘very fierce,’ hints a comparison with the sun (*chandaṁśu*).

<sup>3</sup> Or, perhaps, ‘by the town (of Bilvapatraka).’ The meaning of *adhishṭhāna* is doubtful.

<sup>4</sup> *Arkaśālika* is a Sanskrit form of the Kanarese *akkasālika* or *akkasile* (above, Vol. III. p. 213), ‘a goldsmith,’ which Dr. Kittel (*Kannada-English Dictionary*, s.v. *aka*, 2) derives from *arka*, ‘metal.’ In the Eastern Ganga copper-plates we find the Prākṛit form *akhas[ā]lin* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit forms *akhasālin* (*Ind. Ant.* Vol. XVIII. p. 145) and *akhasālika* (*ibid.* Vol. XIII. p. 123). The *Arkaśālika* has to be distinguished from the *akshapaṭālika*, an officer who wrote grants, but did not engrave them; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler’s and Monsieur Senart’s remarks (*Indische Paläographie*, p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI  
OF SOUTHERN INDIA.

By E. HULTZSCH, PH.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at **Śravaṇa-Belgoḷa** in the Hassan district of the Mysore State and at **Kārkaḷa** and **Vēṇūr** in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister **Chāmunda-rāja** between A.D. 977 and 984. The second, at Kārkaḷa, is 41' 5" high and was erected by the chief **Vīra-Pāṇḍya** in A.D. 1432. Along with the two inscriptions on the image at Kārkaḷa, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same **Vīra-Pāṇḍya** in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēṇūr, which is 35 feet high and was established by the chief **Timmarāja** in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit **Bāhubalin** or **Bhujabalin**<sup>1</sup> and was believed to have been the son of **Ādijina** (G. below), i.e. the first Jina **Rishabhanātha**.<sup>2</sup> His vernacular name was **Gummaṭa** (D.), **Gummaṭēṣa** (G.), **Gommaṭa** or **Gommaṭēṣvara**.<sup>3</sup>

The inked estampages from which I am publishing the Kārkaḷa inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vēṇūr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vēṇūr.<sup>4</sup>

**A.—On the proper right side of the colossus at Belgoḷa.**

This inscription (No. 52a of 1902) was first published by Mr. Rice,<sup>5</sup> who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are **Kanarese**. The second line is a **Tamiḷ** translation of l. 1 and consists of two words, of which the first is written in the **Gantha** and the second in the **Vatṭeḷuttu** alphabet. The first two lines record that **Chāmunda-rāja** caused to be made the image at the foot of which the inscription is engraved, and the third line, that **Gaṅgarāja** caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."<sup>6</sup> A comparison of the alphabet of l. 1 with that of the epitaph of **Mārasimha II.**<sup>7</sup> and of the alphabet of l. 3 with that of an inscription of **Gaṅgarāja**<sup>8</sup> has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of **Chāmunda-rāja**, the minister of the two **Gaṅga** kings **Mārasimha II.** and **Rāchamalla II.**,<sup>9</sup> and that l. 3 belongs to the time of **Gaṅgarāja**, the minister of the **Hoysala** king **Vishṇuvardhana**.<sup>10</sup> The second line is probably contemporaneous

<sup>1</sup> See the inscriptions C and F. below.

<sup>2</sup> Compare *Ind. Ant.* Vol. II. p. 134.

<sup>3</sup> *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

<sup>4</sup> Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

<sup>5</sup> *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

<sup>6</sup> *Op. cit.* Introduction, p. 22.

<sup>7</sup> Above, Vol. V. No. 18, Plate.

<sup>8</sup> No. 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

<sup>9</sup> Above, Vol. V. pp. 171 and 173.

<sup>10</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

*Taina Colossus at Sravana-Belgola.*









*Sravana-Belgola Inscriptions.*

No. 1.

ಶ್ರೀ ವೈಷ್ಣವೇಶ್ವರೇಶ್ವರೇ  
ಶ್ರೀ ಶಾಸ್ತ್ರಾಚಾರ್ಯಾಜ್ಞಾನಪ್ರಬಂಧ  
ಶ್ರೀ ಗುರುಕೃಷ್ಣಮಠಾಧ್ಯಾಪಕೇಶ್ವರೇ

No. 2.

ಶ್ರೀ ಶಾಸ್ತ್ರಾಚಾರ್ಯಾಜ್ಞಾನಪ್ರಬಂಧ  
ಶ್ರೀ ಗುರುಕೃಷ್ಣಮಠಾಧ್ಯಾಪಕೇಶ್ವರೇ

E. HULTZSCH.

SCALE '066.

WIELE & KLEIN, PHOTO-ZINGO.

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,<sup>1</sup> and l. 3 between A.D. 1115 and 1118.<sup>2</sup>

### TEXT.<sup>3</sup>

- 1 Śrī-Chāmundaṛājaṃ māḍisidaṃ
- 2 Śrī-Chāmundaṛājaṃ<sup>4</sup> [śe]yṇ[v]ittāṇ<sup>4</sup>
- 3 Śrī-Gaṅgarāja suttālayavaṃ māḍisida

### TRANSLATION.

- (Line 1.) The glorious **Chāmundaṛāja** caused (*this image*) to be made.  
 (L. 2.) The glorious **Chāmundaṛāja** caused (*this image*) to be made.  
 (L. 3.) The glorious **Gaṅgarāja** caused the enclosure to be made.

### B.— On the proper left side of the colossus at Belgoḷa.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.<sup>5</sup>

The alphabet is **Nāgarī** and the language is **Marāṭhī**. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of **Gaṅgarāja**, whose name occurs in the second line. The **Marāṭhī** language was perhaps adopted for the benefit of Jaina pilgrims from the **Marāṭha** country.

### TEXT.<sup>6</sup>

- 1 Śrī-Chāvundaṛājēṃ karaviyalēṃ
- 2 Śrī-Gaṅgarājē suttalē karaviyalē

### TRANSLATION.

- (Line 1.) The glorious **Chāvundaṛāja** caused (*this image*) to be made.  
 (L. 2) The glorious **Gaṅgarāja** caused the enclosure to be made.

### C.— On the proper right side of the colossus at Kārkaḷa; Śaka-Saṃvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.<sup>7</sup> Mr. Rice's reprint of Dr. Burnell's text<sup>8</sup> contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravaṇa-Belgoḷa.

The alphabet is Kanarese, with the exception of the colophon *Śrī-Pāṇḍyarāya* in l. 15, which is in Grantha characters. The inscription consists of two **Sanskrit** verses and a few words in **Sanskrit** prose (l. 14 f.). It records that the chief **Vira-Pāṇḍya** (l. 11) or **Pāṇḍyarāya** (l. 15), who was the son of **Bhairavendra** of the lunar race, caused to be made the image of **Bāhubalin**, on which the inscription is engraved.

<sup>1</sup> *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 22.

<sup>2</sup> *Loc. cit.* p. 23; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 19.

<sup>3</sup> From two inked estampages.

<sup>4</sup> The *virāma* after °rdjaṃ and °ttāṇ is expressed by a dot (puḷḷi) at the top of the letter. There is another unexplained dot behind °rdjaṃ.

<sup>5</sup> *Inscriptions at Śravaṇa-Belgoḷa*, No. 75.

<sup>6</sup> From two inked estampages

<sup>7</sup> *Ind. Ant.* Vol. II. p. 353.

<sup>8</sup> *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 31 f.

According to verse 1, Vira-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakirti, who belonged to the lineage of Panasôge<sup>1</sup> and to the *Désigana*. The same verse occurs in another Kārkaḷa inscription<sup>2</sup> of Immaḍi-Bhairarasa of the family of Jinadatta,— apparently one of the successors of Vira-Pāṇḍya,— who built the Chaturmukhabasti at Kārkaḷa in Śaka-Saṃvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *svāmins* of Hanasôge bore the hereditary title Lalitakirti<sup>3</sup> and were the spiritual preceptors of the chiefs of Kārkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1. 5 f., and in figures, 1. 14 f.), the cyclic year Virôdhikrit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.<sup>4</sup>

TEXT.<sup>5</sup>

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगेवलीखरः<sup>6</sup> ।
- 3 योभूल्ललितकी-
- 4 र्त्वाख्यस्तन्मुनीन्द्रोपदे-
- 5 शतः ॥ [१\*] स्वस्ति श्रीशकभूपते-
- 6 स्त्रिशरवङ्गीदोर्विरोध्या-
- 7 दिक्कद्वर्षे फाल्गुनसौ-
- 8 म्यवारधवलश्रीद्वा-
- 9 दशीसत्तिथौ । श्रीसोमा-
- 10 न्वयभैरवंद्रतनु-
- 11 जश्रीवीरपांड्येशिना नि-
- 12 र्माप्य प्रतिमात्र वा-
- 13 हुवलिनो जीयात्प्र-
- 14 तिष्ठापिता ॥ [२\*] शकवर्ष
- 15 १३५३ [॥\*] श्रीपांड्यराय [॥\*]

## TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakirti, who was the lord of the lineage (*āvali*) of Panasôge, (which arose) in the holy (and) famous *Désigana*,—

(V. 2.) Hail! In the (cyclic) year Virôdhikrit<sup>7</sup> (which corresponded) to (the year measured by) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka king,<sup>8</sup>

<sup>1</sup> This is the modern Hanasôge in the Yedatore taluka of the Mysore district. See Mr. Rice's *Ep. Carn.* Vol. IV., Introduction, p. 16.

<sup>2</sup> No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tithi* of the date is the sixth, and not the fifth as the published transcript has it.

<sup>3</sup> Thus the *svāmins* of Śravaṇa-Belgoḷa and Mūḍabidure have the title Chārūkirti, and those of Humcha the title Dēvēndrakirti.

<sup>4</sup> *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

<sup>5</sup> From an inked estampage.

<sup>6</sup> Read °सोगवली°.

<sup>7</sup> I.e. 'krit beginning with *Virôdhin*, which is an artificial way of expressing *Virôdhikrit*.

<sup>8</sup> I.e. Śaka-Saṃvat 1353.

(on) a **Wednesday** in **Phālguna**, on the auspicious *tithi* of the holy *dvādaśī*<sup>1</sup> of the **bright** (*fortnight*),— an image of **Bāhubalin** was here caused to be made and was consecrated by the glorious lord **Vira-Pāṇḍya**, the son of **Bhairavēndra** of the glorious family of the **Moon**. Let (*this image*) be victorious !

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya !<sup>2</sup>

**D.— On the proper left side of the colossus at Kārkaṣa.**

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavēndra. But the image is here stated to be one of Gummaṭa, the lord of Jinas.

**TEXT.<sup>3</sup>**

- 1 'सुरिनुतभैरवै-
- 2 द्रकुमारश्रीपांच-
- 3 रायनिंदतिमु-
- 4 ददिं । कारित गुंमट-
- 5 जिनपतिचारुश्रीमू-
- 6 र्त्ति कुडुगे निमगभिम-
- 7 तमं ॥ श्रीपांचराय जय [॥\*]

**TRANSLATION.**

Let it grant you (*every*) wish,— the beautiful holy image of Gummaṭa, the lord of Jinas, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavēndra who was praised by wise men ! O glorious Pāṇḍyarāya, be victorious !

**E.— On the Brahmadēvastambha in front of the colossus at Kārkaṣa ;**  
**Śaka-Samvat 1358.**

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that **Vira-Pāṇḍya**, the son of **Bhairava** of the family of **Jinadatta**,— the same prince whose name we have found in the two preceding inscriptions (C. and D.),— set up this pillar which bears at the top an image of **Brahman**. The date was the 12th *tithi* of the bright fortnight of **Phālguna** in **Śaka-Samvat 1358** (current), the cyclic year **Rākṣasa**, i.e. **A.D. 1436**.

**TEXT.<sup>4</sup>**

- 1 ॥ यकनृपन १३५८ राक्षससंवत्सर[द फ]ाल्गुन शु
- 2 १२ तु ॥ 'जिनदत्ताख्यभैरवतनयश्री[वी]रपां-

<sup>1</sup> I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

<sup>2</sup> From an inked estampage.

<sup>3</sup> From an inked estampage.

<sup>4</sup> Metre : Kanda.

<sup>5</sup> Metre : Kanda. Read जिनदत्ता°.

3 अन्वपतिगे वरमं । मनमोल्धीय[लु]<sup>1</sup> नेल[सि]द

4 जिनभक्तं ब्रह्मनीगे निमगभि[मत]मं ॥

#### TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Rākshasa year (*which corresponded to the year*) 1358 of the Śaka king. Let it grant you (*every*) wish,—(*the image of*) Brahman, the devotee of Jina, who took up his abode<sup>3</sup> (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vēpūr;

Śaka-Saṃvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravaṇa-Belgoḷa*.<sup>3</sup>

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *l* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that Timmarāja of the family of Chāmuṇḍa set up the image of the Jina named Bhujabalin<sup>4</sup> at Ēnūra (the modern Vēpūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Rāyakuvara.<sup>5</sup> From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aḷiya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkāḷa-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārukirti,<sup>6</sup> who belonged to the *Deśigaṇa* and was the pontiff of Belgoḷa (the modern Śravaṇa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmuṇḍa to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Chāmuṇḍarāja who had set up the colossal statue at Belgoḷa.<sup>7</sup>

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l. 4 f.), the cyclic year Śōbhakṛit. Professor Kielhorn kindly contributes the following calculation :—

"The date regularly corresponds, for Śaka-Saṃvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1604, when the 10th *tithi* of the bright half ended 3 h. 33 m., and the *nakshatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.—The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

<sup>1</sup> Read °दीयलु.

<sup>3</sup> I. e. who was set up by the king.

<sup>4</sup> Loc. cit. p. 32. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Pushyaké* for *Guru-Pushyaké* (l. 7); *Ēnūra* for *Ēnūra* (l. 10 f.); and *anuj-Ēndra-su-rāj-dhhyas* for *anujas-Timmarāj-dhhyas* (l. 14).

<sup>5</sup> This is a synonym of *Bdhubalin* in the Kārkaḷa inscription, C. above.

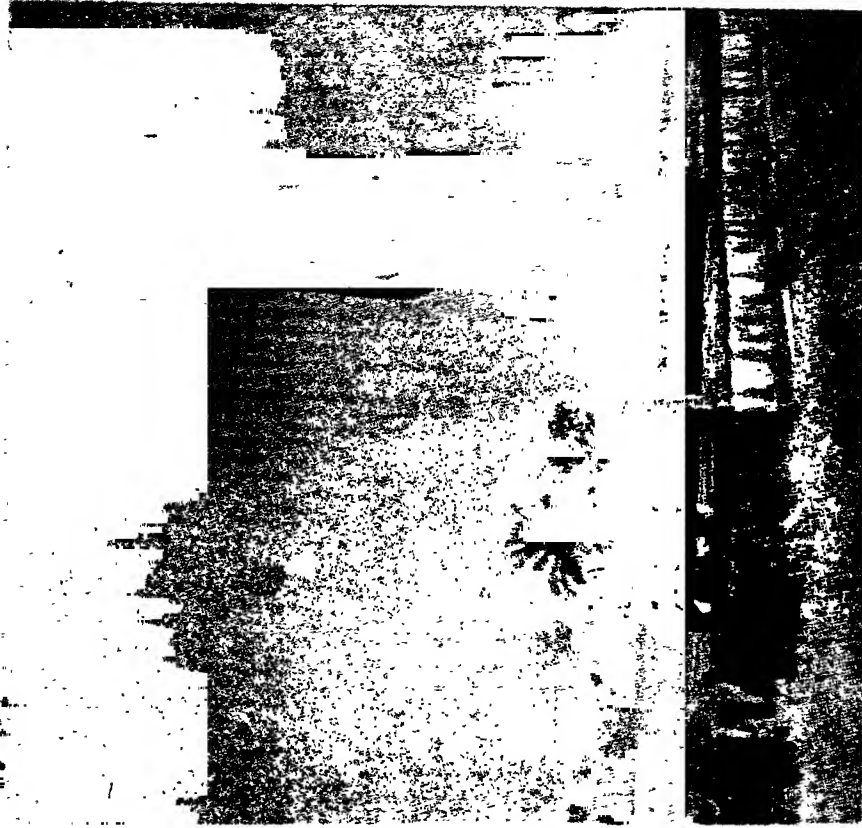
<sup>6</sup> In the next following inscription (G.) he is called Rāyakumāra. *Kuvara* is a *śodbhava* of *kumdra*.

<sup>7</sup> Compare above, p. 110, note 3.

<sup>8</sup> See p. 108 above.

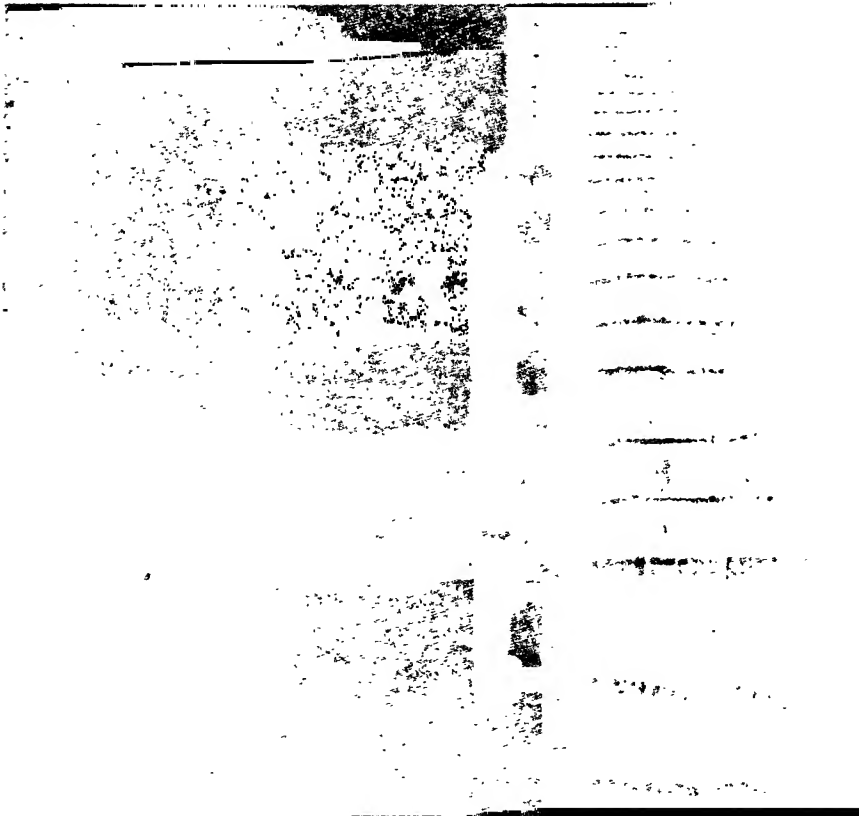
*Jaina Colossi.*

VENUR.



WIELE & KLEIN, HALF-TONE.

KARKALA.



E. MOLTZSCH, PHOTO.



TEXT.<sup>1</sup>

- 1 श्रीमत्परमगंभीरस्वाहा-
- 2 दामोघलाङ्क[नं] । जीयान्ने-
- 3 लोकनाथस्य शास[नं] जिनशास-
- 4 नं ॥ [१\*] शकवर्षेष्वतीतेषु विषया-
- 5 क्षिप्रैरेदेषु । वर्त्तमाने शोभन्त-
- 6 ति वत्सरे फाल्गुना[ख्यके ॥] [२\*] मासेय शु-
- 7 क्लपक्षेष्टदशम्यां शु[क्लपु]ण्यके । सु-
- 8 लन्ने मिथुने देशी[गणां]रदिनेशितुः
- 9 [॥] [३\*] वैष्णवगुह्यापुरीपट्टची[र]िबुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]सु[नि]र्हिव्यवाक्पादे-
- 11 नूरपत्तने ॥ [४\*] श्री[र]ायकुवरस्याय
- 12 जामाता त[त्सहो]दरी- । पाण्डका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पाण्डभू-
- 14 पतेः । [५\*] अ[नु]ज[स्ति]मरा[जा]ख्यचामुं-
- 15 डान्वय[भूष]कः । अस्या[प]यप्रति[ष्ठाप्य]
- 16 भुजबल्याख्यकं जिनं ॥ ५<sup>२</sup> ॥ शुभमस्तु ॥

## TRANSLATION.

(Verse 1.) Let it be victorious,— the holy religion of the lord of the three worlds, the religion of **Jina**, the unfailing characteristic of which is the extremely profound scepticism !<sup>3</sup>

(Vv. 2-6.) After the **Śaka** years (*measured by*) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)<sup>4</sup> had passed, while the (*cyclic*) year **Śōbhakṛit** was current, in the month named **Phālguna**, on the brilliant (?) tenth *tithi* of the bright fortnight, in (the *nakshatra*) **Pushyaka** (*combined with*) **Thursday**, (*and*) in the auspicious *lagna* **Mithuna**,— at the divine order of the sage **Chārūkīrti**, the sun on the firmament of the *Dētigaṇa* (*and*) the moon in the milk-ocean of the pontificate<sup>5</sup> of the town named **Beḷguḷa**,— he who was named **Timmarāja**, the ornament of the family of **Chāmunda**, the son-in-law of the glorious **Rāyakuvara**, the virtuous son of his sister—the great queen named **Pāṇḍyaka**, the younger brother of prince **Pāṇḍya**, consecrated and set up the **Jina** named **Bhujabalin** at the town of **Enūra**.

(Line 16.) Let there be prosperity !

G.— On the proper left side of the colossus at Vēṇūr ;

**Śaka-Saṃvat 1526.**

This inscription (No. 73 of 1901) consists of two verses in the **Kanarese** alphabet and language. Like the preceding inscription (F.), it records that the image was set up by **Timma**,

<sup>1</sup> From two inked estampages.

<sup>2</sup> Read ६.

Compare e.g. *South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

<sup>4</sup> I.e. **Śaka-Saṃvat 1525.**

Regarding *paṭṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.



the younger brother of **Pāṇḍya**, the son of queen **Pāṇḍyaka**, and the nephew of **Rāyakumāra**. But the image is here stated to be one of the **Jina Gummatēśa**, the son of **Ādijina**, and **Timma** is stated to have belonged to the lunar race and to have ruled over the kingdom of **Puñjālike**.<sup>1</sup>

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the **Śaka** year is here **1526** (in words) **current**, while there it was 1525 expired.

Two shrines in front of the **Vēṇūr** image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of **Chandranātha** and was built by two queens of **Vira-Timmarāja-Oḍeyaru** *alias* **Ajilaru**, "the beloved chief disciple of the holy **Chārukirtidēva**," *viz.* **Pāṇḍyakadēvi** *alias* **Vardhamānakka**, and **Mallidēvi**. The shrine on the proper right is a *chaityālaya* of **Śāntīśvara** and was built by . . . *alias* **Binnāpi**, another queen of the same chief.<sup>2</sup>

### TEXT.<sup>3</sup>

- 1 श्रीशकवर्षमं<sup>1</sup> गणि[से स]सिरदिं मि-
- 2 गुवट्टलेक्कमु[कु] शतदिप्पता[८८]नेय
- 3 शोभकदब्दद फालुनाख्यमासायि-
- 4 [त]शुक्लपक्षदशमी गुरुपुण्यद यु-
- 5 [म्म]ल[म्न]दोळ्देशिगणा[य]गख्यगुरु-
- 6 पंडितदे[व]न दिव्यवाक्य[दिं] ॥ [१\*] राय-<sup>5</sup>
- 7 कुमार[नी]प्पुवळियं सति पांड्य-
- 8 कदेवि[य पुत्रनत्र]<sup>6</sup> सोमायतवं-
- 9 श[धु]श्रीनुरुसाहसि पांड्यनृ-
- 10 पानुजनुद्वदानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाळ्व नृपायणि
- 12 तिमभृभुजं श्रीयुतनं प्रति[ळि]-
- 13 [सि]द[न]ादिजिना[ळ]ज[नं जि]नगुं[म]टेशनं ॥ [२\*]

### TRANSLATION.

(Verse 1.) In the year **Śōbhakṛit** (*which was*) the glorious **Śaka** year counted by twenty-six after one hundred having the number five, exceeding one thousand,<sup>7</sup> (*on*) the **tenth tithi** of the bright fortnight falling into the month named **Phālguna**, in (the *nakshatra*) **Pushya** (*combined with*) **Thursday**, (*and*) in the *lagna* **Yugma**,—at the divine order of the *śaṅkha* **Paṇḍita**<sup>8</sup> who is the foremost of the *Dśigana*,—

(V. 2.) Prince **Timma**, the beautiful nephew of **Rāyakumāra**, the son of the virtuous **Pāṇḍyakadēvi**, the chief of the great family of the **Moon**, the very daring younger brother

<sup>1</sup> The kingdom (*rājya*) of **Puñjāli** or **Puñjālike** is mentioned also in two other inscriptions at **Vēṇūr** (Nos. 78 & 79 of 1901).

<sup>2</sup> A very inaccurate translation of **Binnāpi**'s inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

<sup>3</sup> From two inked estampages.

<sup>4</sup> Metre: **Utpalamāle**.

<sup>5</sup> I cannot find the name of this metre; it is a *samavṛitta* of 4 times 23 syllables.

<sup>6</sup> The doubtful syllable *tra* looks as if it had been corrected from *ga*.

<sup>7</sup> This is a "poetical" way of expressing Śaka-Samvat 1526.

<sup>8</sup> This title refers to **Chārukirti** of **Belguḷa**; see l. 9 f. of the preceding inscription (F.)

of prince **Pāṇḍya**, a **Rādhēya** (**Kaṇṇa**) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjaḷike**, consecrated here (*the image of*) the blessed **Jina Gummaṭeśa**, the son of **Āḍijina**.

### No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, PH.D.

#### A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara<sup>1</sup> it is known that the general Chaicha or Chaichapa and his son Iruga or Irugapa were hereditary ministers of king Harihara II. of Vijayanagara. An inscription at Śravaṇa-Belgoḷa states that the general Chaicha or Chaichapa had already been the minister of Bukkarāya,<sup>2</sup> i.e. of Bukka I., the predecessor of Harihara II.

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkunṇu<sup>3</sup> near Conjeeveram. It records that the village of **Mahēndramaṅgalam** in the division of **Māvaṇḍūr**<sup>4</sup> was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with Irugapa, the son of Chaichapa, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarāja**, the son of **Arihararāja**, i.e. **Bukka II.**, the son of **Harihara II.** Hence the Dundubhi year in which the grant was made must correspond to A.D. 1362. But Professor Kielhorn has shown that the details of the date do not work out correctly.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti śr[i]ḥ [i] Dundubhi-varsham Kāt[tig]ai-[m]āḍatt[i]l pūrvva-pakshattu=  
Tt[i]ṅgaṭ-kiḷamaiyum paurṇaiyum<sup>7</sup> peṇṇa Tā(kā)tt[i].
- 2 gai-nāḷ mahāmaṇḍalēśvaran Arihararāja-kumāran śrīmat(d-)Bukkarājan dharmmam  
āga Vaichaya-daṇḍanātha-putran
- 3 Jain-ōttaman Iruga[pā]-mahāpradhāni Ti[rup]paruttikkunṇu-nāyaṇār Trailōkyavalla-  
bharkku pūjaikku
- 4 śālaikkum tiruppanik[ku]m Māvaṇḍūr-ppaṇṇil Mahēndramaṅgalam nāṅ-pāṅk=  
ellaiyum iṅai-ili paḷḷichchandam=āga chandr-āditya-varaiyum nadakka=ttaruvittār  
௨ Dharm[m]ō]=ya[ā=ja]yatu ௨

#### TRANSLATION.

Hail! Prosperity! (*In*) the Dundubhi year, (*on*) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kāttigai,— for the merit of the glorious *mahāmaṇḍalēśvara* **Bukkarāja**, the son of **Arihararāja**,— the best of Jains, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

<sup>1</sup> *South-Ind. Inscr.* Vol. I. No. 152.

<sup>2</sup> *Inscriptions at Śravaṇa-Belgoḷa*, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

<sup>3</sup> No. 61 on the *Madras Survey Map* of the Conjeeveram tāluks.

<sup>4</sup> This is evidently Māvaṇḍūr, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 166. I cannot identify Mahēndramaṅgalam.

<sup>5</sup> Above, Vol. VI. p. 329, No. 1.

<sup>6</sup> From two inked estampages.

<sup>7</sup> The syllable *ṇai* is entered below the line.

given to Trailōkyavallabha, the god of Tirupparuttikkunru, for worship, for the alms-house and for repairs of the temple.— (*the village of*) **Mahēndramaṅgalam** in the division (*parṇu*) of **Māraṇḍūr**, (*up to its*) boundaries on the four sides, as a tax-free *paḷḷichchandam*,<sup>1</sup> to continue as long as the moon and the sun. Let this pious gift be victorious.<sup>2</sup>

#### B.—Dated in the Prabhava year.

This Grantha inscription (No. 12 of 1890) is engraved on the roof of the *maṇḍapa* in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śāṇḍilyavikrīḍita metre. It records that the *maṇḍapa* on which it is found was built by the same general **Irugappa**, the son of the general **Vaichaya**, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasēna, in the year **Prābhava**. This year might be meant for Parābhava = A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prābhava is used on account of the metre instead of **Prabhava** = A.D. 1387-88, which falls into the time of **Bukka II.**,<sup>2</sup> the contemporary of Irugappa.<sup>3</sup>

In this inscription the temple of the Jina Vardhamāna is said to have been included in **Kāñchi**, of which Tirupparuttikkunru<sup>4</sup> was evidently considered a suburb.

#### TEXT.<sup>5</sup>

- 1 Śrīmat(ā-)Vaichaya-darṣanātīta-tanayas=samvatsarē Prābhavē saṃkhyāvān=Irugappa-dandaṇripatis=śrī-Pushpa-śen-ājñayā ||  
2 śrī-Kāñchi-Jina-Vardhamāna-nīlayasy=āgrē mahā-maṇḍapam saṃgīt-ārtham=achīkarach=cha śīlayā baddham samantāt sthalam || ॐ

#### TRANSLATION.

In the year **Prābhava**, at the order of the holy Pushpasēna — the wise general **Irugappa**, the son of the glorious general **Vaichaya**, caused to be built, in front of the temple of the Jina Vardhamāna at the prosperous **Kāñchi**, a great hall for concerts and (*caused to be*) paved with stones the space all round.

### No. 16 — TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at **Kanhiāra**, three miles to the east of Lower Dharmasālā on the bank of the Māñjī torrent and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.<sup>6</sup> In 1875 it was reproduced again and discussed by General Cunningham.<sup>7</sup>

The second inscription I found last summer in the course of an archæological tour in the Kangra district near a place called **Paṭhyār**, situated nine miles south of **Kanhiāra** on the bank of the Baner rivulet, at a distance of about one mile from the Dādā Travellers' Bungalow.

<sup>1</sup> This term means 'land belonging to a Jaina temple'; see *South-Ind. Inscr.* Vol. II, p. 52, note 2, and above Vol. IV, p. 138.

<sup>2</sup> See above, Vol. VI, p. 329 f.

<sup>3</sup> See p. 115 above.

<sup>4</sup> See above, A. 1. 3.

<sup>5</sup> From an inked estampage.

<sup>6</sup> *J. A. S. B.* Vol. XXIII, p. 57.

<sup>7</sup> *Arch. Survey Reports*, Vol. V, p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets.—Brāhmī and Kharōshthī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Brāhmī, while at Paṭhyār it forms part of the Kharōshthī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmī legend, one of which is the well-known *svastika*.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows :—*Krishnayasasa āráma* in Kharōshthī, and *Krishnayasasya āráma medangisya* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Krishanayasasa* and *Krishnayasasya* respectively, whereas the length of the first *a* of *āráma*, as a matter of fact, is not expressed in Kharōshthī.<sup>1</sup> He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisya* (corpulent) from *med* (fat) and *anya* (body).”

Cunningham, however, preferred to consider *āráma* as a synonym of *vihāra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yasas-āráma*, Kanhiya being a synonym of *Krishna*. The third word he read *māḍangisya*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōshthī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than 1½' high. The Kharōshthī characters are much smaller (5' to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. 7½'.

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōshthī legend. I read them *Vayulasa pukharinī*<sup>2</sup> or, in correct spelling, *Vāyulassa pukharinī*, the meaning being simply “Vāyula's lotus-pond.” With regard to the first word of the Kharōshthī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vêdic *rathī*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathītara* occurs as a proper name in the *Vishṇupurāṇa* also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. *Rāṭhī* is the name of an agricultural caste in Kāṅgra.<sup>3</sup> If Vāyula really was a Rāṭhī, we may infer that, in the time of the inscription, the Rāṭhis were not inhabitants

<sup>1</sup> I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

<sup>2</sup> The length of *a* in *va* is expressed only in the Brāhmī. The *u*-stroke of *pu* is not found in the Brāhmī, but is perfectly clear in the Kharōshthī legend.

<sup>3</sup> *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f

that fertile part of the valley to which Paṭhyâr certainly belongs. For, if this had been the case, a man belonging to the Râṭhî caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyâr inscription. Its chief interest, therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Paṭhyâr stone exhibits a much earlier type of script than the Kanhiâra one. This is evident in part from some of the Kharôshthî letters, e.g. the *s*, which at Paṭhyâr has the closed shape of the Aśoka period, whereas at Kanhiâra it is open as in the Śaka-Kushana inscriptions. On the whole, however, the Kharôshthî of both inscriptions is fairly identical. But a striking difference is shown in the Brâhmî legends. The Kanhiâra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical strokes of equal length agrees best with forms of the 2nd and 3rd centuries.<sup>1</sup> The *ā* shows a great resemblance to the type of this letter in the 2nd century.<sup>2</sup> The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes, has a more archaic form. So has the *g*, which is angular and not rounded.

The Brâhmî type of the Paṭhyâr inscription, however, corresponds entirely with that of the Aśoka period — the earlier Maurya type as Professor Buhler called it — and therefore can safely be said to belong to the 3rd century B.C.<sup>3</sup> We may infer that both Brâhmî and Kharôshthî were known and used in the Kāṅgra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brâhmî was the popular script used in commerce and common life, while the use of the Kharôshthî was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brâhmî may also appear from its taking the first place in the Paṭhyâr inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharôshthî. In the Kanhiâra inscription the Brâhmî has the additional word. But in both inscriptions the *maṅgalas* are placed after the Brâhmî and not after the Kharôshthî.

Now, to return to the Kanhiâra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ārāma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.<sup>4</sup> For, considering that Vâyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṅgisya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hindû

<sup>1</sup> See Buhler's *Indische Palæographie*, Plate iii. 31, XV. and XVIII.

<sup>2</sup> *Ibid.* 2, XI.

<sup>3</sup> Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharôshthî, thought that the inscription was rather of the early Śaka type.

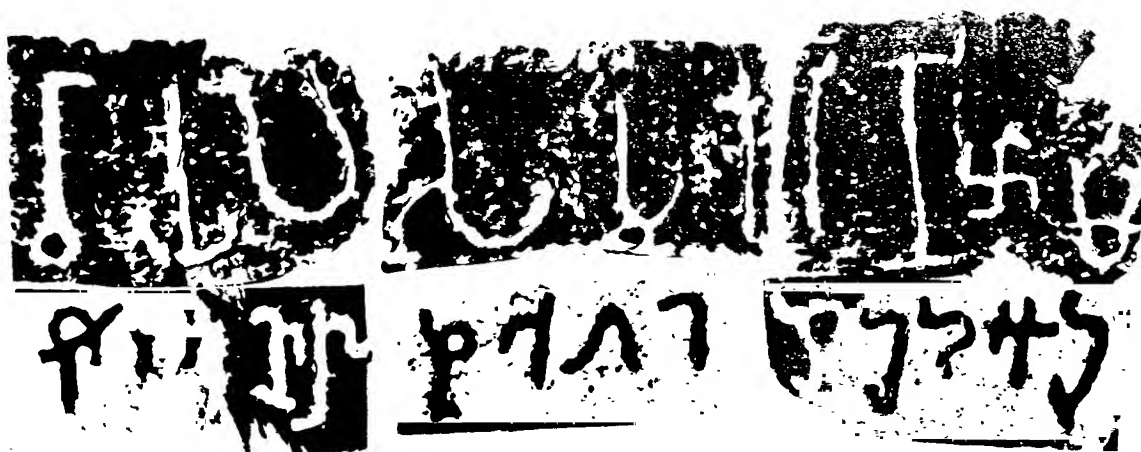
<sup>4</sup> This meaning is not even mentioned in the *St. Petersburg Dictionary*.

*Rock-Inscriptions in the Kangra Valley.*

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. H. TZSCH.

SCALE 07

WIELE & KLEIN, PHOTO-ZINGO.

From inked estampages supplied by Dr. J. Ph. Vogel.



and by the European. Large and round limbs were considered characteristics of a *mudrapurusha*, and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mēda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mūdamgisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mūdamgisya* is as difficult to explain as *mēdamgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mitāṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of Kṛishṇaśāśa is scarcely admissible.

It was stated above that one of the two *maṅgulas* added to the Brāhmi legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ōm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgulas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the **language**. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāshṭrī, not of the Māgadhi type, as appears from the *r* in *pukkhariṇī*.<sup>2</sup> In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōshṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmi legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palaeographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

## NO. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI.

SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÖTTINGEN.

The **first** of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the **Vaṭāranyēśvara** temple at **Tiruvālaṅgādu**, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The **second** is on the north wall of the central shrine of the **Vāchiśvara** temple at **Tiruppāsūr**, 2 miles W.-S.-W. of Tiruvallūr in the Tiruvallūr tāluka of the Chingleput district. They are now edited for the first time from inked stampages supplied to me by Dr. Hultsch.<sup>3</sup>

<sup>1</sup> A. Grunwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

<sup>2</sup> See Professor Pischel's *Grammatik der Prākṛit-Sprachen* (1900), p. 24.

<sup>3</sup> Nos. 403 and 407 of the Government Epigraphist's collection for the year 1896.



Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgāḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppāśūr inscription. It is written in **Grantha** characters. The size of the letters varies from  $\frac{3}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharā*. The language is **Sanskṛit**, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhir* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both **Tammusiddhi** (ll. 2, 17, 18) and **Tammusiddha** (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôḍa genealogies.

It begins with some mythical ancestors. From the lotus of Vishṇu's navel sprang **Brahma** (vv. 3, 4), from him **Marīchi**, from him **Kāśyapa** (v. 5), from him the Sun (v. 6), and from him **Manu** (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purāṇas*.<sup>1</sup> It is found also in the *Udayēndiram* plates of **Prithivīpati II**.<sup>2</sup> and those of **Vīra-Chôḍa**,<sup>3</sup> as well as in the *Kaliṅgattu-Parani*<sup>4</sup> and the *Vikkirama-Śōḷaṅ-Uḷā*;<sup>5</sup> but in the last three passages the third name appears as **Kāśyapa** or **Kāchchipaṇ** instead of **Kāśyapa**. The *Vikkirama-Śōḷaṅ-Uḷā* differs besides in placing **Kāśyapa** before **Marīchi**, and the *Udayēndiram* plates of **Prithivīpati II**. omit **Manu**.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of **Tammusiddhi**. The first of them, born in the lineage of **Manu**, is **Kalikāla** (v. 9). **Kalikāla** is identical, of course, with the ancient half-mythical Chôḍa king whose name is generally given as **Karikāla**. The various traditions about him have been collected by Dr. Hultzsch.<sup>6</sup> In the present inscription we are told that he constructed the banks of the **Kāvērī**, and that, when he had lifted Mount **Mēru** with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the **Ponṇi** or **Kāvērī** is alluded to also in the *Kaliṅgattu-Parani*,<sup>7</sup> the *Vikkirama-Śōḷaṅ-Uḷā*,<sup>8</sup> and the large *Leyden* grant.<sup>9</sup> The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two *Tamiḷ* poems. According to the *Kaliṅgattu-Parani* **Karikāla** inscribed on the side of Mount **Mēru** the whole history of the *Tamiḷ* race as foretold by the *Rishi* **Nārada**, and in the *Vikkirama-Śōḷaṅ-Uḷā* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount **Mēru**.

<sup>1</sup> See, e.g., *Agnipurāṇa*, 5, 2:—

*Vishṇundbhyaḥjajō Brahmā Marīchir-Brahmaṇaḥ sutaḥ |*

*Marīchōḥ Kāśyapaḥ=tasmāt Sūryō Vaivasvatō Manuḥ ||*

Compare also 272, 1 f.; *Rāmāyaṇa*, 1, 70, 19 f.; 2, 110, 5 f.

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 382.

<sup>3</sup> Above, Vol. III. p. 80 f.

<sup>4</sup> Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

<sup>5</sup> *Ind. Ant.* Vol. XXII. pp. 144, 147 f. **Manu** is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to scathe a cow in dire distress."

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 377 f.

<sup>7</sup> Canto 8, v. 20; *loc. cit.* pp. 331, 341.

<sup>8</sup> *Loc. cit.* pp. 144, 148.

<sup>9</sup> *Archæological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,— **Madhurāntaka**, i.e. 'the death to Madhurā,' and **Pottapi-Chōla**. The former name he acquired by conquering **Madhurā**, the capital of the **Pāṇḍyas**, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chōla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient **Kāñchīpura**; in the list compiled by Mr. Sewell<sup>1</sup> it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of **Kāñchīpura** should be identical with the ancestor of **Tammusiddhi**; for one of his inscriptions is dated in the 18th,<sup>2</sup> and another in the 21st year of *Tribhuvanachakravartin* **Rājarājadēva**,<sup>3</sup> which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with **Chōla-Tikka**, who probably was the successor of **Tammusiddhi**.<sup>4</sup> The identification of **Pottapi**, which **Madhurāntaka Pottapi-Chōla** is said to have founded, must be left to future researches.<sup>5</sup>

In **Madhurāntaka Pottapi-Chōla**'s race was born **Tilūṅgavidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of **Garuḍa** at the top of it at **Ujyapuri**.<sup>6</sup> **Ujyapuri** may be the modern **Ūjipuram** or **Ujjapuram**, 18 miles east-south-east of **Kollēgāl** in the **Coimbatore** district. Mr. Sewell states that there is an old ruined fort at that place,<sup>7</sup> and there is no difficulty in assuming that one of these **Telugu Chōlas** should have extended his conquests beyond the **Kāvērī**, if another boasts even to have taken **Madhurā**.

With verse 13 begins a coherent genealogy of the direct ancestors of **Tammusiddhi**. In **Tilūṅgavidya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta (I.)**, who had several sons (v. 14), the eldest of whom was **Dāyabhima** (v. 15). **Dāyabhima**'s younger brother was **Ērasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta (II.)**, and **Tammusiddhi**, whose mother bore the name of **Śrīdēvi** (vv. 17-20). Of these only **Siddhi**, **Dāyabhima** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta II.** it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the **Śaka year 1120** (= A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vaṭṭāvi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vaṭṭāvi** or its modern synonym **Vaṭṭarānya** being Sanskrit renderings of the Tamil **Tiruvālaṅgāḍu**, 'the holy banyan forest.'

The **Tiruppāsūr** inscription closely resembles the **Tiruvālaṅgāḍu** inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about  $1\frac{1}{4}$ " high. The form of the subscript *jha* in *nirjjharā* in l. 19 slightly differs from that of the **Tiruvālaṅgāḍu** inscription, the loop to the left having disappeared here altogether. The initial *ś* also has a

<sup>1</sup> *Lists of Antiquities*, Vol. I. p. 178 ff.

<sup>2</sup> No. 37 of the Government Epigraphist's collection for 1893.

<sup>3</sup> *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Samvat 1232, in the 24th year of his reign."

<sup>4</sup> *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chōlasiddhi** who belonged to another branch of the **Telugu Chōlas**. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telūṅgabijjana**, whereas the **Madhurāntaka Pottapi-Chōla** of our inscription was an ancestor of that king.

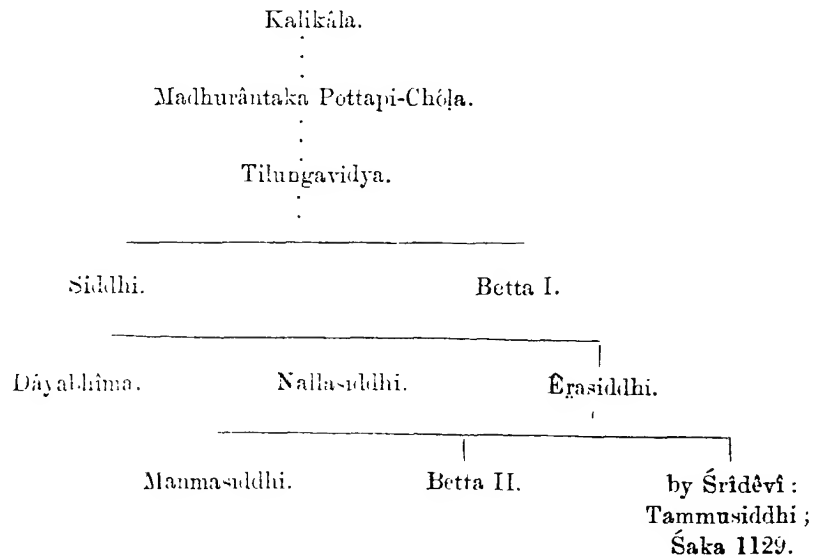
<sup>5</sup> [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the **Pullampēt tāluka** of the **Cuddapah** district.— E. H.]

<sup>6</sup> Or, possibly, **Ūjyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yēn=Ūjyapuryydm*).

<sup>7</sup> *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskrit**, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhur* (l. 64), and besides in *drīkḥhyām* (l. 4) and *dik dukṣiṇā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.<sup>1</sup> With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tilugavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Śrasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,<sup>2</sup> quoted by Dr. Hultsch in his *Annual Report for 1893*, paragraph 13 leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :<sup>3</sup>—



Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram ; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *galitā-kāñchi-gundā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Maṃmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Pāśipura the revenues due to the king in the villages belonging to the

<sup>1</sup> The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

<sup>2</sup> No. 104 of the Government Epigraphist's collection for the year 1892.

<sup>3</sup> The purely fictitious first portion has been omitted here.

temple, and that in the same year he presented the village of **Kaivaṇṭūr** to the god. Pāśipura, of course, is nothing but the Sanskrit name of Tiruppāsūr. The village of Kaivaṇṭūr, as Dr. Hultzsch informs me, is identical with **Kaivaṇḍūr**,<sup>1</sup> 1 mile W.-N.-W. of Tiruppāsūr.

### A.—TIRUVALANGADU INSCRIPTION.

#### TEXT.<sup>2</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇava[h] [1\*] [Brahma-pa]tma(dma) sprīśās=śāmkē bhāvi-bhū-srīṣṭi-hētavaḥ || [1\*] Jayati vijayi-chāpaḥ kshāpt-ā[sē]sha-[pāpa]s=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [1\*] vitata-vitarāṇ-āpās=śātru-māyā-durāpaḥ pra[śamita]-kali-tāpas=Tammusiddhi-kshamāpaḥ || [2\*] Udadhi-sayana-bhājāḥ Patma(dma)-nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=āścha-
- 3 ryya-patma(dma)m [1\*] yad=abhajad=api srīṣṭēḥ pūrvvam=ētasya drigbhyā[ḥ]=mṛidu-kāṭhina-ma]hōbhyām=mīlan-ōmīlanāni || [3\*] Tasmād=Virūchir=abhavav suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṭayann=rajasah pra[vṛttim] [1\*] ya[h\*] Śrīśa-ta[lpā-phaṇi-madh-mapi-prarūḍha-bimbās=srijann=iva babhau sadṛśās=sahāyān<sup>3</sup> || [4\*]
- 5 Marīchir=udagāt=tasmād=uday-ādrēr=iv=āmśumān [1\*] [tataḥ] Kāśyapa etasā prakāśa iva nirggataḥ<sup>4</sup> || [5\*] Asmāj=ja[gat\*]-trita[ya-maṅgala-rat]nadīpās=chhaṇi-
- 6 s-tanus=timira-kānana-dāvavahniḥ [1\*] di[k\*]-kālayōḥ kim=aparam vyavahā[ra\*]-hētu[h] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6\*] Tasmād=ch-
- prathama-sambhṛita-rāja-śa-
- 7 bdaḥ pūrṇō guṇair=nnikhila-nīti-patha-prayōktā [1\*] dēvō Manus=sapadi goṇur-iv=āvatirṇnas=tan-maṇḍal-ānta[ra\*]-gata[h] p]urushaḥ purāṇaḥ || [7\*] Babhū-
- 8 vur=ullāsita-kīrtti-nirjharā Manōḥ kulē=smin bahavaḥ kshamābhṛitaḥ [1\*] divi-prithivyōr=api yair=nniyantṛibhir=nnirāmkuśō nīti-pathaḥ<sup>5</sup> pravartita[h] [1\*] 8\*
- 9 Tat-kulē **Kalikālōlō-bhūt**<sup>6</sup> [Kāvērī-tira-kṛin=nṛipaḥ] [1\*] [yat-kē]ti-yashu-tu-
- Mērau vyatikṛitā diśaḥ || [9\*] Jātō=sya vamśē **Madhurām** viji-
- 10 tya pāśchād=udañchana(n-Ma)dhurāntak-ākhyah [1\*] nitānta-mukt-ābha[ra\*]-bh prachandaḥ Pāndy-āṅganāḥ prāg=iva yaś=chakāra || [10\*] Jishṇur=**Andhreshu** yah kṛitvā purim **Pottapi-samñjitām**<sup>7</sup> [1\*]
- 11 tatas=tat-pūrvva-[Chō][1\*]-ākhyah<sup>8</sup> prakhyāta-bhuja-vikramaḥ || [11\*] Tad-vamśē sa Tilumgavidya-nṛipatir=yyēn=Ōjyapuryyām=asau chañchata(t)-kīrtti-patākāṭa tilakita-stambhaḥ pratishṭhāpi-
- 12 taḥ [1\*] yasy=āgrē Garuḍan=nirīkshya sahaja-snēhēna sūtē sthītē madhhyē-vyō[ma] vilambatē dinapatih prāyas=tad-ādi kshamam || [12\*] Tat-kulē **Siddhi-bhūpālāḥ** pālayām=ā-
- 13 sa mēdinim [1\*] yadiya-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam || [13\*] Anujam=ābhavat=tasya **Betta-bhūpaḥ** pratāpavān [1\*] tasy=āpi jajñirē putrās=trātāras-śāraṇ-ārtthinām || [14\*] **Dāyabhimō** n[ripa]-
- 14 s=tēshā[m] jyēshṭhaḥ kshōṇim=apālayat [1\*] yat-pāpīs=śātrava-śrīpān=kēs-ākṛi-kṛi-kash[ā\*]jyitaḥ || [15\*] Tasy=**Aīrasiddhi**-nṛipatis=sahajaḥ kaniyān=dūtan=nirasya kalim=asya punaḥ-pravēsam [1\*] rōddhum pravṛi[t]ta

<sup>1</sup> No. 63 on the *Madras Survey Map* of the Tiruvallūr taluka.

<sup>2</sup> From inked estampages supplied by Dr. Hultzsch. <sup>3</sup> Read *sahāyān*.

<sup>4</sup> The sign for *rgga* looks rather strange, but it cannot possibly be meant for anything else.

<sup>5</sup> The *visarga* has been added below the line.

<sup>6</sup> Read *Kalikālō-bhūt*.

<sup>7</sup> Read *-samñjitām*.

<sup>8</sup> The *chō* has been added below the line.

- 15 iva yaḥ prachuraṁ yaśa[h\*] sva[n\*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||  
[16\*] [A]sy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[h\*] sphurita-  
pauruṣa-bhūṣaṇās=tē [i\*] yair=anvitaḥ prasavitā suchiraṁ vyarājat=tējō-
- 16 mayair=iva n[i\*]jair=nuayanais=Triṇētraḥ || 17\* Jyāy[ān=ēshām]=**Manmasiddh-**  
īśvaraḥ kṣmām kṣhāi-āmbhōdhi-śyāma-sīmā[m] śasāsa [i\*] nity-ōdañchad-yad-  
yaśaḥ-pañjar-āntar=vyōma dhyāmaṁ kōkila-
- 17 tvam bibharti || [18\*] Tatra svar-llōkam=ārūḍhē madhyamō **Be[tta-bhū]patih [i\*]**  
tapasvī rājyam=ādhatta **Tammusiddhau** kaniyasi || 19\* Sa **Śrīdēvyām-**  
**Ērasiddhi-kṣhītīśā[j\*]=jāta[b\*]** śrīmān=**Manmasiddh-ānujanmā [i\*]** dhātṛim=ō-
- 18 tān=drā(trā)yamāṇas=samastām=ast-ārātis=**Tammusiddhi-kṣhamāpaḥ || [20\*]** Asmai  
**Vaṭātaviśāya Śak-ābdē dhira-**
- 19 yāyini [i\*] grāmēshv=asya nṛipa-grāhyaṁ prādād=āyam=asēshataḥ || [21\*] Ētat  
kṣhōṇibhṛitām=aṁśu-jatā-
- 20 lair=mmakuṭair=dhṛitam [i\*] jaga[t\*]-traya-prasiddhasya **Tammusiddhasya** śāsanam ||<sup>1</sup>  
[22\*] Yatnēna dharmma-saraṇiḥ parirakṣha-
- 21 nīyā s=ēyam bhavatbhi[dbhi]r=akḥilair=iti **Tammusiddhaḥ [i\*]** āgāminaḥ prapayatē  
nṛipatiṁ=ajasran=dūran=natēna śira-
- 22 sâ na śarâ-
- 23 sanēna || [23\*]
- 24 Svasty=astu [||\*]

#### TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world !

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanâbha<sup>2</sup> reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishṇu's*) eyes emitting light now soft, now fierce,<sup>3</sup> used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Viriñchi,<sup>4</sup> who, manifesting, as it were, the action of *rajas*<sup>5</sup> because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī.<sup>6</sup>

(V. 5.) From him rose Marichi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

<sup>1</sup> After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yetnēna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

<sup>2</sup> *I.e.* Vishṇu.

<sup>3</sup> [Vishṇu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.— E.H.]

<sup>4</sup> *I.e.* Brahman.

<sup>5</sup> The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bṛāṇa's *Ādambart*.

<sup>6</sup> *I.e.* Vishṇu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race<sup>1</sup> of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda.<sup>2</sup> which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents.<sup>3</sup> rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king **Kalikâla** who constructed the banks of the **Kâvéri**. When (*he*) had lifted Mount Mèru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of **Madhurâ** getting renowned by the name of **Madhurântaka**, cruelly caused the **Pândya** women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*) ;<sup>4</sup>

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the **Andhras** the town called **Pottapi**, bore the title of **Chôla** preceded by that (*name*).

(V. 12.) In his race (*was*) that king **Tiluhgavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapuri**; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,<sup>5</sup> (*his*) charioteer<sup>6</sup> stopping out of brotherly affection, when he perceives the Garuḍa at the top of that (*column*).

(V. 13.) (*Born*) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king **Betta**. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dâyabhima**, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king **Êrasiddhi**, who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like 'Trinêtra'<sup>7</sup> with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi**, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

<sup>1</sup> Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

<sup>2</sup> With *chhandas-tanuḥ* compare such epithets of the sun as *vêda-îngah* in *Mahâbh.* 3, 3, 19, or *vêda-mûrtih* in the *Mârkandêyapurâṇa*, 102, 22. The latter passage contains also an account of the origin of this appellation.

<sup>3</sup> The term *nirjara* is used in allusion to the second meaning of *kshamâbhṛt*, 'a mountain.'

<sup>4</sup> The pun contained in the word *nîlânta-muktâ-âbharanâḥ*, the correct interpretation of which I owe to Dr. Hultsch, can hardly be rendered in English. In the first case the compound must be taken as *nîlântânî muktânî âbharanânî yâbhîḥ*, in the second as *nîlântâ muktâ âbharanânî yâsâm*.

<sup>5</sup> The compound *madhyê-ryôma* is formed in accordance with Pânini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyê-dînam*, 'in the midst of the day,' in *Trivikramabharata's Damayantikathâ*, in the first prose passage after I. 3) (p. 15 of the Nirṇayasâgara Press edition).

<sup>6</sup> The charioteer of the sun is **Arûpa** or **Anṛu**, the son of **Kaśyapa** and **Vinatî**, and brother of **Garuḍa**.

<sup>7</sup> I.e. **Śiva**.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Ērasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (denoted by the *chronogram*) **Dhirayāyin** (*i.e.* 1129), to this lord of **Vaṭaṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*, the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity!

### B.—TIRUPPASUR INSCRIPTION.

#### TEXT.<sup>1</sup>

- 1 Sva-ti śrī-Tammusiddhāya tasmai yat-saiya-rēpavaḥ [1\*] Bra-
- 2 hma-patma(dma)-spriśas=śamkē bhāvi-bhū-spiṣṭi-hētavah || [1\*] Udadhi-śayana-
- 3 bhūjaḥ Patma(dma)nābha-sya nābhēḥ kim=api nikhila-hētu=jjātam=ā-
- 4 ścharya-patma(dma)ṁ [1\*] yad=abhajad=api spriṣṭēḥ pūrvvam=ēta-sya dṛik(dṛig)-
- 5 bhyām=nṛīdu-kaṭhina-mahōbhyām=mīlan-omīlanāni || [2\*] Ta-
- 6 smād-Vinīchir=udabhūt suchirau=tad-antar=vvāsā[d=iva]
- 7 prakāṭayan rajasaḥ pravṛttim [1\*] ya[h\*] Śrīśa-talpa-
- 8 phaj-i-mauli-mapi-praviṣṭa-bimba-
- 9 sa-rjjan=iva babhau sadṛiśas=sahāyā-
- 10 n || [3\*] Marichir=udagāt=tasmād=uday-ādīr=ī-
- 11 v=āmśuman [1\*] tataḥ Kaśyapa ētasma-
- 12 t prakāśa iva nirggataḥ || [4\*] Tasmā-
- 13 j=jaga\_t\*]-trītaya-maṅgala-ratnadipa-
- 14 ś=chhandas-tanus=timira-kānana-dā-
- 15 vavahniḥ [1\*] di[k\*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-hētuḥ
- 17 ko=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5\*] Babhūvur=ullāsi-
- 19 ta-kīrtti-nirjjarā Manōḥ kulē=sni-
- 20 n bahavaḥ kshamābhritaḥ [1\*] divas-pri-
- 21 thivōr=api yair=nniyantrībhi-
- 22 r=nnirankuśō nīti-pathaḥ pravarttitaḥ || [6\*] Tat-
- 23 kulē **Kalkālō**=bhūt<sup>2</sup> **Kāvēri**-tī-
- 24 ra-kṛiṁ=nṛīpaḥ [1\*] yat-kēlī-yasṭi-tulitē
- 25 Mētau vyatikṛitā diśaḥ || [7\*] Jātō=aya
- 26 vamśe **Madhurām** vijītya paśchād=udāñchan-**Madhu**-
- 27 rāntak-ākhyah [1\*] nitānta-mukt-ābharaṇāḥ prachanda-
- 28 ḥ Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [8\*] Ji-
- 29 shpur=**Andhrēshu** yaḥ kṛitvā purim **Pottappi**-sa[m]-

<sup>1</sup> From inked estampages supplied by Dr. Hultsch.

<sup>2</sup> The *akshara bhū* seems to have been corrected out of something else, perhaps *bhata*.

- 30 jūit[ām] [\*] tatas=tat-pūrvva-**Chōl**-ākhyah prakhyāta-bhu-  
 31 ja-vikramah || [9\*] Tad-vamśe **Siddhi**-bhūpālah pālayām=[ā].  
 32 sa mēdinim [\*] yadiya-dōh-pad-āyattam=artthi-pratyartthi-jī-  
 33 vitam || [10\*] Tad-vasē(mśa)jas=sahaja-jitvara-satva(trva)-rāsīś-satiu-kshi-  
 34 tiśvara-yaśās-sīśirāmsu-Rāhuḥ [\*] śrī-**Nallasiddhi**-nripa-  
 35 tir-yyam=upētya kāntan=dik(g) dakṣiṇā galita-ka(kā)ñchi-guṇā  
 36 babbhūva || [11\*] Tasy=**Airasiddhi**-nripatis=sahajah kanī-  
 37 yān dūran=nirasya kalim=asya punah-pravēśam [\*]  
 38 rôddhum pravṛtta iva yah prachuram yaśa[h\*] svan=dik-  
 39 sīmasu sphaṭika-sāla-nibham babandha || [12\*] Aśv=a-  
 40 bhavanm=avani-maṇḍala-rakṣitārah putrās=traya[h\*] sphurita-pau-  
 41 rusa-bhūṣhaṇās-tē [\*] yair=anvitaḥ prasavitā suchira[m]  
 42 vyarājat-tējōmayair=iva nijair=unayanais=Trinētra[h] || [13\*]  
 43 Jyāyān=ēshān(shām)=**Manmasiddh**-īśvarah kṣhmām kshā-  
 44 r-āmbhōdhi-syāma-simām śasāsa [\*] nity-ōda-  
 45 ñchad-yad-yaśah-pañjar-āntar=vyōma dhyāman kōkila-  
 46 tvañ bibharti || [14\*] Tan-madhyamas=tad=anu **Betta**-nrip ā-  
 47 bhidhānās=śāntas<sup>1</sup>=tapōbhīr=avadhūta-bhōga-  
 48 vāñchah [\*] jyēsthē gatē divam=anākulam=ēva rā-  
 49 jyau=nikshiptavān=api kaniyasi **Tammusi**-  
 50 **ddhau**<sup>2</sup> || [15\*] Jayati vipula-bhūbhīd-vamśa-janmā suvṛtta  
 51 h parichita-guṇa-gumphas=sambhavan-nāyaka-  
 52 śrīh [\*] suchiram=avani-bhūṣhā **Tammusiddh**-ābhīdhāna-  
 53 s=sarasa-madhura-mūrttiś=chētanah kō=pi hārah || [16\*] So  
 54 **Śridēvyām**=**Ērasiddhi**-kṣhitīś=jāta[h\*] śrīmān=**Ma**-  
 55 **nmasiddh**-ānujanmā [\*] dhātrīm=ētān=trāyamāṇas=sama-  
 56 stām=ast-ārātis=**Tammusiddhi**-kṣhamāpah || [17\*] Asmai  
 57 **Pāṣipurēśāya Śak**-ābdē dhirayāyini [\*] grāmē-  
 58 shv=asya nripa-grāhyam prālād=āyam=aśēshi(sha)taḥ || [18\*] Chīma-  
 59 ñ=cha dattavān=asmai **Kaivaṇṭūr**=iti viśrutam [\*] sva-  
 60 pura-śrēsthinām prītyai sō=yam=atr=aiva va-  
 61 tsarē || [19\*] Ētat kshōp[i\*]bhritām=amśu-jatā-  
 62 lair<sup>3</sup>=mmakutair=dhṛitam [\*] jaga[t\*]-traya-prasiddhasya **Tammusi**-  
 63 **ddhasya** śāsanam || [20\*] Yatnēna dharmma-sarāṇiḥ ja-  
 64 rirakṣhaṇīyā s=ēyam bhavatbhi(dbhi)r=akhi-  
 65 lair<sup>4</sup>=iti **Tammusiddhah** [\*] āgāminah prapaya-  
 66 tē<sup>5</sup> nripatīn=ajasran=dūran=natōna śirasā na  
 67 śarāsanēna || [21\*] Svasty=astu ||]

TRANSLATION.<sup>6</sup>

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king **Nallasiddhi**, the model (*of a man*) of innate, conquering energy, (*a very*) Rāhu to the moon-like fame of hostile

<sup>1</sup> After śa, the engraver seems to have originally engraved some other *akṣhara*.

<sup>2</sup> The first component of the sign for *au* stands at the end of the preceding line.

<sup>3</sup> The sign for *ai* stands at the end of the preceding line.

<sup>4</sup> The sign for *ai* stands at the end of the preceding line.

<sup>5</sup> The sign for *ē* stands at the end of the preceding line.

<sup>6</sup> Only the verses which are not found in the Tiruvālaṅkādu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālaṅkādu inscription only with respect to the name of the god.



kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi**, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha**, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* **Tammusiddhi**) gave to him (*i.e.* the lord of Pāṣipura) the village called **Kaivaṇṭūr**, to the delight of the merchants of his town.

#### No. 18 — ARULALA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

By E. HULTZSCH, PH.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the **Arulāla-Perumāḷ temple at Little Conjeeveram**. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the **Sanskrit** language and the Grantha alphabet. Verse 4 is followed by a prose passage in the **Tamiḷ** alphabet and language, and another **Tamiḷ** prose passage occurs between vv. 5 and 6.

Vv 2-4 record that **Muppiḍi**, a general (*nāyaka*) of the **Kākatiya** king **Pratāparudra** of **Ēkaśilānagari**, came to **Kāñchi** and installed a certain **Mānavira** as governor of **Kāñchi**. The **Tamiḷ** portion records that the same **Muppiḍi-Nāyaka** granted the revenue from two villages to the **Arulāla-Perumāḷ temple at Kāñchipuram**. This revenue amounted to an annual sum of 1,002 "*māḍai* of **Gaṇḍagōpāla**." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Velkā**, which the donor had purchased for 500 *paṇam* from a certain **Perumāḷ-tādar**;<sup>1</sup> 360 *māḍai* for daily offerings, *etc.*; 20 *māḍai* for purificatory rites in **Chaitra**; and 392 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppiḍi-Nāyaka**.

The inscription contains two dates, both of which fell into **Śaka-Samvat 1238** (expired), the **Nala-samvatsara**, = A.D. 1316-17. On the first date **Muppiḍi** installed **Mānavira** (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month **Śuchi** (**Mithuna**) ended 7 h. 5 m. after mean sunrise. The second date regularly

<sup>1</sup> This name is the **Tamiḷ** equivalent of **Vishṇu-dāsa**.

corresponds to **Wednesday, the 16th June A.D. 1316**, which was the 21st day of the month of Mithuna (**Āṇi**) and on which the 11th *tithi* (of the dark half of Jyāishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were **Paiyyūr**, with the hamlets of **Āyirachchēri** and **Gummiḍippūṇḍi**, in the district of **Paiyyūr-kōṭṭam**, and **Pondaipākkam** in **Kachchiyūr-nāḍu**. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), **Paiyyūr-kōṭṭam** formed part of the modern **Ponṇēri tāluka**, and several villages which are stated to have been situated in that *kōṭṭam* have actually been traced in this tāluka.<sup>1</sup> **Paiyyūr**, the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet **Gummiḍippūṇḍi**.<sup>2</sup> The whereabouts of **Pondaipākkam** and **Kachchiyūr-nāḍu** are settled by a copper-plate grant of **Veṅkaṭapati**, dated Śaka-Saṃvat 1526, Krōdhin.<sup>3</sup> where both **Podavākam** and **Kachchūr** are stated to have belonged to **Kachchi-nāḍu**, a subdivision of **Īkkāṭṭu-kōṭṭam**. According to the *Chingleput Manual* (p. 438), the district of **Īkkāṭṭu-kōṭṭam** corresponded to the modern **Tiruvallūr tāluka** and was subdivided into **Kākkalūr-nāḍu** and **Kachchi-nāḍu**. **Īkkāḍu**, **Kākkalūr**, and several other villages of **Kākkalūr-nāḍu**, **Kachchūr-nāḍu** and **Malaya-nāḍu** in **Īkkāṭṭu-kōṭṭam**, which are mentioned in the British Museum plates of **Sadāśivarāya**, can still be traced on the maps of the **Tiruvallūr tāluka** and the **Kālahasti Zamindari**.<sup>4</sup> **Pondaipākkam** or **Podavākam** is also found on the former map as **Pondavākkam**,<sup>5</sup> and **Kachchiyūr**, **Kachchi** or **Kachchūr**, the head-quarters of the *nāḍu* to which this village belonged, is represented on the second map by **Kachchūr**, about one mile south of **Pondavākkam**. The river **Veḷkā** mentioned in line 4 is the **Veḷkā** or **Vēgavatī**, which flows past the **Arulāla-Perumāl temple**.<sup>6</sup>

The chief interest of this inscription lies in the statement that, in June 1316 A.D., **Conjeeveram** was tributary to the **Kākaṭiya** king **Pratāparudra** of **Ēkaśilānagarī**, i.e. **Warangal**.<sup>7</sup> Another inscription of **Pratāparudra** is found as far south as the **Jambukēśvara temple** near **Trichinopoly**.<sup>8</sup> Three inscriptions of his at **Bezavāda** (No. 306 of 1892), **Warangal** (No. 109 of 1902) and **Palivela** (No. 501 of 1893) are dated in Śaka-Saṃvat 1220 (**Vilambin**), the **Pramādi-saṃvatsara** (i.e. Śaka-Saṃvat 1235), and Śaka-Saṃvat 1239 (**Pūṅala**).

Who was the **Mānavira** whom **Pratāparudra**'s general **Muppiḍi** installed as governor of **Kāñchi**? An inscription of Śaka-Saṃvat 1219, **Hēmalambin** (= A.D. 1297-98), at **Narasarāvu-pēṭa** (No. 213 of 1892) states that **Manma-Gaṇḍagōpāla**, **Rāya-Gaṇḍagōpāla** or **Manuma-Gaṇḍagōpāladēva-Chōḍamahārāja**, the eldest son of **Nallesiddhi**, was a subordinate of **Pratāpa-rudra**<sup>9</sup> and took possession of **Kāñchipura**.<sup>10</sup> An earlier chief of the same family, **Vijaya-Gaṇḍagōpāladēva**, was also connected with **Conjeeveram**, where three of his inscriptions, dated in Śaka-Saṃvat 1187, have been found.<sup>11</sup> Two records of the **Arulāla-Perumāl temple** (Nos. 34 and 35 of 1893), dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of the same family, **Chōḷa-Tikka** and **Tammusiddhi**.<sup>12</sup> **Nallasiddhi**, an uncle of **Tammusiddhi**, is stated to have occupied **Kāñchi**.<sup>13</sup> If it is borne in mind that several of these later **Chōḷas**

<sup>1</sup> Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ib. d.* p. 139.

<sup>2</sup> **Gummiḍippūṇḍi** is No. 199 on the *Madras Survey Map* of the **Ponṇēri tāluka**.

<sup>3</sup> See my *Progress Report* for May to September 1890. p. 3, No. IX.

<sup>4</sup> See above, Vol. IV. pp. 8, 9 and 10.

<sup>5</sup> No. 229 on the *Madras Survey Map* of the **Tiruvallūr tāluka**.

<sup>6</sup> See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

<sup>7</sup> *Ind. Ant.* Vol. XXI. p. 198 and note 12.

<sup>8</sup> *Ibid.* p. 200.

<sup>9</sup> *Tatvagrājarasūṭi Manma-Gaṇḍagōpāla-bhūpatiḥ* |

*Pratāparudra-bhūpatya prasād-ārjjila-raibharah* |

<sup>10</sup> *Kāñchipura-Tripura-Triṇētra* occurs among his *birudas*.

<sup>11</sup> *Ind. Ant.* Vol. XXI. p. 122.

<sup>12</sup> The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

<sup>13</sup> See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagôpâla, was a subordinate of Pratâparudra, it becomes probable that the Mânâvîra of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "mâḍai of Gaṇḍagôpâla"<sup>1</sup> (l. 4), which owes its name evidently to one of the later Chôlas, several of whom bore the surname Gaṇḍagôpâla. The latest known date of **Râja-Gaṇḍagôpâladêva** (i.e. Manma-Gaṇḍagôpâla) is Śaka-Saṁvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mânâvîra. In the meantime Conjeeveram had been in the possession of **Ravivarman of Kêraḷa**, who was crowned at Kâñchî in A.D. 1312-13 and made a grant to the Aruḷâḷa-Perumâl temple in A.D. 1315-16.<sup>2</sup> Can it be that he was driven out by Muppidi, who installed Mânâvîra in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kâñchî, Muppidi "put to flight the princes of the South."

TEXT.<sup>3</sup>

- 1 Svasti śrî [||\*] Yad-dêhê tanu-lôma-kûpa-vivarê śailâ nagâ dig-gajâ nadyas=sapta [sa]mudra-mudrita-mahî vistâram=adhyâsatê ||(1) damshtrâ-daṇḍa-karâḷa-kâla-vadana[h\*] str[i]-la[mgh]it-âgr-âsanô lilâ-kôla-kalêba(va)ras=sa Murabhit pâyâd=apâyât(d=) bhuvam || [1\*] Śrîman-mahâ-maṇḍala-chakravartî Pratâparudrah kila Kâ-
- 2 katiyaḥ | karôti rājyaṁ kamanīya-kīrttiḥ pratâpavân=Êkaśilâ[na]garyyâm || [2\*] \*Tan-nâyakas=samprati \*Muppidi-i[n]draḥ pratâpa-niśêshita-satru-pakshaḥ ||(1) vidrâvya bhûpân=api dâkshinâtyân puriñ=cha Kâñchim=aviśan=Nal-âbdê || [3\*] Mâsê Suchau Sarppadinê cha kṛishnê vâre sa-Śukrê divasê=parâhṇê ||(1) śrî-Mânâviran=nija-paṭṭabandham(ndham) vya-
- 3 [dh]ât=tad-âjñ-ânuchariñ=cha Kâñchim || [4\*] Śakar varsham 1238âvadu Nalâ-saṁvatsaram Âpi-mâdam irubattu-onṇân-di[ya]di Budaṇ-kiḷamaiyum êkâdasiyum perṇa nâl svasti śrîmatu-Muppidi-nâyakkar śrî-Kâñchipura[t]tu Perumâl Aruḷâṇâthannukku sarvva-niyôgattukku dakshinâ-sahitam=âga udakam paṇṇiṇa ûr 2=ttara[m\*] Pa[ya]-
- 4 r-kkôṭṭa-stalattu<sup>6</sup> Paiyyûrum piḍâgai Âyirachchériyum Gumm[i]ḍippuṇḍi ut[pa]ḍa Gaṇḍagôpâlan mâḍai=ttaram 526m Kachchiyûr-nâṭṭil Pondaipâkkam mâḍai=ttaram 476 âga ûr iran[ḍu\*]m mâḍai 1002kkum piṇivu Perumâl-tâdar<sup>7</sup> kaiyyil 500 paṇa-vilaiy=âga koṇḍa Velkâvil ten-karaiyil tiru-

<sup>1</sup> The Tamil *mâḍai* and the Telugu *mâḍa* form part of the names of various gold coins, e.g. *Madurantakam-mâḍai* (above, Vol. V. p. 106 and note 3; *South-Ind. Inscr.* Vol. III. pp. 143 and 164), *Bhujabala-mâḍai* (see my *Annual Report* for 1896-97, p. 4), *Gaṇḍa-mâḍa* (above, Vol. V. p. 32), *Kulôttunga-mâḍa*, *Birudu-mâḍa*, *Jaya-mâḍa*, *Châmarâ-mâḍa*, *Gandhadraṇa-mâḍa* or *Gandhakasti-mâḍa*, *Uttamagaṇḍa-mâḍa* and *Râjardja-mâḍa* (see the Appendix of my *Annual Report* for 1897-98). Of these, the *Râjardja-mâḍa* and *Jaya-mâḍa* are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The *Gandhadraṇa-mâḍa* is mentioned in two inscriptions of Śaka-Saṁvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bâzars* of Southern India as *Gajapati-rardha* and which, according to the *Râjataranginî*, was imitated by Harsha of Kâśmîr; compare Sir A. Cunningham's *Coins of Medieval India*, pp. 34 f. and 36, and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramâditya VI., because the *Râjataranginî* (vii. 926) expressly states that Harsha copied his new gold coin from those of Kârṇâṭa, and because the only king of Kârṇâṭa who reigned during Harsha's time was Parmâdi or Parmâṇḍi (*Râjataranginî*, vii. 935 and 1119) of Kalyâṇapura (*ibid.* 1124), i.e. the Western Châlukya Vikramâditya VI.

<sup>2</sup> Above, Vol. IV. p. 146.

<sup>3</sup> The syllable *ya* of *nâyaka* is entered below the line.

<sup>6</sup> Read *Paiyyûr-kkôṭṭa-sthalattu*.

<sup>4</sup> From two inked estampages.

<sup>5</sup> The syllable *mu* is entered below the line.

<sup>7</sup> The *d* of *td* is entered below the line.

- 5 nandavaṇattukkum idil śeyya=kkaḍava śeṅgaḷa(lu)ṇir ḍḍai 4kkum mēl  
 śeyyum vyavasāyattukkum nā[ī] lkkum niṇkum āl 20kku āṇḍ=onṇukku  
 māḍai 240m tiru[v]ottaśāmatattukku ariśikku paṇam 2m sarvva-sugandh[i-  
 dra]vyaṅgaḷukku<sup>1</sup> paṇam 1½m tiruviḷakkukku paṇam ¼ pāl-miḷagukku  
 uṭṭaṭṭavaikku paṇa-
- 6 m 1m āga nāl lkkum māḍai [1] āga āṇḍu lkkum māḍai 360m [ī\*]  
 tiruppaḷittāmamu[m\*] paḷamum kaṇi-amudum tirunandavaṇattilē naḍattavum [ī\*]  
 [Ch]aiyitra-pavitraṅgaḷukku māḍai 20m abi(bhi)shēka-maṇḍapam ulliṭṭa  
 tiruppaṇiḷaḷukku 382 māḍaiyum=āga naḍakkavum [ī\*] Perumāḷukku=ppo[r]-  
 ppaṭṭamum padakkamum
- 7 . . . . . kkiḍāra-ku[ttn]-v[ī]ḷakku 2m [ś]ēmakkaḷam 4m  
 dūpa-dīpa-p[ātraṅga]! kai[y]-maṇi 2m tiruvāḷa[tti\*]-ttaṭṭi 1m kachchu-kkaṭṭil  
 1m [ī\*] inda ōr iraṇḍum sakala-prāptigaḷḍḍum chandr-āditya-varai sarvva-
- 8 . . . . . niyō bhavat(d)bhiḥ ||(l) tasmād=ētān bhāvināḥ  
 pārtthivēndrā[n\*] bhūyō bhūyō yāchatē Rāmachandraḥ ௨ [5\*] Aruḷāṇādan  
 kōyilil śe[y\*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍivaḷaṅgiṇāṇ-tirumaṇi-  
 p[pa]-<sup>2</sup>
- 9 . . . . . javvandi alari piēchi śādi śeṇbagam magiḷ  
 śeṇ[ga]lu[ni]r ḍ[ḍ]ai 4 mā=ppilā teṇṇamaram [m]āḍalai elumbiechhai nārttai  
 maṇṇum=ulla maraṅga[ḷum] vaippadu || Yasy=ājñā sakala-kṣitīśvara-ś[ī]rō-  
 ratn-[ā\*][mśu]-sa[m]p[ā]-
- 10 . . . . . ā<sup>3</sup> Varāha[h\*] sva-dhauṇ=cha [d]āna[m](naṁ)  
 nidyam(tyam) prapū[i]yas=sa cha Sōmanāthaḥ ||(l) kim va[rnnya](rṇya)ḍ  
 [ta]sya cha bhāgatē(dhē)ya[m] kshōṇitalē Muppiḷiṭi(dī)-nāyakasya || [7\*]

## TRANSLATION.

(Line 1.) Hail ! Prosperity !

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu].

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the **Kākatīya** **Pratāparudra**, whose fame is beautiful (*anl*) who possesses valour, conducts the kingdom at **Ēkaśilānagari**.

(V. 3.) And now his general (*nīyaka*), the lord **Muppiḍi**, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kāñchi** in the **Nala** year.

(V. 4.) And in the month **Śuchi**, on the day of the serpents,<sup>4</sup> in the dark (*fortnight*), on a **Friday**, in the afternoon of (*this*) day, (*he*) made the glorious **Manavira** possessed of the tying of the fillet (*paṭṭabandha*)<sup>5</sup> and (*made*) **Kāñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka** year 1238, the **Nala-samvatsara**, (*on*) a day which corresponded to an eleventh *tithi*, to a **Wednesday**, and to the twenty-first solar day (*of*) the month **Āṇi**,— Hail ! the glorious **Muppiḍi-Nāyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brāhmaṇas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) **Perumāḷ** **Aruḷāṇātha** in the prosperous **Kāñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) in the land of **Paiyyūr-kōṭṭam** (*the village*) **Paiyyūr**, (*having*), together with (*its*) hamlets **Āyirachchēri** and **Gummiḍippūṇḍi**, a revenue of 526 māḍai of **Gaṇḍagōpāla**, and (2)

<sup>1</sup> The syllable *dra* seems to be entered below the line.

<sup>2</sup> Read probably *tirumaṇippandal*.

<sup>4</sup> *I.e.* the fifth *tithi*.

<sup>3</sup> Read perhaps *Prāptō*.

<sup>5</sup> *I.e.* he invested him with the dignity of governor.

**Pondaipakkam** in **Kachchiyûr-nâdu**, (having) a revenue of 476 *māḍai*; altogether two villages, (having a revenue of) 1,002 *māḍai*.

(L. 4.) Out of this, 240 *māḍai* per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the **Velkâ**, which (he) had purchased at the price of 500 *paṇam* from **Perumâl-tâdar**; in order to construct 4 lotus-tanks in this (flower-garden); and, besides, in order to cultivate the fields.

(L. 5.) 2 *paṇam* (shall be spent) for rice for (offerings at) midnight;<sup>1</sup>  $1\frac{1}{2}$  *paṇam* for perfumes of all (kinds);  $\frac{1}{2}$  *paṇam* for lamps; and 1 *paṇam* for the ingredients of pepper-milk; altogether, 1 *māḍai*<sup>2</sup> per day and 360 *māḍai* per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden. 20 *māḍai* shall be spent for the *Chaitra-pavītras*,<sup>3</sup> and 382 *māḍai* for the *abhishêka-maṇḍapa* and other buildings. To (the god) **Perumâl** (were given) a gold diadem, a breast-ornament, . . . . ., 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead. These two villages<sup>4</sup> . . . . . with all the revenue (*prāpti*), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of **Aruḷālanātha** (are) a *maṇḍapa* of one thousand pillars, a canopy of gems for (the image of) **Muḍivalaṅgiṇāṇ** . . . . .

(L. 9.) . . . . . *javvandi*,<sup>5</sup> oleander (*alari*), *pichchi*, *śāḍi*, *champakā*,<sup>6</sup> *bakula*, 4 lotus-tanks,<sup>7</sup> mangoes, jacks, cocoanut-trees, pomegranates, limes,<sup>8</sup> oranges and other trees shall be planted.

(V. 6.) Whose command . . . . . the rays of the jewels on the heads of all princes . . . . .

(V. 7.) **Varâha**<sup>9</sup> has received his wealth (as) a gift, and that **Sômanâtha**<sup>10</sup> is to be worshipped (by him) daily: How can the fortune of that **Muppidi-Nâyaka** be described on earth?

#### No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTZSCH, PH.D.

**Tirunâmanallûr** is a village in the **Tirukoilur** (**Tirukkôvalûr**) *tâluka*<sup>11</sup> of the South Arcot district. It contains a **Śiva** temple which is now called **Bhaktajanêśvara**. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent **Tiruttonḍiśvara**. Both names refer to the 63 devotees of **Śiva**<sup>12</sup> (**Tiruttonḍar** or **Bhaktajana**), whose lives are narrated in the *Periyapurāṇam*, and one of whom is supposed to have been a chief of **Tirunâmanallûr** itself.<sup>13</sup>

<sup>1</sup> *Ottāidmam* is a *tadbhāsa* of the Sanskrit *ardhagāma*.

<sup>2</sup> This total shows that 1 *māḍai* was equal to 5 *paṇam*.

<sup>3</sup> Compare above, Vol. V. pp. 22 and 259.

<sup>4</sup> This refers to **Paiyyûr** and **Pondaipakkam** in line 4.

<sup>5</sup> According to the dictionaries, *jevvandi* is the Indian chrysanthemum.

<sup>6</sup> Regarding Tamil *senbagam* = Sanskrit *champakā*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

<sup>7</sup> These were already mentioned in line 5.

<sup>8</sup> *Elumbichchai* is meant for *elumichchii*.

<sup>9</sup> I.e. the boar-incarnation of **Vishṇu**.

<sup>10</sup> This is an epithet of **Śiva** and suggests that **Muppidi** worshipped this god as well as **Vishṇu**.

<sup>11</sup> No. 320 on the *Madras Survey Map* of this *tâluka*.

<sup>12</sup> Compare *South-Ind. Inscr.* Vol. II. pp. 134, 152 ff., 167, 172 and 252 f.

<sup>13</sup> See page 136 below.

An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttonḍiśvara was built by his son Râjādityadêva. Hence it is also called Râjādityêśvara in some of its inscriptions.

Besides the shrine of Tiruttonḍiśvara or Râjādityêśvara, the same temple included the shrine of Agastyêśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalinâriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śrī-Kalinârai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Îśvara (Śiva) was built by a Pallava king named Kalinârai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunâmanallûr was Tirunâvalûr. The Śaiva saint Sundaramûrti, who was born at Tirunâvalûr and was the protégé of a chief of that place,<sup>1</sup> derived from it the surname Nâvalûraṅ, which he applies to himself in some of his hymns. Tirunâvalûr belonged to the district of Mupaiippâḍi (C. below) or Tirumupaiippâḍi (A. and B. below). In the time of Râjendra-Chôla I. it bore the surname Râjâdittadêvapuram,<sup>2</sup> which is due to the fact that its temple had been founded by Râjāditya, and was included in Mêlûr-nâḍu, a subdivision of Tirumupaiippâḍi, a district of Jayaṅgonḍa-Chôla-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunâmanallûr. Of these, Śevalai in Veppainallûr-nâḍu (C. below) survives in the two villages Periyaśevalai and Śiṅgaśevalai<sup>3</sup> (i.e. 'great and small Śevalai') close to Tiruveṇṇainallûr.<sup>4</sup> Êkadhira-chaturvêdimangalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbâkkam<sup>5</sup> (E. below) is situated 2 miles south of Tirukoilur.

#### A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakêsarivarman who took Madirai (Madhurâ)," i.e. of the Chôla king Parântaka I.<sup>6</sup> who ruled from about A.D. 900 to about 940.<sup>7</sup> It records the gift of two lamps by a servant of Kôkkaḷāṇaḍi, the queen of Parântaka I. and the mother of his son Râjādityadêva. The latter is the Râjāditya who, according to the large Leyden grant<sup>8</sup> and the Âtakûr inscription of A.D. 949-50,<sup>9</sup> was killed in battle by the Râshtrakûṭa king Kṛishṇa III.

#### TEXT.

- 1 Svasti [ś]r[ī] [||\*] [Madi]r[ai] ko[n]ḍa kô=Pparakêśa-
- 2 ripa[n]ma[r\*]kk-i[yān]ḍu irubattettāvaḍu [T]irumu-
- 3 paippâḍi-Tirunâvalûr Tiruttonḍi(nḍi)śvara[n]
- 4 tiru-kkaṇ-ṇaḷi še[y\*]vitta Râjâdittadêvar tâ[y]âr na[m]-birâtṭiyâr
- 5 Kô[k]kkaḷāṇaḍigaḷ pari[b]â(vâ)rattâl Sittirakômaḷam va(vai)tta n[o]ndâ-viḷak-

<sup>1</sup> See page 136 below.

<sup>2</sup> Other inscriptions have the shorter form Râjâdittapuram.

<sup>3</sup> Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur tāḷuka.

<sup>4</sup> No. 273 on the same map.

<sup>5</sup> No. 97 on the same map.

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 379 f.

<sup>7</sup> See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kûram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I. reigned from about A.D. 906 to about 946.

<sup>8</sup> *Arch. Survey of S. India*, Vol. IV. p. 206 f.

<sup>9</sup> Above, Vol. VI. p. 51.

- 6 k=[o]ṇṇukku va(vai)[tta ś]āvā m[ū]vā=ppēr-āḍ[u] toṇṇūṇ ḴḴa-<sup>1</sup>viḷa-  
 7 kk=onṇu [\*] idu paṇ-[M]āyē(hē)śvarar irakshai ||—  
 8 mēṇpaḍiyāḷ Śittirak[ō]maḷam vaitta viḷakk=onṇu ḴḴa-<sup>1</sup>  
 9 viḷakku ||—

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-eighth year of king **Parakēsarivarman** who took **Madirai**, Chitrakōmaḷam,—a female attendant of our lady **Kōkkilāṇaḍigaḷ**, the mother of **Rājādityadēva** who caused to be made the sacred stone temple of **Tiruttonḍiśvara** at **Tirunāvalūr** in **Tirumūṇaippāḍi**,—gave one perpetual lamp. For (*this lamp she*) gave ninety undying (*and*) unaging big sheep<sup>2</sup> (*and*) one *ḴḴa* lamp.<sup>3</sup> This (*gift is placed under*) the protection of all **Māhēśvaras**.

(L. 8.) The same Chitrakōmaḷam gave one (*other*) lamp (*and*) an *ḴḴa* lamp(-stand).

## B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by **Mahādēvaḍi**, the queen of prince **Rājādityadēva** and the daughter of **Ilāḍarāyar**, for the merit of her elder brother **Rājādittan Pugalvippavargaṇḍa**. **Rājāditya** was already mentioned in the preceding inscription (A.). **Ilāḍarāyar** means 'the chief of **Lāṭa** (Gujarāt).' This title was borne by a family of local chiefs, one of whom, named **Vira-Chōḷa**, is known to have been a feudatory of **Rājārāja I.**<sup>4</sup> **Vira-Chōḷa** was the son of **Pugalvippavargaṇḍa**. This chief is probably identical with **Rājādittan**<sup>5</sup> **Pugalvippavargaṇḍa**, the elder brother of **Rājāditya**'s queen **Mahādēvaḍi**.

## TEXT.

- 1 ||[ḴḴ-] Śva(sva)sti śrī ||[\*] **Madiraiyum** ḴḴammum<sup>6</sup> koṇḍa kō=Pparakēsaripa-  
 2 ṇ[ma][r\*]kk-iyāṇḍu muppattu-onḍadāvaḍu **Tirumūṇaippāḍi-Ttirunā-**  
 3 **valūr Tiruttonḍiśvarattu**<sup>7</sup> **Māhadēvarkku=ppillaiyār Rā-**  
 4 **jādittadēvar dēviyār** <sup>8</sup>[I]lāḍarāyar maḡalār <sup>9</sup>**Māhadēvaḍigaḷ** tamai-  
 5 yaṇṇār<sup>10</sup> **Araiyaṇ Rā[jā\*]dittan Pukaḷiprargaṇḍanai**<sup>11</sup> sārtti va(vai)chcha ṇottā-<sup>12</sup>  
 6 viḷakk=[o]ṇṇiṇukkum [va](vai)[ch]cha sā[v]ā mu(mū)vā=ppēr-[ā]ḍu<sup>13</sup> nū[ṇu]  
 ni[lai-v]iḷakku  
 7 nīrai elu[ba]ḍiṇ palam śa[n]d[irā\*]dittaval eri[p]padakku<sup>14</sup> [\*] i[du] pan-Māhē[śva]-  
 rar irakshai ||

## TRANSLATION.

Hail ! Prosperity ! In the thirty-ninth year of king **Parakēsarivarman** who took **Madirai** and **ḴḴam**,—**Mahādēvaḍigaḷ**, the queen of prince **Rājādityadēva** (*and*) the daughter of

<sup>1</sup> Read *ḴḴa*.

<sup>2</sup> The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

<sup>3</sup> *I.e.*, apparently, a lamp-stand after the fashion of *ḴḴam* (Ceylon). According to the dictionaries, the word *iḷam* means also 'gold'; but, if this meaning were intended here, the writer would have probably used the common word *pon*.

<sup>4</sup> See above, Vol. IV. p. 139.

<sup>5</sup> This word is here prefixed to the name of the *Lāṭa* chief **Pugalvippavargaṇḍa** in honour of his brother-in-law, the *Chōḷa* prince **Rājāditya**.

<sup>6</sup> Read *ḴḴamm*.

<sup>7</sup> Read *Tiruttonḍiśvarattu Mahādēva*.

<sup>8</sup> The secondary form of *i* is engraved above the initial *i*.

<sup>9</sup> Read *Māhadēva*.

<sup>10</sup> Read *yaṇṇār*.

<sup>11</sup> Read *Pugalvippavargaṇḍanai*.

<sup>12</sup> Read *ṇottā*.

<sup>13</sup> The *ā* of *rā* seems to be corrected from *ḍu*.

<sup>14</sup> Read *ḍakku*.

Ilāḍarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr in Tirumunaippādi for the merit of<sup>1</sup> (*her*) elder brother Araiyaṛ Rājādittan Puḡalvippavarganḍan. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep<sup>2</sup> (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Māhēśvaras.

### C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshtrakūṭa king **Krishna III.**, the conqueror of the Pallava and Chōla countries.<sup>3</sup> It records the gift of a lamp by a chief of Milāḍu, named **Narasimhavarman** and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the **Malaiyakula**, *i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the *Periyapurāṇam*, the capital of this district was **Tirukkōvalūr** (Tirukoilur), the head-quarters of the present Tirukoilur tāluka.<sup>4</sup> The chiefs of Malaināḍu claimed connection with the Chēdi family.<sup>5</sup> They had the custom of prefixing the name of the reigning Chōla king to their title. Thus, six inscriptions of Rājendra-Chōla I., Kulōttuṅga-Chōla and Vikrama-Chōla at Kīlūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuḍaiyaṅ Irāmaṅ Mummaḍi-Chōlaṅ *alias* Rājendra-Chōla-Milāḍuḍaiyaṅ, Kīliyūr<sup>6</sup> Malaiyamāṅ Kulōttuṅga-Chōla-Chēdiyarāyaṅ, and Kīliyūr Malaiyamāṅ Vikrama-Chōla-Chēdiyarāyaṅ, the father of Vikrama-Chōla-Kōvalarāyaṅ; and in two inscriptions of *Tribhuvanachakravartin* Rājarājadēva and Kulōttuṅga-Chōladēva (Nos. 288 and 293 of 1902) we find Kīliyūr Malaiyamāṅ Rā[ja]rāja-Chēdiyarāyaṅ.

The Trivikrama-Perumāl temple at Tirukoilur bears an inscription of the sixth year of Parakēsarivarman *alias* Rājendradēva, *i.e.* A.D. 1057-58<sup>7</sup> or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise **Narasimhavarman**. He resided at **Tirukkōvalūr** (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Rāpakēsari-Rāma.

### TEXT.

- 1 Svastī śrī ||᳚ Śrī-Kannaradēvarkku yāṇḍu padinēlāvadu Muṇaippādi-Ttirunāvalūr-Tti[rut]tonḍi(nḍi)śvarattu Mā(ma)hādēvarkku svastī Śukrānma(nva)y-ōḍayāchal-āditya Śa[k]tinātha simha-ddhvaja śikhi-makara-la(lā)ṇchhana Malaiyakul-ō-
- 2 tbha/dbha)va Malaiyakula-śū(chū)lāmaṇi śrīmat(n)-Narasimhava[r\*]mmā Milāḍ-ḍaiya nāṭṭān Śittavaḍavan-āgiya Narasimhava[n]man vaitta nonḍā-vilakk-onṇinukku vaitta poṇ padin kaḷaṇju [l\*] i-ppon padin kaḷaṇju[n]=gonḍu Ven-
- 3 nainallūr-nāṭṭu-Chevalalai sabhaiyōmum ūrōmum āṭṭu nūṟṟu nāli ney [k]oḍu vaṇḍu māḍēviyalēy \*santrādityaval aṭṭuvōm-ānōm Śevalai sabhai ūrōm [l\*] Īla-vilakku onṇu ||— idu pan-Māh[ā]śvara[r\*]
- 4 irakshai ||᳚

<sup>1</sup> This seems to be the meaning of the gerund *śrīrti*, which occurs frequently in the same connection.

<sup>2</sup> See above, p. 134, note 2.

<sup>3</sup> See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscr.* Vol. III. pp. 11 and 22

<sup>4</sup> *South-Ind. Inscr.* Vol. II. p. 167.

<sup>5</sup> See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

<sup>6</sup> Kīliyūr is a village in the Tirukoilur tāluka, No. 128 on the *Madras Survey Map*.

<sup>7</sup> See page 7 above.

<sup>8</sup> Read *chandrā*.



## TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious **Kannaradēva**,—Hail! the glorious **Narasimhavarman**, the sun of the eastern mountain— the lineage of **Śukra**, **Śaktinātha**,<sup>1</sup> whose banner bore a lion, whose crest were a peacock and a *makara*, who was born in the **Malaiyakula**, the crest-jewel of the **Malaiyakula**, the lord of the country of **Milāḍu**,—(this) **Narasimhavarman** who was called **Siddhavaḍava**<sup>2</sup> gave one perpetual lamp to (the god) **Mahādēva** of the **Tiruttonḍiśvara** (temple) at **Tirunāvalūr** in **Mūṇaippāḍi**. For (this lamp he) gave ten *kaḷaṇḍu* of gold.

(L. 2.) Having received these ten *kaḷaṇḍu* of gold, we, the members of the assembly and the inhabitants of the village of **Šeṅalai** in **Veṇṇainallūr-nāḍu**, shall have to bring every year one hundred *nāḷi* of ghee and shall have to pour (it) out (i.e. measure it) by the *māḍēvi*<sup>3</sup> as long as the moon and the sun shall last.

(L. 3.) One *īḷa* lamp(-stand)<sup>4</sup> (was also given). This (gift is placed under) the protection of all **Māhēśvaras**.

## D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.<sup>5</sup> The inscription D records the gift of a lamp by a **Mūṇaiyadiyaraiaṇ**, i.e. a chief of the district of **Mūṇai** or **Mūṇaippāḍi**, in which **Tirunāmanallūr** was included.<sup>6</sup> 'The chief of the people of **Mūṇai**' (*Mūṇaiyar kōṇ*) is mentioned as a vā-sal of **Vikrama-Chōla** in the *Vikrama-Sōḷaṇ-Uḷā*.<sup>7</sup> According to the *Periāpurāṇam*, the Śaiva saint **Sundaramūrti** was the protégé of another chief of **Tirumūṇaippāḍi** (*Mūṇaiyaraiaṇ*), named **Narasimha**, who resided at **Tirunāvalūr** (**Tirunāmanallūr**), and who is himself considered one of the sixty-three **Tiruttonḍar** or devotees of **Śiva**.

## TEXT.

- 1 || Svasti śrī || 6. Śagar[ai] yā[n]ḍu
- 2 875āvaḍu Tirunāvalūr Ti-
- 3 ruttonḍi-īśvara-<sup>a</sup>garattu
- 4 dēvarkku Mūṇai[ya]diyarai[ya]-
- 5 ṇ Kulamāṇikkaṇ [I]rāma-
- 6 dēvaṇ vaitta nottā(ndā)-vilak-
- 7 ku oṇṇu śāvā mu(mū)vā=ppēr-āḍu 100 [I\*]
- 8 ivv-āḍu [nū]ṇuṇ=goṇḍu śan-
- 9 dirā[d]ittavalu[m] erikka ṇ[e]y aṭ[tu]-
- 10 vār=[ā]ṇār dēvaḍāṇam [Ē]kadi(dhī)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṇgalattu sabhai[yār] [I\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, **Mūṇaiyadiyaraiaṇ Kulamāṇikkaṇ Irāmadēvaṇ** gave to the god of the **Tiruttonḍiśvara** temple at **Tirunāvalūr** one perpetual lamp (and) 100 undying (and) unaging big sheep.<sup>9</sup>

<sup>1</sup> I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods **Skanda** and **Śiva**.

<sup>2</sup> I.e. 'the owner of renowned mares.'

<sup>3</sup> I.e. a measure called after the chief queen (*maḷadēvi*).

<sup>4</sup> An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III. p. 95.

<sup>5</sup> See page 133 above.

<sup>6</sup> Read *Tiruttonḍiśvara*.

<sup>7</sup> See above, p. 134, note 3.

<sup>8</sup> *Ind. Ant.* Vol. XXII. p. 143.

<sup>9</sup> See above, p. 134, note 2.

(L. 5.) Having received these hundred sheep, the members of the assembly of *Ēkadhira-chaturvêdimangalam*, (a *village*) granted to the temple, shall have to pour out ghee,<sup>1</sup> to burn as long as the moon and the sun shall last.

#### E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of *Muṇai*, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

#### TEXT.

- 1 Svasti śrī [||\*] Śagarai yāṇḍu 87[6]-
- 2 āvadu Tirunāvalūr Tirutṭonḍiśva-
- 3 rattu Mahādēvaṅkku Muṇaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[r=A]kkināṅ[g]aiyār vaytta<sup>2</sup>
- 5 nonḍā-viḷakkikuṅkku va(vai)ttā sāvā m[ū]vā pēr-āḍu
- 6 nūru<sup>3</sup> nūruṇ=[g]onḍu nū<sup>4</sup> ni[śa]da[m\*] uḷakku māḍēviyāl<sup>5</sup>
- 7 n[ey] aṭṭuv[ō]m=āṇōm Arumbākka[t\*]t=ūr[ō]m [i\*] idu [paṇ]-M[ā]r[ē](hē)-  
[śvarar irakshai ||\*]

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Muṇaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (*the god*) Mahādēva of the Tirutṭonḍiśvara (*temple*) at Tirunāvalūr. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep.<sup>6</sup>

(L. 6.) Having received (*these*) hundred (*sheep*), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the māḍēvi.<sup>7</sup> This (*gift is placed under*) the protection of all Māhēśvaras.

#### F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman *alias* Rājendra-Chōḷadēva, i.e. the Chōḷa king Rājendra-Chōḷa I. who ascended the throne in A.D. 1011-12.<sup>8</sup> The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

#### TEXT.

- 1 Svasti śrī[i] [||\*] K[ō]=Pparakēsaripa[r\*]mar-ā[ṇa] śrī-Rājēndhi(ṇdi)ra-  
Sōḷadēvaṅku yā[ṇḍu] . . [va]ḍu Jayāṅgonḍa-Sōḷa-ma[ṇḍa]lattu-Ttirn-
- 2 muṇaiippā[di] M[ē]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurattu  
[Tirutṭon]ḍi(ṇdi)śvarattu Āḍavalāṅkku ṇḍaiyār paḍai Vi(vi)ranārāya[ṇa]-  
tte[r]i[ṇḍa-vil]ligaḷ
- 3 śeyd=iṭṭa mālai ṇṇāl poṇ mu-kkaṇj=arai [i\*] idil taḍavi kaṭṭiṇa  
spa(spha)ṭika[m] nāyagaṇ uṭpaḍa uru paṇiṇṇṇu ni(ni)lam iraṇḍam [i\*]  
[mu]ttōḍu mālai o-

<sup>1</sup> Compare the preceding inscription (C.)

<sup>2</sup> Read *vaitta*.

<sup>3</sup> This sign of punctuation is expressed by a dot above the line.

<sup>4</sup> Cancel this syllable.

<sup>5</sup> The syllable *mā* is entered below the line.

<sup>6</sup> See above, p. 134, note 2.

<sup>7</sup> See above, p. 136, note 3.

<sup>8</sup> See page 7 above.

4 nṛu [!\*] idu śe[y]vitt-iḍurittāṇ i-ppaḍaikkū nāyagam śeyda Mārāyan  
 Paḷuvūr Nakkan [!\*] ivanē tiru-kaiycku sātti aruḷa taḍavi kaṭṭina  
 sphatikam oṇṇu mutt=¹ēṇṇa kâ-  
 5 ṛai oṇṇu po[n kala]ṇju [!\*] ivai pan-Māhahêśva[ra\*]-²ra[kshai] [!]\*

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king **Parakésarivarman** *alias* the glorious **Rājendra-Chôladêva**,—the chosen bowmen of **Vīranārāyaṇa**,<sup>3</sup> a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṇju* of gold, to (*the god*) **Āḍavalār**<sup>4</sup> of the **Tiruttonḍiśvara** (*temple*) at **Tirunāvalūr** *alias* **Rājādittadēvapuram** in **Mēlūr-nāḍu**, (*a subdivision*) of **Tirumunaiippāḍi**, (*a district*) of **Jayaṅḡḍa-Sôḷa-maṇḍalam**. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by **Mārāyan Paḷuvūr Nakkan**,<sup>5</sup> who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṇju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all **Māhêśvaras**.

## No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, Ph.D.

**Tirukkôvalūr** is the head-quarters of a tāluka of the South Arcot district. It contains a Vishnu temple named **Trivikrama-Perumāḷ**, and the suburb of **Kiḷūr** a Śiva temple named **Virattāpêśvara**. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishnu temple.

The sacred writings of the Śaivas and Vaishnavas of the Tamil country mention both of the **Tirukkôvalūr** temples. **Tirunāṇasambandar** refers to the Śiva temple as '**Virattāṇam at Kôvalūr**,'<sup>6</sup> and **Tirumaṅgai-Ālvār** to the Vishnu temple as '**Idaikali at Kôvalūr**.' The subjoined inscriptions have the forms **Tiruvirattāṇam** (A. to J.) and **Tiruvidaikali** (K.) or **Idaikali** (L.). **Tirukkôvalūr** (A. to C., E. to K.) or **Kôval** (L.) bore in the time of the Chôḷa dynasty the surname **Madurântaka-chaturvêdimāṅgalam** (K.). It was included in **Kurukkai-kūṛram**, a subdivision of **Malāḍu** or **Milāḍu**,<sup>7</sup> a district of 2,000 (villages), which in the time of the Chôḷas was surnamed **Jananātha-vaḷanāḍu** (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* **Uṇḡalpūṇḍi** (G.), **Nenmali** and **Śiṛṇṇjūr** (H.). Of these, I can only identify the second, which is the modern **Nemali**.<sup>8</sup>

<sup>1</sup> The first *t* of *mutt*= is entered below the line.

<sup>2</sup> Read *-Māhêśvara*.

<sup>3</sup> This regiment was probably named after **Parântaka I.**, who had the surname **Vīranārāyaṇa**; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled **Paṇḍita-Sôḷa-terinda-villigal**, which was named after a surname of **Rājendra-Chôḷa I.** himself; see *ibid.* Vol. III. p. 127 and note 17.

<sup>4</sup> **Āḍavalār** or **Āḍavallār** is a Tamil synonym of **Natêśa**, a form of Śiva.

<sup>5</sup> This person may have been a native of **Kiḷappaluvūr**, which is mentioned in the *Dêḍram* under the name of **Paluvūr**; see *South-Ind. Inscr.* Vol. III. p. 152.

<sup>6</sup> One of the sixty-three devotees of Śiva, **Meypporunāyanār**, is supposed to have resided at **Tirukkôvalūr**; see *South-Ind. Inscr.* Vol. II. p. 167.

<sup>7</sup> See page 135 above.

<sup>8</sup> No. 159 on the *Madras Survey Map* of the **Tirukoilūr** tāluka.

## A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.<sup>1</sup> It records the gift of a lamp by a concubine of Vāṇakōvaraiyar. This was probably the title of the chief of Vāṇakōppāḍi or Vāṇagappāḍi, a district which according to other inscriptions (No. 40 of 1837-38 and No. 126 of 1900) included Tiruvaṇṇāmalai on the northern bank of the Pennai.<sup>2</sup> A later Vāṇakōvaraiyar is referred to in an inscription of Kulōttuṅga I.<sup>3</sup> and another Vāṇakōvaraiyaṇ in one of Kulōttuṅga III. (No. 72 of 1890).

## TEXT.

- 1 Svasti śrī [||\*] Kō Vijaiya-vikrama-<sup>4</sup>Nandivi[k\*]kiramaṇṇku yāṇḍu 17āvaḍu(du)  
 Malāṭṭu  
 2 Kurukkai-kkūṛṇattu Tirukkōvalūr Tiruvi(vi)[ra]ṭṭāṇattu=Pperumāḷukku oru-no-  
 3 ndā-viḷakku Māṇikka[t\*]tār magalār Kōṇakkaṇār Vāṇakōvaraiyar bōgi-  
 4 yār vaitta poṇ palaṇ-gāṣiṇōḍu uraiy=oppadu 15 la<sup>5</sup> [i\*] i-ppōṇ  
 5 paḍiṇaṇ-<sup>6</sup>gaḷaṇjuṇ=goṇḍu kaḍavōm ivv-ūr nagarattōm [i\*] i-ppōṇ-  
 6 ṇiṇ palisaiyālēy niṣadam uḷakk=enṇai ā(a)ṭṭuvōm=ānōm nagarattōm [i\*] idu pan-  
 Māhēśvara-rakshai [||]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,— Kōṇakkaṇār, the daughter of Māṇikkattār (and) the concubine<sup>7</sup> of Vāṇakōvaraiyar, gave 15 *kaḷaṇju* of gold, which was equal in fineness to the old *kāśu*,<sup>8</sup> (for) one perpetual lamp to (the god) Perumāḷ<sup>9</sup> of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṛram, (a subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen *kaḷaṇju* of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily en-  
 uḷakku of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

## B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatunga-vikrama,— the son and successor<sup>10</sup> of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,— apparently a local chief.

## TEXT.

- 1 Svasti śrī [||\*] Kō Vijaiya-Nirupatūṅgavikramarkku yāṇḍu 21āvaḍu Milā-  
 2 ṭṭu-Kkurukkai-kkūṛṇattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu Mahādēvarkku  
 natnā(ndā)-vila-  
 3 kkiṇukku Veṭṭuvadaraiyarkku aṛāmuṇṇum Naṇṇaṇ Koṇṇaṇ kuḍutta poṇ  
 4 12 la<sup>11</sup> [i\*] paṇṇiru-kaḷaṇjiṇ palisaiyālēy iravum pa[ga\*]lum oru-nondā-viḷak-

<sup>1</sup> See above, Vol. VI. p. 321.

<sup>2</sup> I.e. the Southern Pennaiyāru; see above, Vol. VI. p. 333.

<sup>3</sup> South-Ind. Inscr. Vol. III. p. 152.

<sup>4</sup> Cancel -vikrama-.

<sup>5</sup> This letter slants towards the right; it is evidently an abbreviation for *kaḷaṇju*. In an inscription of Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pu*.

<sup>6</sup> Read *paḍiṇaiṇ*.

<sup>7</sup> *Bōgi* is used in the sense of *bōgini* (*bhōgini* in Sanskrit).

<sup>8</sup> This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

<sup>10</sup> See above, Vol. VI. p. 321.

<sup>11</sup> See note 5 above.

5 k=erippôm=ânôm Tirukkôvalûr nagarattôm éandradittaval [\*] idu pan-Mâ-  
6 hêsvara-rakshai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,—Nannan Korraṇ, a servant<sup>1</sup> of Veṭṭuvadaraiyar, gave 12 *kaḷaṇju* of gold for a perpetual lamp to (*the god*) Mahādēva of the Tiruvirattāṇam (*temple*) at Tirukkôvalûr in Kurukkai-kūṇṇam, (*a subdivision*) of Milāḍu.

(L. 4.) Out of the interest of (*these*) twelve *kaḷaṇju*, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (*gift is placed under*) the protection of all Mâhêsvaras.

## C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyariyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at Tiruchcheṇṇambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

## TEXT.

1 Svasti śrī [||\*] Kô Viśaiya-Niru[patonga]vikkira-  
2 maparumarku yāṇḍu [21]āvadu T[i]rukkô-  
3 valûr Tiruvi(vi)raṭṭ[ā]ṇattu Mahādēvarkku [na]-  
4 ndâ-vilak[k]iṇukku Veṭṭuvadiyariyar a-  
5 ṇamunṇu=Nannan Korraṇ kuḍutta po-  
6 [n] paṇṇiru-kaḷaṇju [\*] idaṇ palisaiyā[ ]  
7 nandâ-vilakku iravum pagalum erippô-  
8 mm=ânôm Tirukkôvalûr nagarattôm [\*] i-  
9 [du paṇ-Mâhêsvara-ra\*]kshai [||]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama-varman,—Nannan Korraṇ, a servant of Veṭṭuvadiyariyar, gave twelve *kaḷaṇju* of gold for a perpetual lamp to (*the god*) Mahādēva of the Tiruvirattāṇam (*temple*) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (*gold*), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (*gift is placed under*) the protection of all Mâhêsvaras.

## D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôḷa king Parakēsarivarman<sup>2</sup> and records the gift of a lamp by a queen of Vāṇakôvaraiyar.<sup>3</sup>

## TEXT.

1 Svasti śrī [||\*] Kô=Ppara[ké]saripaṇ[ma]rku yāṇḍu aiṇjāvadu Tiruvi(vi)-  
raṭṭāṇattu perumāṇaḍigaḷukku na-

<sup>1</sup> In *arāmunṇum*, *arām* is perhaps a poetical form of *aram*, 'charity'; compare *paḍām* and *kaḍām* for *paḍam* and *kaḍam*. *Uṇṇum* is the relative participle of *uṇ*, 'to eat.'

<sup>2</sup> See above, Vol. V. p. 42.

<sup>3</sup> On this title see p. 139 above.

- 2 nd[ā]-vilakk[i]ṇukku Vānakôvaraiyar dēviyār=[I]lādaigaḷ magalū[r\*] Naṅgai  
Kulamāṇ[i]kka-  
3 ttār vaitta poṇ paḍipaiñ(ñ)-gaḷaṇṇu [i\*] i-ppoṇṇukku kaḷaṇṇiṇ-vāy=ttiṅgaḷ uri-  
4 ppaḍiyāl iravura pagalum nandā-vilakk=erippippōm=āṇḍ=naga[ra\*]ttōm [i\*]  
5 idu paṇ-Māhēśvara-rak[sh]ai [i\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamāṇikkattār, the queen of Vānakôvaraiyar (and) the daughter of Ilādaigaḷ,<sup>1</sup> gave fifteen kaḷaṇṇu of gold for a perpetual lamp to the god of the Tiruvirattāṇam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one uri (of oil) per month for each kaḷaṇṇu.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

## E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chōla king Parāntaka I.<sup>2</sup> The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakēśarin. The same prince is mentioned as 'the royal son of the Chōla king' in an inscription of the 24th year of Parāntaka I. at Tiruppandurutti near Tanjore.<sup>3</sup> He is perhaps identical with Arimjaya, the third son of Parāntaka I.<sup>4</sup>

## TEXT OF E. AND F.

- 1 Svasti śrī [i\*] Madirai koṇḍa kō=Pparakēsaripanma[r\*]kk-iyāṇḍu 28āvadu  
Malāṭṭu-Kkuṇukkai-  
2 kūrattu Tirukkovalūr Tiruvi(vi)raṭṭāṇattu=Pperumāḷukku oru-nondā-  
vilakku[k\*]ku Mi[I]lāḍ-udaiyār  
3 Kayirūr=Pperum[ā]ṇār magaḷār Rājadēviyār Tēśaḍakki Perumāṇār vaitta  
sāvā m[ū]vā=ppēr-āḍu nū-  
4 ru [i\*] ivai pan-Māhēśvara-rakshai || ௨ Svasti śrī [i\*] Madirai koṇḍa  
kō=Pparakēsaripanma[r\*]kk-iyāṇḍu [3]3āvadu Tiruk-  
5 kōvalūr Tiruvi(vi)raṭṭāṇattu Maḥ[ā\*]dēvarkku pillaiyār Arikulakēśariyār  
paḍaiyār Malaiyāṇa-orraichchēvagar oru-  
6 nondā-vilakkukku śandirāḍittavall=eriya vaitta sāvā mu(mū)vā=ppēr-āḍu nūru [i\*]  
ivai pan-Māhēśvara-rakshai || ௨]

## TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēśaḍakki<sup>5</sup> Perumāṇār, the daughter of the lord of Milāḍu, Kayirūr

<sup>1</sup> The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

<sup>2</sup> See above, p. 133 and note 6.

<sup>3</sup> Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

<sup>4</sup> No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

<sup>5</sup> This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumāṇār* would be more appropriate for a prince, than for a princess.

**Perumāṇār**, gave one hundred undying (*and*) unaging big sheep<sup>1</sup> for one perpetual lamp to (*the god*) **Perumāḷ**<sup>2</sup> of the **Tiruvirattāṇam** (*temple*) at **Tirukkōvalūr** in **Kuṟukkai-kūṟram**, (*a subdivision*) of **Malāḍu**. These (*sheep are placed under*) the protection of all **Māhēśvaras**.

#### TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king **Parakēsarivarman** who took **Madirai**,—the **Malaiyāna-ōṟraichchēvagar**,<sup>3</sup> the regiment of prince **Arikulakēsarīyār**, gave one hundred undying (*and*) unaging big sheep for one perpetual lamp, (*which was*) to burn as long as the moon and the sun shall last, to (*the god*) **Mahādēva** of the **Tiruvirattāṇam** (*temple*) at **Tirukkōvalūr**. These (*sheep are placed under*) the protection of all **Māhēśvaras**.

#### G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of **Kaṇṇaradēva**, i.e. of the **Rāshtrakūṭa** king **Kṛṣṇa III**.<sup>4</sup> It records a grant of land by the **Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ** and (his queen) **Śūttiradēvi**.<sup>5</sup>

The **Vaidumbas** appear to have been local chiefs. One of them is stated to have been defeated by **Parāntaka I**.<sup>6</sup> 'Śandayaṇ Tiruvayaṇ,' i.e. **Tiruvayaṇ**, the son of **Śandayaṇ**, has to be identified with **Tiruvaiyaṇ**, the father of **Śamkaradēva** who was a contemporary of **Rājarāja I**.<sup>7</sup> and who is called a **Vaidumba** in an inscription of **Rājendra-Chōla I**.<sup>8</sup>

The subjoined grant of **Tiruvayaṇ** is quoted, and the names and measurements of the fields are repeated, in an inscription of **Rājarāja I**. (No. 236 of 1902), which has been utilized for the translation of the present record.

#### TEXT.

- 1 Svasti śrī [!\*] **Kaṇṇaradēvark-iyāṇḍu** irubattoṇṇāvadu **Malāṭṭu-Kkuṟukkai-kkūrrattu Tirukkōvalūr-Ttiruvi(vi)raṭṭāṇam-uḍaiya** perumāṇa-
- 2 diḡalukku **Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ Tirukkōvalūr** sabhaiyār-  
idai yāṇ vilai-kōṇḍa bhūmi **Uṇāṅgalpūṇḍi**.<sup>9</sup>
- 3 **yir**=paḍu=ṇilam naṇṣeyum puṇṣeyum **Bagavanda-kkaḷaṇi** irubattettum **Kāḍēru kálu**=  
**Marattulāṇ-vēli** eṭṭum **Kaḷarmēdu ki(ki)ḷiṇa**
- 4 pattum mēlaṇa iraṇḍu māvum **Kāḷiya-kkaḷaṇi** **Kōppāḍu** eṭṭu māvum [!\*] **ittāṇai**  
**ṇilamum** poṇ kuḍuttu iṇai iḷichchi āḷvār-
- 5 **kku**=**ttiruvamudu** [i]raṭṭikku **nivandaṇ-jeydu** kuḍuttēṇ **Tiruvayaṇ-ēṇ** [!\*]  
**ivaiyirṇil** **Kaḍambaṇum=Uttiraṇ-idai=Chchūttiradēvi** koṇ-
- 6 **ḍu** kuḍuttāṇa **pattu=chcheṇvum** **Uvachcha-kkaḷaṇ** [!\*] **idu pan-Māhēśvarar=irakshai** ||—

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of **Kaṇṇaradēva**,—I, the **Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ**, purchased from the members of the assembly of **Tirukkōvalūr** (*the following*) wet land and dry land, situated in **Uṇāṅgalpūṇḍi**:— the

<sup>1</sup> See above, p. 134, note 2.

<sup>2</sup> See above, p. 139, note 9.

<sup>3</sup> I.e. 'the unrivalled warriors of Malayālam.' This was perhaps a regiment of Nairs.

<sup>4</sup> See above, p. 135 and note 3.

<sup>5</sup> This name may correspond in Sanskrit either to **Sūtradēvi** or to **Śūdradēvi**.

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 387, verse 9.

<sup>7</sup> *South-Ind. Inscr.* Vol. III. p. 104.

<sup>8</sup> *Ibid.* p. 108. For other references to the **Vaidumbas** see *ibid.* p. 106.

<sup>9</sup> The **i** of **ḍi** is expressed twice.

*Bhagarantu* field, (containing) twenty-eight (*mā*);<sup>1</sup> (the field called) *Kūḍēru*, (containing) a quarter (*vēli*);<sup>2</sup> the *Marattuḷaṇ* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷurmēḍu*; two *mā* above (the same); and eight *mā* (called) *Kōrpūḍu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, *Tiruvayaṇ*, gave (*it*) to the god of the *Tiruvirattāṇam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (a subdivision) of *Malāḍu*, for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) *Śūttiradēvi* gave a field of ten (*mā*), which (she) had purchased from *Kaḍambaṇ* and *Uttiraṇ*, (as) a field for the *Uvachchas*.<sup>3</sup>

(L. 6.) This (gift is placed under) the protection of all *Māhēśvaras*.

### H.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṇ*, whose name has been already met with in G.

#### TEXT.

- 1 Svasti śrī [i\*] Kannaradēvaṟku yā[ṇ]ḍu . . . .<sup>4</sup> [Mal\*][āt]ṭu=  
Kkuṟukkai-kkūṟṟattu=Ttirukkōvalūr=Ttiruvi(vi)raṭṭāṇatt=āḷvārkku sam-
- 2 [kr]ānti-tōṟum snapaṇaṇ=jeyvadaṟku Vaidum[ba]-mahārājar Tiruvayaṇār dēviyār  
mu(mū)tta-dēviyār Virattāṇ Vi(vi)ranāraṇiyār vaiitta
- 3 [po]ṇ irubadiṇ kaḷaṇju [i\*] i-ppoṇ irubadiṇ kaḷaṇjuṇ=goṇḍu kaḷaṇjiṇ-vāy=kkala-  
ppoliyūṭṭ=āga=ppēṟlama(mai)[y]āl irubadiṇ
- 4 kala=nellum tūyav=ākki kūli-pparam paṭṭu tiru-muṟṟattukkē koḍu śeṇṟ=alaṇḍu  
kuḍuppōm=āṇōm Milāḍamāṇikkam=āgiyā(ya) Neṇmali sa[bb]aiyōm [i\*] i-une-
- 5 l taṇḍuvārkku me[y\*]=kkāṇḍu sōṟu kuḍuppōm=āṇōm Neṇmali sabhaiyōm [i\*]  
Neṇmali sabhaiyārum Śirriṇjūr sabhaiyārum pēṟila-
- 6 ma(mai)yāl=aḷakk[u]=nellu aṟubadiṇ kalam=ivai eṇṇāḷi-kkālāl eḷuba[t]taiṇ-  
[ga]lamu[n=d]iṇgaḷ-obādi aṟu-kalaṇḍē m[u]-kkuṟu[ṇi]yūṇ=goṇḍu kalaśam iruba . . .  
. . . . .

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd?] year of *Kannaradēva*,— queen *Virattāṇ Viranāraṇiyār* (i.e. *Viranārāyaṇī*), the elder sister of the queen of the *Vaidumba-mahārāja Tiruvayaṇār*, gave twenty *kaḷaṇju* of gold to the god of the *Tiruvirattāṇam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (a subdivision) of *[Mal]āḍu*, for bathing (the god) at every *saṅkrānti*.

(L. 3.) Having received these twenty *kaḷaṇju* of gold, we, the members of the assembly of *Milāḍamāṇikkam* alias *Neṇmali*, shall have to supply — at the rate of interest of one *kalam* per *kaḷaṇju* — twenty *kalam* of paddy by the *pēṟilamai* (measure), cleaning (it), defraying the cooly charge, conveying (the paddy) to the very court-yard of the temple, going (there) and measuring (it).

(L. 4.) To those (temple officials) who shall call for this paddy, we, the members of the assembly of *Neṇmali*, shall have to supply boiled rice after having identified (their) persons.

<sup>1</sup> The *mā* is  $\frac{1}{16}$  of a *vēli*.

<sup>2</sup> This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

<sup>3</sup> I. e. the temple drummers; see *South-Ind. Inscr.* Vol. II. p. 299, note 2.

<sup>4</sup> The existing traces of letters suggest the reading *22āvadu*.



(L. 5.) The members of the assembly of Neṇṇamali and the members of the assembly of Śirriṇjūr have to measure sixty *kalam* of paddy by the *périḷamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl*<sup>1</sup> of eight *nāli*, and to six *kalam* and three *kurun* per month, . . . . .  
 . . . twenty (?) pots<sup>2</sup> . . . . .

### I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayaṇ, the donor of G.

#### TEXT.

- 1 Svasti śrī [||\*] Kaṇṇaradēvark=iyāṇḍu(ṇḍu) irubattu-nālāvadu Malāṭṭu=Kkuṛukkai-kūrrattu=
- 2 Ttirukkōval[ū]r=Ttiruv[i]raṭṭāṇatt=ālvārkku Vaidumba-mahārājar Tiruvayaṇār
- 3 ālvārkku [cha]ndrādittaval tiru-viḷakku 24kku vaitta āḍu sāvā mu(mū)vā=ppō-
- 4 r-āḍu irapḍāyirattu-munnūṟru-nāliṇālum nondā-viḷakku pan-Māhēśvara-rakshai ||—

#### TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of Kaṇṇaradēva,— the Vaidumba-mahārāja Tiruvayaṇār gave to the god of the Tiruviraṭṭāṇam (*temple*) at Tirukkōvalūr in Kuṛukkai-kūrram, (*a subdivision*) of Malāḍu, two thousand three hundred and four undying (*and*) unaging big sheep<sup>3</sup> for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last. The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all Māhēśvaras.

### J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarājakēśari-varman, *i.e.* of the Chōla king Rājarāja I., and records the gift of a lamp by Amitravalli, (*the daughter of*) Kundapaṇ and the mother of queen Lōkamahādēvi. The same queen of Rājarāja I. is mentioned in inscriptions at Tanjore and Tiruvaiyāru.<sup>4</sup>

#### TEXT.

- 1 Svasti śrī [||\*] Kō Rājarājakēśarivanma[r\*]ku yāṇḍu onppadā.<sup>5</sup>
- 2 vadu Mi[l]āṭṭu=Kkuṛukkai-kkūrrattu=[T]tirukkōvalūr=Ttida(ru)-
- 3 vi(vi)raṭṭāṇam uḍe(ḍai)yār[k\*]ku nam-birāṭṭiyār Ulōgamahādēviyā[rai]=
- 4 tiru-vaiyū-vāyitta Kundapaṇ [A]mittirava[li] ālvārk-
- 5 ku chaṇdrādittavat vaichcha nondā-viḷakku onṟu [i\*] tiruvuṇ[ṇ]ā[li\*]-
- 6 gaivār i-[v\*]viḷakkāl pon [k]onḍu chandr[ā]dittavala(lu)m<sup>6</sup> viḷak[k]=eri-
- 7 [p]pōm=āṇōm tiruvuṇṇālig[ai]-sabhaiyōm [i\*] irapḍu kāsū
- 8 perṟa īla-viḷakku on[ru] [i\*] idu pan-Māhēśvara-rakshai ||—

<sup>1</sup> *Kāl* is a shorter form of *marakkāl* or *kurun*, a measure which consists of 8 *nāli* and is equal to  $\frac{1}{12}$  *kalam*; compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

<sup>2</sup> These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

<sup>3</sup> See above, p. 134, note 2.

<sup>4</sup> *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 152, and 278, note 7; above, p. 25, note 8.

<sup>5</sup> Read *onbadāvadū*.

<sup>6</sup> The secondary sign for *i* stands above *tara* of *lavalam*.

B.

புதுவது குளியலுக்கு அருகே நின்றிருக்கிற  
 சிற்பிகள் கட்டியிருக்கிற கல்லறை  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற

E. AND F.

புதுவது குளியலுக்கு அருகே நின்றிருக்கிற  
 சிற்பிகள் கட்டியிருக்கிற கல்லறை  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற

G.

புதுவது குளியலுக்கு அருகே நின்றிருக்கிற  
 சிற்பிகள் கட்டியிருக்கிற கல்லறை  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற

I.

புதுவது குளியலுக்கு அருகே நின்றிருக்கிற  
 சிற்பிகள் கட்டியிருக்கிற கல்லறை  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற  
 கட்டியிருக்கிற கல்லறை கட்டியிருக்கிற



## TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king **Rājarājakēsarivarman**,—**Kundaṇaṇ Amitravalli**, who gave birth to our lady **Lōkamahādēviyār**, gave to the god of the **Tiruvirattāṇam** (temple) at **Tirukkōvalūr** in **Kurukkai-kūṛram**, (a subdivision) of **Milādu**, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,<sup>1</sup> shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One *īla* lamp(-stand),<sup>2</sup> worth two *kāṣu*, (was also given).

(L. 8.) This (gift is placed under) the protection of all **Māhēśvaras**.

## K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the **Chōla** king **Parakēsarivarman** alias **Rājēndradēva**, i.e. A.D. 1057-58.<sup>3</sup> As in other inscriptions,<sup>4</sup> **Rājēndradēva** is stated to have conquered **Rattapāḍi**, to have set up a pillar of victory at **Kollāpuram**, and to have defeated **Āhavamalla** at **Koppam**.

The object of the inscription is to commemorate the rebuilding of the **Tiruvīḍaikaḷi** temple at **Tirukkōvalūr** by a chief of **Milādu**, named **Narasimhavarman**, who had the surname **Raṇakēsari-Rāma**, belonged to the family of **Bhārgava**,<sup>5</sup> and resided at **Tirukkōvalūr**.

## TEXT.

- 1 || Svasti śrī-Narasimhavanma(rma)-nripatih Śr[i]kōvalūrē bhajan vāsaiṁ viśva-jagan-nivāsa-vapushaḥ śrī-Vāmanasy=[ā]kar[ō]t [i\*] śailam śumbhita-śatakumbha-vilasat-kumbham ma-
- 2 hā-maṇḍa[pa]m prākāram para-mālīkā-vilāsita[m\*] muktāmayi(yiṁ=cha prapā(bhā)m ||—  
Kōyil śrī-Vaiyishṇavar rakshai || Svasti śrī [i\*] Tirumagaḷ maruviya ſēṅgōl  
valara=ttan tiru-ttam[ai]yan[ō]ḍum [pō]-
- 3 y Irattapāḍi ē-arai ilakkamuṇ-gorḍu Kollāpurattu jaya-ta[m]bha]=nāṭṭi miṇḍu pōṇḍu  
pēr-āraṇ-garai Koppattu Āhavamallaṇai aṇjuvittu āṅgavaṇ āṇaiyum  
kudiraiyum [p]e-
- 4 ṇḍir-paṇḍaramuṇ-gaiy-kkoṇḍu vijaiya[r=a]bbi-shokaṇ=jeydu vi(vi)ra-simhāsanattu [vi]r-  
irund-aruliya kō=Pparakēsaripanmar-aṇa uḍaiyār śrī-Rājēndradēvarku  
yāṇḍu āṇavadu Milāḍ-āna Ja[nan]āda-[va]lan]āṭṭu-Kkuru-
- 5 kkai-kūṛrattu brahmadēyam Tirukkōvalūr=aṇa śrī-Madurāntaka-śadurvvēdi-  
maṅgalattu=Ttiruvīḍaikaḷi [ā]ivār śrī-vi[m]ānam munbu [i]shṭagai-ppadaiy=āy=  
ppaḷagi=ppiḷandamai kaṇḍu Bhārggava-vaiṇṣattu Mi[l]āḍu [u]ḍai-
- 6 yār Irakēsari-Irāmar-aṇa Narasiṅgava[nma]r kōyilai ilich[chi=kka]ruṇ[ga]llō  
koṇḍu śrī-vimānamum [ma]ṇḍapannu[m] e[ḍu]ppittu pūra[ṇa]-por-kuḍam ai[n]ju  
vai[p]ittu tiruchchurumāligaiyum [mu]nbi[l] maṇḍapa-
- 7 mum eḍu[p]ittu mu[t]tu-ppandalu=gnḍuttu munbu kal-v[e]ṭṭu-ppaḍiy-uḷla  
nima[nda]ṅgaḷ=ellām inda śrī-vim[āna]ttē kallum veṭṭuvittār Narasiṅgavanmar  
eṇṇu abishēgam paṇ-

<sup>1</sup> Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvuṇṇāḷigai* is repeated in a clumsy manner (l. 5 f. and l. 7).

<sup>2</sup> See above, p. 134, note 3.

<sup>3</sup> See page 7 above.

<sup>4</sup> *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111

<sup>5</sup> I.e. Śakra, the planet Venus; compare p. 135 above. <sup>6</sup> Read -*chaturvēdi*.

- 8 ni muḍi kavittu Milāḍu iraṇḍā[yi]ra]m pūmiyum āṇḍa Milāḍ-ūḍaiyār  
 ... Naraśi[ṇ]gava[uma]r ||— Naraśiṅgavanmar śandrādittaval erikka vaitta  
 tiru-nundā-ṇiḷakku iraṇ[ḍu] [i\*] [i]v[ai]-  
 9 [ch]chukku ṇiḷakk=erikka kuḍutta śāvā mu(mū)vā=ppera[m]-baśu [aṇu]battu-nālu [i\*]  
 ivaichehāl niśadam ṇiḷakku ira[n]ḍin[i]ṇku ney uri [i\*] i-ppaśu=kk[ai]-  
 kko[nḍu\*] . . . . .

## TRANSLATION.

(Line 1.) Hail! The glorious prince **Narasimhavarman**, residing in **Śrikōvalūra**,<sup>1</sup> made for the god **Vāmana**, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (*These buildings are placed under*) the protection of the *śrī*-**Vaiṣṇavas** of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king **Parakēsarivarman** *alias* the lord *śrī*-**Rājendradēva**, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,<sup>2</sup> conquered the seven and a half *lakṣas* of **Raṭṭapāḍi**, set up a pillar of victory at **Kollāpuram**, started again, terrified **Āhavamalla** at **Koppam** (*on*) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the **Tiruviḍaikaḷi** (*temple*) at **Tirukkōvalūr** *alias* *śrī*-**Madurāntaka-chaturvēdimaṅgalem**, a *brahmadēya* in **Kuṟukkai-kūṟṟam**, (*a subdivision*) of **Milāḍu** *alias* **Jananātha-vaḷanāḍu**, which formerly consisted of layers of bricks, had become old and cracked,—the lord of **Milāḍu** of the **Bhārgava** lineage, **Raṇa-kēsari-Rāma** *alias* **Narasimhavarman**, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of **Milāḍu**, **Narasimhavarman**, who, having been anointed and crowned under the name **Narasimhavarman**, ruled the two thousand country of **Milāḍu**, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) **Narasimhavarman** gave two perpetual lamps to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.<sup>3</sup> From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows, . . . . .

## L.—INSCRIPTION OF RĀMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the **Idaikaḷi** temple at **Kōval**, i.e. **Tirukkōvalūr**, by **Rāma Narasimha**.

## TEXT.

- 1 Svasti śrī [||\*] Naṇ-gōṇ=Irāmaṇ=eliṇ-cheṇḍo=  
 2 Naraśi[ṇ]gaṇ eṇ-gōṇ-raṇ Kōval Idaikaḷiyi-  
 3 l aṇḡēy karuṇḡar-paḍai ai[n]du śem-bor-  
 4 kuḍan=dā=ṇeruṇḡa=ppayilvittā=ṇiṇṇu ||—

<sup>1</sup> This is a Sanskritized form of **Tirukkōvalūr**.

<sup>2</sup> *Viz. Rājādhirāja I.*; see *South-Ind. Inscr.* Vol. III p. 39.

<sup>3</sup> Compare above, p. 134, note 2.

## TRANSLATION.

Hail! Prosperity! Our king Rāma Narasimha, whose sceptre is beautiful, caused to be placed close together (*and*) permanently layers of granite (*and*) five pitchers of pure gold in the Idaikaji (*temple*) at our god's Kōval.

## M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Nara-simhavarman, the chief of Milāḍu (see K. above).

## TEXT.

- 1 Milāḍ-udaiyār      Naraśiṅgavanmarkkāga      n[i]ṇṇu<sup>1</sup>  
 2 inda      śrī-vimāṇan      eṇṇipichchān      Śembaṅguḍaiyān  
 3 [N]ārāyaṇan Adittan=āna      Śo[la]śundara-Mu(mū)vēndavēḷān ||—

## TRANSLATION.

On account of the lord of Milāḍu, Narasimhavarman, this central shrine was caused to be built by Śembaṅguḍaiyān Nārāyaṇa Aditya *alias* Chōla-sundara-Mūvēndavēḷān.

## N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of Malāḍu, named Narasimha, who is stated to have been the grandson of that Rāma Narasimhavarman who rebuilt the temple. This refers to Rānakēsari-Rāma *alias* Narasimhavarman, the contemporary of Rājēndradēva (see K. above).

The inscription quotes the third year of Rājārājadēva. As the donor was the grand-son of a contemporary of Rājēndradēva, the Rājārājadēva who is meant here must be the Chōla king Rājārāja II.<sup>2</sup>

## TEXT.

- 1 Inda      śrī-vimāṇan=garuḷgar-paḍai      śeyvitta      Irāman      Naraśiṅgapaṇman      pēraṇ  
             Kariya-Perumāḷ      Periyaṇayan-ēṇ      i-kkōyilil      tiruppan[i]kku  
 2 oru-talai-kaṇ-pūp      oru-kidā      Irājairājadēvarku      mu(mū)ṇ[rā]vadu      mudal      eṇ  
             vaṁśi[ya\*]r<sup>3</sup>      param=āga      iḍuvadāga=kkal      vetṭi      viṭṭēṇ      Periyaṇayan=āṇa<sup>4</sup>      Nara-  
 3 śiṅga-Malāḍ-udaiyāṇ-ēṇ ||<sup>5</sup>

## TRANSLATION.

I, Kariya-Perumāḷ Periyaṇāyaṇ *alias* Narasimha, the lord of Malāḍu,— the grand-son of Rāma Narasimhavarman who caused this central shrine to be made (*of*) layers of granite,— (*caused it to be*) engraved (*on*) stone that (*I*) shall give (*every year*) from the third (*year*) of Rājārājadēva, for the merit of my ancestors, one ram, carrying one stone on (*its*) head,<sup>6</sup> for the repairs in this temple.

<sup>1</sup> The second n is entered below the line.

<sup>2</sup> See *South-Ind. Inscr.* Vol. III. p. 79.

<sup>3</sup> The final r has been inserted above the line.

<sup>4</sup> *Periyaṇāyan=āna* is corrected by the engraver from *°nāyan-ēn* ||.

<sup>5</sup> This punctuation is expressed by a *visarga* and a horizontal line.

<sup>6</sup> What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof.

## No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

By H. LÜDERS, PH.D.; GÖTTINGEN.

## A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1120.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the *Ādhipurīśvara* temple at *Tiruvorriyūr* in the *Saidāpēt* tāluka of the Chingleput district.<sup>1</sup> The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultsch.

The inscription consists of 26 lines in *Grantha* characters which vary in size from  $\frac{2}{3}$ " to  $1\frac{1}{2}$ ". The language is *Sanskrit*, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *ḍṛikbhyaṁ* (l. 3), *utbhavati* (l. 8), *ushatbudha* (l. 13), and *bharatbhīr* (l. 25). Instead of *ushadbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttararāmācharita* (6, 4\*). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the *Arulāḷa-Perumāḷ* inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.<sup>2</sup>

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of *Dāyabhīma* and *Nallasiddhi*, which was left undetermined by the other two records.<sup>3</sup> Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *viz.* *Raghu* (v. 8), *Daśaratha* (v. 9), and *Rāma* (v. 10). Verse 12 also, which alludes to the feats of the ancient *Chōḷa* king *Kalikāla*, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king *Betta* as a descendant of *Madhurāntaka* *Pottappi-Chōḷa* and an ancestor of *Tilūṅgavidya* or, as he is called here (v. 16), *Tilūṅgabijja*. Literally translated, the verse runs thus: "In this family was born (a king) called *Betta*, who was the crusher of the thunderbolt whose flight was impelled by *Śakra*; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." *Betta* is here compared to *Agni*, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.<sup>4</sup> As *Betta*,

<sup>1</sup> No. 104 of the Government Epigraphist's collection for the year 1892.

<sup>2</sup> The writing *ushadbudha* is perhaps due to the influence of *Tamil* phonology. As in *Tamil* a *Sanskrit* dental generally assumes the sound of *r* before a labial (compare e.g. *Tamil* *urpatti* = *Sanskrit* *utpatti* and *Tamil* *arpadam* = *Sanskrit* *adbhutam*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *d* or *t*.

<sup>3</sup> It will be noticed that the term *tad-vamīnajaḥ* in verse 11 of the *Tiruppāśūr* inscription is replaced here (v. 20) by the words *ay=ānujaḥ*.

<sup>4</sup> See especially a passage in the *Uttararāmācharita* (6, 4\*), pointed out to me by Prof. Kielhorn: *uchchāṇḍa-vajra-khaṇḍa-dasphōṭa-paṭuḥ . . . usharbudhaḥ*, 'the fire . . . which is able to split into pieces the exceedingly hard *vajras*.' In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.







- 7 t Surabhēḥ payōbhir=yyaḥ pōshitaḥ prakṛiti-kārapatām upētaiḥ [1\*] āharttur= addhvaram=amushya<sup>1</sup> kim=atra chitraṁ sarvva=va-dānam=api viśva-diśām vijētuh || [8\*] Ath=ābhavat Pañkīrathas=tad-anvayē bhuja-āpadā-
- 8 nēna chirāya raksh[i]tā [1\*] adānavā yēna kṛit=Āmarāvati sa-dāna-vā[h\*]<sup>2</sup> svairam= iyañ=cha mēdini || [9\*] Tasmād=utbha(dbha)vati sma vikrama-dhanō Rām- ābhidhānō Harir=yyas=samkh[y\*]<sup>3</sup> ē vinihatya rākshasa-patiṁ ssvar-gga-
- 9 rvva-sarvvaṅkasham [1\*] dēvīm svām śāsinaḥ kṛiśām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya vinirggatām punar=api svikṛitya yātaḥ purīm || [10\*] Babbūvur=ullāsita-kīrtti-nirjharā Raghōḥ kulē=smin bahavaḥ
- 10 kshamābhṛitaḥ [1\*] divas-prithivyōr=api yair=nniyantribhir=nnirañkuśō nīti-pathaḥ pravarttitaḥ || [11\*] Ta=min kulē samabhavat Kalikāla-Chōlō vīraḥ Kavēra- tanayān=taṇinīm vidhātā [1\*] yat-kēli-yashṭi-
- 11 parighatṭita-mātra ēva Mēruś=chalan=vyatikaram haritān=chakāra || [12\*] Jātō=sya vāmśē Madhurām vijitya pāschād=udañchan-Madhurāntak-ākhyāḥ [1\*] nitānta- mukt-ābharanāḥ prachandāḥ Pāṇḍy-āṅganāḥ prāg=iva ya-
- 12 ś=chakāra || [13\*] Jishṇur=Andhrēshu yaḥ kṛitvā purīm Pottappi-samjñitām [1\*] tatas=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhūja-vikramāḥ || [14\*] Tasmin kulē samudapadyata Betta-nāmā yaś=Śakra-<sup>3</sup>chōdita-gatēr=a[śa]-
- 13 nēḥ praharttā [1\*] prāg=ēva yady=aradagamishyad=<sup>4</sup>ushatbu(dbu)dh-ārchebiḥ paksha-kshayaḥ kshītibhṛitām=api u=ābhavi-shyat || [15\*] Tad-vamśē sa Tiluṅgabijja-nṛpatir=yyēn=Ōjjapuryyām=asau chañchat-
- 14 kīrtti-patākayā tilakita-stambhaḥ pratishṭhāpitaḥ [1\*] yasy=āgrē Garudan=nirīkshya sahaja-snēhēna sūtē sthitē maddhyē-vyōma viḷambatē dinapatiḥ prāyas=tad-ādi kshaṇam || [16\*] Tat-ku-
- 15 lē<sup>5</sup> Siddhi-bhūpālāḥ pālayām=āsa mēdiniṁ [1\*] yadiya-dōḥ-pad-āyattam=artthi- pratyartthi-jīvitam || [17\*] Anujanm=ābhavat=tasya Betta-bhūpaḥ pratāpavān [1\*] tasy=āpi jajñirē putrās=trātāraś=śaraṇ-ārtthi-
- 16 nām || [18\*] Dāyabhimō nṛpas=tēshān=jyēshṭhaḥ kshōṇim=apālayat [1\*] yat- pāpīs=sātrava-śrīnām kēs-ākṛishṭi-kashāyitaḥ || [19\*] Asy=ānujas=sahaja-jitvara- satva(ttva)-rāsīs=sātru-kshītīśvara-yaśaś-śīśirāmśu-rāhuḥ [1\*]
- 17 śrī-Nallasiddhi-nṛpatir=yyam=upētya kāntan=dig=dakṣhiṇā galita-kāñchi-guṇā babbūva || [20\*] Tasy=Aīrasiddhi-nṛpatis=sahajaḥ kaṇiyān=dūran=nirasya kalim= asya punaḥ-pravēśam [1\*] rōddhum pravṛitta iva yaḥ prachuraṁ ya-
- 18 śa[h\*] svan=dik-sīmasu sphaṭika-sāla-nibham babandha<sup>6</sup> || [21\*] Asy=ābhavann= avani-maṇḍala-rakshītāraḥ putrās=traya[h\*] sphurita-paurusha-bhūshapās=tē [1\*] yair=anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijai-
- 19 r=nnayanais=Triṇētraḥ || [22\*] Jyāyān=ēshām=Manmasiddh-iśvaraḥ kshamām kshār-āmbhōdhi-śyāma-sīmām śāsāsa [1\*] nity-ōdañchad-yad-yaśaḥ-pañjar-āntar= vvyōma ddyāmām kōkilatvam bibhartti || [23\*] Tan-maddhyamas=tad=anu Betta-nṛp-ābhidhāna-
- 20 ś=sāntas=tapōbhir=avadhīrita-bhōga-vāñchhaḥ [1\*] jyēshṭhē gatē divam=anākulam=ēva rājyan=nikshiptavān=api kaṇiyasi Tammusiddhau || [24\*] Jayati vipula- bhūbhṛid-vamśa-janmā suvṛittaḥ parichita-guṇa-gumpha-

<sup>1</sup> The *m* of *mu* has a peculiar form ; it looks as if it had not been finished by the engraver.

<sup>2</sup> The length of the *d* of *sadd*° is expressed by two signs.

<sup>3</sup> The *akshara kra* looks like *ta*, but apparently only owing to a fissure in the stone.

<sup>4</sup> Read =*udagamishyad*.

<sup>5</sup> The sign for *l* stands at the end of the preceding line.

<sup>6</sup> Read *babandha*.

- 21 s=sambhavan-nâyaka-śrīḥ [1\*] suchiram=avani-bhūṣhā Tammusiddh-ābhidhānas=sarasa-madhura-mūrtiś=chētanah kō=pi hārah || [25\*] Yaśās=śubhram yasya śravaṇa-subhagam samsadi muhus=Sahasrākshaś=śrīṇvan-madhura-vachasaḥ kinna-  
 22 ra-mukhāt [1\*] sva-chakshus-samkhyāka-śruti-vibhava-kautūhala-vaśāt kaṭatrāya prāya[h\*] sprihayati punar=Ggautama-munēḥ || [26\*] Daṇḍa-ripu-karindira-śrēpi-vistīrṇa-kumbha-sthala-vigaṇita-śumbhan-mauktika-vyāpta-  
 23 mūrtiḥ [1\*] jayati ghaṇṭita-lakshmīḥ kshīra-vās-chūṛṇa-kīrṇaḥ puruṣa iva purāṇa[h\*] śyāmaḥ yat-kripāṇaḥ || [27\*] Sa Śrīdēvyām=Ērasiddhi-kshitiśāj-jāta[h\*] śrīmān=Manmasiddh-ānujanmā [1\*] dhātūn=ētān=trāyamānas=sa-  
 24 mastām=ast-ārātis=Tammusiddhi-kshamāpaḥ || [28\*] Dēvāy=Ādhipurīśāya Śak-ābdē dhirayāyini [1\*] grāmēshv=asya nṛipa-grāhyam prādād=āyam=asēshataḥ || [29\*] Yatnēna dharmma-saraṇiḥ parirakshaṇiyā s=ēya-  
 25 m bhavatbhi(dbhi)r=akhilair=iti Tammusiddhaḥ [1\*] āgāminah prapayātē nṛipatin=ajasran=dūran=natēna śirasā na śarāsanēna || [30\*] ॐ || Ētat kshōṇibhritām=amśu-jatālair=mmakutair=ddhritam [1\*] jaga[t\*]-  
 26 traya-prasiddhasya Tammusiddhasya śāsanam || [31\*]

TRANSLATION.<sup>1</sup>

(Verse 8.) In his (*i.e.* Manu's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (*his*) whole property was given away, (*and*) that he should have conquered also all the quarters?<sup>2</sup>

(V. 9.) Then there was in his family Paṅktiratha,<sup>3</sup> who, by the exploits of (*his*) arm protecting for a long time (*both*) Amarāvati and this earth, kept, of his own accord, (*the one*) free from demons (*and the other sprinkled*) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,<sup>4</sup> who, having killed in battle the lord of the Rākshasas who was injuring all (*beings*) through (*his*) arrogance (*awakened by the conquest*) of (*Indra's*) heaven,<sup>5</sup> took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (*emerges again in old splendour*) from the sun after it has entered it,<sup>6</sup> and went to (*his*) capital.

(V. 12.) In this family was born Kalikāla-Chōḷa, the hero who supplied with banks the daughter of Kāvēra.<sup>7</sup> When (*Mount*) Méru had been merely touched by his play-staff, it began to shake and (*thereby*) caused a confusion among the quarters.

(V. 15.) In this family was born (*a king*) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;<sup>8</sup> if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

<sup>1</sup> Only the verses which are not found in the Tiruvālaṅgāḍu and Tiruppāsār inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅgāḍu inscription.

<sup>2</sup> According to the *Raghuvamśa* (II. 69 ff.) Raghu was conceived by Sudakṣiṇā, after her husband Dilīpa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *divijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*; compare with our verse especially IV. 86 :- *sa Viśvajitam djaḥś gajām sarvasra-dakṣiṇam*.

<sup>3</sup> *I.e.* Daśaratha.

<sup>4</sup> The term *vikrama* is used with reference also to the three strides of Viṣṇu.

<sup>5</sup> Rāvaṇa's conquest of Indra's heaven is told in the *Rāmāyaṇa*, VII. 27 ff.

<sup>6</sup> According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see *e.g.* *Viṣṇupurāṇa* II. 12, 4 ff.

<sup>7</sup> *I.e.* the Kāvēri; see above, Vol. VI. p. 132, note 5.

<sup>8</sup> Or 'of Aśani Śakrachōditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnaras, I am sure, he will covet again the wife of the sage Gautama<sup>1</sup> out of desire for the development of ears equal in number to his eyes.<sup>2</sup>

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishnu), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*).

#### B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultsch. is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāḷa-Perumāḷ temple at Conjeeveram.<sup>3</sup>

It is written in Grantha characters which vary in height from  $\frac{1}{2}$ " to  $1\frac{1}{4}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *saiṇya* (l. 1), *guṇair* (l. 7), *sambhavair* (l. 8), *kirttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Airasidhdhi-* (l. 16), *yair* (l. 17), *tējōmayair* (l. 17), *nijair=nnayanais* (l. 17), *-āsmāi Hastisailēśvarāya* (l. 20), *akhilair* (l. 20), *jaṭḍalair=mmakuṭair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmikivat bhānu-* (l. 9), *abhāt bhuj-āpadānēna* (l. 9), *utbhavati* (l. 10), *ushatbudha*<sup>4</sup> (l. 15), *spāyāt-bhūmnē* (l. 20), *prādāt grāmam* (l. 20), *bhavaibhir* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *=Airasidhdhi* and *rōdhdhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Ērasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Śaka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāśhṭra, to the god, the lord of Hastisaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāśhṭra I am unable to identify. The temple of the lord of Hastisaila, *i.e.* 'the elephant mountain,' is the Arulāḷa-Perumāḷ temple<sup>5</sup> where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagīratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

<sup>1</sup> *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

<sup>2</sup> The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

<sup>3</sup> No. 35 of the Government Epigraphist's collection for the year 1893.

<sup>4</sup> With respect to this word I refer to my remarks above, p. 148.

<sup>5</sup> [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.<sup>1</sup>

- 1 Svasti śrī-Tammusiddhīya tasmai yat-saṁyā-rājavah [1\*] Brahma-patma(dma)-  
spṛśās=śāṅkē bhāvi-bhū-spṛṣṭi-kētavah [1] 1\* Jayati vijayi-chāpāḥ kṣhālī-  
śśēsha-
- 2 pāṣas=satata-madhura-lāpāḥ prāpta-vidyā-kalāpāḥ [1\*] vitata-vitarāṇ-āpaś=śatru-māyā-  
durāpāḥ prasamita-kali-tāpas=Tammusiddhi-kṣhamāpāḥ [1] 2\* Udadhi-śāya[nā]-  
bhājāḥ
- 3 [Pa]tma(dma)nābhāsyā nābhēḥ kim=api nikhila-kētur=jjātam=āścharyya-patma(dma)m  
[1\*] yad=abhajad=api spṛṣṭēḥ pūrvvanu=ētasya dīgibhyām=mrīdu-kāthina-  
mahōbhyām=mlan-ōnmīlanāni [1] 3\* Tasmād=ā-
- 4 vimbhūch=charāchāra-ja[ga]n-nirmuṇā-nirvvāhakaś=tasy=āntaś=chira-vāsa-sambhṛita-rajō  
vṛttis=sa Patmā(dmā)śanāḥ [1\*] yēna Śrīpati-talpa-pānnaga-phapā-ratnēṣṭha-  
bimba-spṛśā srashtā-
- 5 rō babavas=sabhāya-vidhā[y]ē sampādyamānā iva [1] 4\* Marichir=udagāt=tasmād=  
uday-ādrēr=iv=āmśumān [1\*] tataḥ Kāśyapa ētasmāt prakāśa iva niṛggataḥ  
[1] 5\* Tasmāj=jagat-tritaya-maṁga-
- 6 la-ratna-dīpaś=chhandas-tanus=timira-kānana-dāva-vahnib [1\*] dik-kālayōḥ kim=aparām  
vyavahāra-kētuh kō=py=āvirāsa vasudhādhipa-vamēa-kandah [1] 6\* Tasmād=idam  
prathama-sambhṛita-rāja-
- 7 śabdah pūrvvō guṇair=akhila-nīti-patha-prayōktā [1\*] dēvō Manus=sapadi gōptum=  
iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣah purāṇah [1] 7\* Ath=ānvayē  
tasya
- 8 babhūva rakshitā kṣhitēr=udāras=Sagarō narēśvarah [1\*] chakāra yas=sāgaram=  
ātma-sambhavair=yya[śas]-sama[ṣṭ]ēr=nnirapāyam=āśrayam [1] 8\* Bhagīrathas=tatra  
babhūva divyām Sarasvatīm yah kṣhi-
- 9 tim=ānīnāya [1\*] Vālmīkivat(vad) bhānu-kulasya kīrttyai sampādayitṛm<sup>2</sup> kavi-  
kantukāni [1] 9\* Tad-anvayē Paṅktirathah kramād=abhūt(bhūd) bhuj-āpadānēna  
chirāya rakṣh[i]tā [1\*] adānavā yēna kṛit=Āmarāva-
- 10 tī sa-dāna-vā[h\*] svairam=iyāñ=cha mēdini [1] 10\* Tasmād=utbha(dbha)vati sma  
vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samkṣh[y\*]ē vinihatya rākṣhasa-patiū  
svarggarvva-sarvvamkasham [1\*] dēvīm sv-
- 11 ām śāśinaḥ kṛīśām=iva kulām=arkkam praviśy=ānalām śuddhim prāpya  
vinirggatām punar=api svikṛitya yātah purīm [1] 11\* Abhūt sutas=tasya Kuś-  
ābhīdh[ā\*]nō rājūnah kara-sparśam=avāpya ya-
- 12 sya [1\*] Kumudva[ti] sā sarasah prarūḍhā vikasvar-āngi suchira[n=na]nanda [1]  
[12\*] Babhūvur=ullāsiti(ta)-kīrtti-nirjharā Raghōḥ kulē=smin babavaḥ  
kṣhamābhṛitaḥ [1\*] divas-prithivyōr=api yair=nniyantṛi-
- 13 bhi[r=nni]ramkuśō nīti-pathah pravarttitaḥ [1] 13\* Tat-kulō **Kalikālō**=bhūt  
**Kāvērī**-tira-kṛin=ṇipah [1\*] yat-kōli-yashtī-tulitē Mērau vyatikṛitā diśah [1] 14\*  
Jātō=sya va[m]śē **Madhurā[m]** vijitya pāśchād=udānchan-**Ma-**
- 14 **dhurāntak-ākhyah** [1\*] [ni]tānta-mukt-ābharanāḥ prachandah **Pāṇḍy-āṁganāḥ**  
prāg=iva yās=chakāra [1] 15\* Jishpur=**Andhrēshu** yah kṛitvā purīm **Pottappi-**  
samjñitām [1\*] tatas=tat-pūrvva-**Chōl-ākhyah** prakhyāta-bhuja-vikramah [1] 16\*
- 15 Tasmin kulō samudapadyata **Vetta-nāmā** yās=Śakra-chōdita-gatēr=aśanēḥ praharttā  
[1\*] prāg=ēva yady=udagam[i]shyad=ushatbu(dbu)dh-ārchchi[h] pakṣha-kṣyahāḥ  
kṣhitibhṛitām=api n=ābhavishyat [1] 17\* Tad-va[m]śē **Siddhi**-bhūpālāḥ pālayām=ā-

<sup>1</sup> From inked estampages supplied by Dr. Hultsch.<sup>2</sup> The syllable *mpā* has been added below the line.

- 16 sa mēdinim [1\*] yadiya-dòh-pad-âyattam=artthi-pratyartthi-jîvitam [|| 18\*] Anujanm=âbhavat=tasya Vetta-bhûpah pratâpavân [1\*] tasy=âpi jajûirê putrâs=trâtâras=âsarap-ârtthinâm || [19\*] Dâyahimô nripas=têshâ[m] jyêshthah kshônim=apâlayat [1\*] yat-pâp[i]s=sâtrava-sr[i]nâm kês-âkrishti-kashâyitah [|| 20\*] Asy=Airasidhdhi(ddhi)-nripat[i]s=sahajah kanîyân=dûran=nirasya kal[i]m=asya punah-pravêsam [1\*] rôdhdu(ddhu)m pravritta iva yah prachuram yaśa[h\*] svan=d[i]k-sîmasu sphaṭika-sâla-nibham babandha [||] [21\*]
- 17 Asy=âbhavann=avani-maṇḍala-ra[kshi]târa[h pu]trâ[s=traya][h\*] sphuri[ta]-paurusha-bhû[sha]nâs=tê [1\*] yair=anvitaḥ prasavitâ suchiram vyarâjat=têjômâyair=iva nijair=nnayanais=Triṇêtraḥ [|| 22\*] Jyâyân=êshâm=Manmasiddhi-îśvaraḥ kshmâm kshârâmbhōdhi-śyâma-sîmâm śasâsa [1\*] nity-ôdañchad-yad-yaśah-pañjar-ântar=vvyôma ddhyâmam kôkilatvam bibharti || [23\*] Tan-madhyamas=tad=anu Vetta-nrip-âbhidhânâs=sântas=tapôbhir=avadhîrita-bhōga-vâñchah [1\*]
- 18 jyêshthê gatê divam=anâkulam=êva râjyan=nikshiptavân=api kanîyasi Tammusiddhau [|| 24\*] Jayati vipula-bhûbhrîd-va[m]śa-janmâ suvrittaḥ parichita-guṇa-gumphas=sambhava[n\*]-nâyaka-śrîḥ [1\*] suchiram=avani-bhûshâ Tammusiddhi-âbhidhânâs=sarasa-madhura-mûrttis=chêtana[h\*]<sup>2</sup> kô=pi h[ârah] [|| 25\*] [Ya]śas=śubhram yasya śravaṇa-subhagam samsadi muhus=Sahasrâkshas=śrîṇvan=madhura-vachasaḥ kinnaramukhât [1\*] sva-chakshus-samkhyâka-
- 19 śruti-vibhava-kautûhala-vaśât kalatrâya prâya[h\*] sprihayati punar=Gautama-munêḥ || [26\*] Daḷita-ripu-karîndra-śrêṇi-vistîrṇ[n]a-kumbha-sthala-vigalita-śumbhan-mauktika-vyâpta-mûrttiḥ [1\*] jayati ghaṭita-lakshmîḥ kshîra-vâś-chûrṇa-kîrṇah puru[sha] iva pu[râna][h\*] śyâmâlô yat-kripâpah || [27\*] Sa khalu samasta-sâmrâjyâya Nellûr-nagarê krit-âbhishêka[h\*] śrî-Gaṇḍagôpâla-Śrî-
- 20 dēvi-vîra-sûtir=Mmanmasiddhi-mahârâj-ânujanmâ Tammusiddhi-mahîpâlâḥ pâlâya[nn=a]khlâm=arṇav-âmbarâm [1\*] Dêvây=âsmâi Hast[i]śailêśvarâya sphâyat(yad)-bhûmnê sârayô[gyê Śa]k-k-â[bd]ê [1\*] . . . ddhim<sup>3</sup> Pañṭa-râshṭra-pradhânam prâdât(dâd) grâmam=Muṭṭiyampâkka-samjñam || [28\*] Yatnêna dharmma-sarapîḥ parirakshaḥ[i]yâ s=êyam bhavat(vad)thir=akhlair=iti Tammusiddhah [1\*] âgâminah prañayatê nripatîn=ajasran=dûran=natêna sîra-
- 21 sâ na sârâsanêna || [29\*] Êta[t] kshônibhritâm=amśu-jatâlair=mmakuṭair-ddhritam [1\*] jaga[t\*]-traya-prasiddhasya Tammusiddhasya śâsanam || [30\*]

TRANSLATION.<sup>4</sup>

(Verse 4.) From this (*lotus*) arose that Padmâsana,<sup>5</sup> who, having accumulated the power of *rajas*, because he had dwelt long in its interior,<sup>6</sup> accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators. when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrî.<sup>7</sup>

(V. 8.) Then there was in his (*i.e.* Manu's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagîratha, who led to the earth the heavenly Sarasvatî<sup>8</sup> that produced wonders of poets like Vâlmiki for the glorification of the solar race.

<sup>1</sup> The *la* has been added below the line.

<sup>2</sup> The *visarga* has been added below the line.

<sup>3</sup> Three *akṣaras* before *ddhim* are illegible.

<sup>4</sup> The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

<sup>5</sup> *I.e.* Brahman.

<sup>6</sup> See above, p. 124, note 5.

<sup>7</sup> *I.e.* the Gaṅgâ, and, at the same time, the goddess of eloquence.

<sup>8</sup> *I.e.* Vishṇu.

(V. 12.) His (*i.e.* Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.<sup>1</sup>

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gôpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (*earth*) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (*denoted by the chronogram*) Sârayôgya (*i.e.* 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇṭarâshṭra, to this god, the lord of Hastisaila, whose wealth is increasing.

## No. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

By F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of Madhuban<sup>2</sup> in the pargana Nathûpûr of the tahsil Sagri, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,<sup>3</sup> in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1'  $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banskhêra plate of Harsha and the three plates of the *Mahârâjas* of Mahôdaya,<sup>4</sup> but it must have got detached from the plate<sup>5</sup> and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about  $\frac{5}{16}$ ". The characters belong to the north-western class of alphabets;<sup>6</sup> in general, they closely resemble those given (from the Lakkhâ Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palæographie*. Of initial vowels the text only contains *a* (*e.g.* in *anayôr=*, l. 15); *i* (*e.g.* in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; *u* (in

<sup>1</sup> The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (*kumudvatī*) growing in a pond (*sarasaḥ prarūḍhā*), which open their blossoms (*vikāśar-dāyā*) when touched by the beams (*kara-sparśam avāpya*) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Ragôsvamīa*.

<sup>2</sup> According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

<sup>3</sup> Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banskhêra plate of Harsha, above, Vol. IV. p. 208 ff.

<sup>4</sup> See above, Vol. IV. p. 208, and Vol. V. p. 208.

<sup>5</sup> Compare the Sôṇpat seal of Harshavardhana, *Gupta Inscr.* p. 231, and Plate.

<sup>6</sup> The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśāṅkarâja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

*utkhāya*, l. 7); and *ē* (in *śachakkra*<sup>o</sup>, l. 3). Of the consonants, *gh*, *dh* and *b* do not occur; and *chh*, *jh*, *ñ* and *ṭh* are only found as subscript letters, e.g. in *tach=chhāsanaṁ*, l. 10, *ujjhītaṁ*, l. 7, *ājñā*, l. 15, and *jṛishṭha*, l. 13. Regarding the other signs it may be noted that five of them—*k*, *g*, *ḍ*, *r* and *ś*—when they have no subscript letters, have a small hook at the bottom (see e.g. *bhōgukara*, l. 15, *taḍṭ*, l. 16, and *samūḍśāch*, l. 18); and attention may also be drawn to the forms of *k* (e.g. in *kura*, l. 15), *ḥ* (e.g. in *sōraṇḡaḥ*, l. 11), *ch* (e.g. in *chamchalāyāḥ*, l. 16), *ṭ* (e.g. in *putulā*<sup>2</sup>, l. 17), *ḍ* (e.g. in *dānaṁ*, l. 16), *ph* (in *phalaṁ*, l. 16), and *r* (e.g. in *Śivadēra*<sup>o</sup>, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (e.g. in *pariyantaḥ*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthā* of *rājasthānīya*, l. 9; the same form is used in the conjunct *rth*, in *sampatīrthi*, l. 5, but the full form of *tha* is exceptionally employed in the *sthā* of *śrōṭ*<sub>1</sub> *sthānaṁ*, l. 15. The subscript form of *ṇ* does not differ from the sign for *ṇa*; see e.g. *Sācurnṇi*, l. 13, and *Vishṇuṇḍha*, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *c*, the latter is denoted by a peculiar triangular sign; compare e.g. the *ddh* of *bhūvāḍḍha*, l. 13, with the *tv* of *āyrahātavēva*, l. 14. The only final consonant which occurs is the *t* of the word *samrat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.—As regards medial vowels, only the signs for *ā*, *u* and *ū* call for remarks. The ordinary sign for *ā* (and for the *ā* of *jā*) may be seen e.g. in *mahārājālīrāja*, l. 12. When *ā* follows upon *ṇ*, *t* or *ṇ* or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *ṇ*, *t* or *ṇ*; see e.g. *bhaṅktvā*, l. 10, *bhāṭṭāka*, l. 13, and *karavāḍḍhā*, at the end of line 17. In the same way *ū* is denoted in the *kūḍ* of *samākhyaḍāṁ*, l. 17 (compare with it the *kūḍ* of *vinukhāḥ*, l. 7), and in the *jūḍ* at the commencement of line 10 (compare with it the *jūḍ* of *ājñā*, l. 15).<sup>1</sup> Excepting in the syllable *ru* (for which see *Tacra*, l. 5), the vowel *u* is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nāgarī alphabet. The former way of denoting *u* is followed in writing the aksharas *chhku*, *shku*, *du*, *nu*, *pu*, *mu*, *yu*, *ru*, *dvu* and *su*, the latter in *ku*, *thu*, *qu*, *tu*, *ṣu* and *ḍu*; compare *vichchurita*, l. 4, *dushṭa*, l. 6, *samuchita*, l. 15, and *talya*, l. 15, *Skaṇḍaguptaḥ*, l. 17, etc. For two ways of writing the medial *ū*—the one full and only in *dū*, and the other in *kū*, *pū* and *bhū*—compare *dūtakō*, l. 17, and *kūṭa*, l. 10.—The inscription does not contain the signs of the *jihvāmūliya*, *upadhmāniya* and *avagraha*; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the akshara *ṭha*; that for 5 looks like *ṭpi*, with the sign of the medial *ḍ* attached to it; and the symbol for 6 resembles the akshara *ḍi* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.<sup>2</sup> Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for *r* denotes both *r* and *b*, that *k* and *t* are generally doubled before *r* (e.g. in *puttras*, l. 1, and *ātikkraṇta*, l. 3, but not in *pravṛtta-chakra*, l. 3), and that now and then the rules of *saṁdhi* have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bāṇa's *Harshacharita*, who ruled part of Northern India at the commencement of the 7th

<sup>1</sup> In the Banāskhera plate of Harsha the same superscript sign for *ā* is more frequently employed.

<sup>2</sup> According to Prof. Bühler the language of the Banāskhera plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of **Sômakunḍakā** in the **Kuṇḍadhāni** vishaya of the **Śrāvasti bhukti**, which had been previously held by a Brāhmaṇ on the strength of a **forged charter**, was granted to two other Brāhmaṇs. The king's order was issued from the royal residence or camp of **Kapitthikā** (l. 1). and is dated **on the 6th of the dark half of the month Mārgaśirsha of the year 25** (apparently of the king's reign<sup>1</sup>). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother **Rājyavardhana**, after defeating **Dēvagupta** and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, **Kapitthikā** apparently is the Kie-pi-tha (Kapittha) of Hiuen-Tsiang,<sup>2</sup> which, again, is the same as Sāmkāśya, identified by the late Sir A. Cunningham<sup>3</sup> with the modern Sankisa,<sup>4</sup> on the Kālinadī river, about 40 miles north-west of Kanauj. And **Śrāvasti**, after which the **Śrāvasti-bhukti** was called, is the modern Sahet-Mahet<sup>5</sup> in the Gonda district of Oudh. **Kuṇḍadhāni**, from which the **Kuṇḍadhāni-vishaya** received its name, and the village of **Sômakunḍakā** have not been identified.

TEXT.<sup>6</sup>

- 1 Ōm<sup>7</sup> svasti [||\*] Mahā-nan-hasty-asva-jayaskandhāvāt=**Kapitthikāyāḥ**<sup>8</sup> mahārāja-śrī-Naravarddhanas=tasya putras=tatpādānudhyātaḥ śrī-Vajrīdēvyām=utpannaḥ paramādityabhaktō
- 2 mahārāja-śrī-Rājyavarddhanas=tasya putras=tatpādānudhyātaḥ śrī-<sup>9</sup>**Apsarōdēvyām**=utpannaḥ paramādityabhaktō mahārāja-śrīmad-A(ā)dityavarddhanas=tasya putras=tatpādānudhyātaḥ śrī-Mahā-
- 3 **senaguptādēvyām**=utpannaḥ=<sup>10</sup>chatussamudr-ātikkraṇta-kīrtiḥ pratāp-ānurāg-ōpanat-ānyarājā<sup>11</sup> varṇ-āśrama-vyavasthāpana-piavṛtta-chakra ékachakkravatha iva prajānām=ārti-haraḥ
- 4 paramādityabhaktāḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-**Prabhākaravarddhanas**=tasya putras=tatpādānudhyātaḥ sitayaśahpratāpa-vichchurita-sakalabhuvanamaṇḍalāḥ paigrihita-
- 5 Dhanada-Varṇ-Ēndia-prabhṛti-lōkapāla-tējāḥ satpath-ōpārjjit-ānēka-dravina-bhūmi-pradāna-sampriṇi-ārthibridayō=tiśayita-pūrvvarāja-charitō dēvyām=amalaśōmatyām
- 6 śrī-**Yaśōmatyām**=utpannaḥ paramasaugataḥ Sugata iva parahit-aikarataḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanāḥ Rājānō<sup>12</sup> yudhi dushta-vājina iva śrī-Dēvagupt-ā-
- 7 dayāḥ kṛtvā yēna kaśāprahāra-vimukhāḥ sarvvē samam samyatāḥ [||\*] utkhāya dvishatō vijitya vasudhām kṛtvā prajānām priyam prāpān=ujjhitavān=arāti-bhavanē saty-ānurōdhēna yaḥ [||\*] Tasy=ānuja-

<sup>1</sup> If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-31.

<sup>2</sup> See Beal's *Si-yu-ki*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 421.

<sup>3</sup> *Archæol. Survey of India*, Vol. I. p. 271.

<sup>4</sup> See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 223.

<sup>5</sup> See *ibid.* p. 126. Compare also Dr Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I pp. 289 and 290; to the inscriptions there enumerated as mentioning Śrāvasti may now be added the Lucknow Museum plate of Kīrtipāla, above, p. 96, l. 12 of the text.

<sup>6</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> Here and in other places below the rules of *sandhi* have not been observed; read °kdyā.

<sup>9</sup> Read *śry-*.

<sup>10</sup> Originally °tpannah and °schatuh was engraved.

<sup>11</sup> Read °rājō.

<sup>12</sup> Metre: Sārdulavikṛīḍita.



- 8 s=tatpādānudhyātaḥ paramamāhēśvarō Mahēśvara iva sarvasat[t\*]v-ānukampi  
paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshaḥ Śrāvasti-bhuktau Kuṇḍadhāni-  
vaishayika-Sōmakunḍakā-<sup>1</sup>grāmē
- 9 samupagatām<sup>2</sup> mahāsāmanta-mahārāja-daussādhasāadhanika-pramātāra-rājasthāniya-  
kumārāmāty-ōparika-vishayapati-bhaṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha<sup>3</sup> samā-
- 10 jñāpayaty=astu vaḥ samviditam=<sup>4</sup>ayam Sōmakunḍakā-grāmō vrā(brā)hmaṇa-  
Vāmarathyēna kūṭa-sāsanēna bhuktaka iti vichārya yatas=tach=chhāsanam  
bhaṅktvā tasmād=ākshipya cha svasimā-
- 11 paryantaḥ s-ōdraṅgaḥ sarvva-rājakulābhāvya-pratyāya-samētaḥ sarvva-parihṛita-  
parihārō vishayād=uddhṛita-piṇḍaḥ<sup>5</sup> putra-pautr-ānugaḥ<sup>6</sup> chandrārkkakshiti-  
samakālīnō
- 12 bhūmichchhidra-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-  
Prabhākaravarddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvi-rājñī-śrī-  
Yaśōmatidēvyāḥ<sup>7</sup>
- 13 jyēsthabhṛātri-paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanadēvapādānām cha  
puṇya-yaśō-bhivṛiddhayē Sāvarnnisagōttra-chchhandōgasavra(bra)hmachāri-bhaṭṭa-  
Vātasvāmī-
- 14 Vishṇuvṛiddha-agōttra-va(ba)hyrichasavra(bra)hmachāri-bhaṭṭa-Sivadēvasvā m i b h y ā m  
pratigraha-dharmmaṇ=<sup>8</sup>āgrahāratvēna pratipāditaḥ<sup>9</sup> viditvā bhavadbhiḥ saman-  
mantavyaḥ prati-
- 15 vāsi-janapadair=apy=ājñāsravaṇa-vidhēyair=bhūtā yathāsamuchita-tulyamēya  
bhāgabhogakara-hiraṇy-ādi-pratyāyāḥ<sup>10</sup> anayōr=ēv=ōpanēyāḥ sēv-ōpasthānam cha  
karapīyam=ity=a-<sup>11</sup>
- 16 pi cha || <sup>12</sup>Asmat-kula-kkramam=udāram=udāharadbhir=anyais=cha dānam=idam=  
abhyānumōdaniyam [I\*] lakshmyās=taḍit-salila-vudvuda-chamchalāyāḥ<sup>13</sup> dānam  
phalam parayaśaḥ-paripālanam cha || Karmmaṇā<sup>14</sup>
- 17 manasā vāchā karttavyam prāpinē hitam [I\*] Harshēn=aita<sup>15</sup> samākhyātām dharm-  
arjjanam=anuttamam || Dūtakō=ttra mahāpramātāra-mahāsāmanta-śrī-Skanda-  
guptaḥ [I\*] mahākshapatālādhikaraṇādhi-
- 18 kṛita-sāmanta-mahārāj-Ēsvaragupta-samādēśāch=ch=ōtkirṇam Garjjarēna<sup>16</sup> [II\*]  
Samvat<sup>17</sup> 20 5 Mārggaśirsha-vadi 6 [II\*];

## TRANSLATION.

(Line I.) Ōm. Hail!

From the great royal residence<sup>18</sup> of victory, (*furnished*) with boats, elephants and horses—  
from *Kapitthikā*:<sup>19</sup>—

(*There was*) the *Mahārāja Naravardhana*.<sup>20</sup> Begotten on *Vajriṇidēvi*, his son, who medi-  
tated on his feet, (*was*) the devout worshipper of the Sun, the *Mahārāja Rājyavardhana* [I.].

<sup>1</sup> Originally *Sōmakunḍikā*— was engraved, but the vowel *i* of the *akshara* *ṇḍi* has been struck out; see the name below, in line 10.

<sup>2</sup> Read °gatām=.

<sup>3</sup> Read °padmā=cha.

<sup>4</sup> Read samviditam=.

<sup>5</sup> The *akshara* *du* of *vishayāduddhṛita* is quite clear in the impressions.

<sup>6</sup> Read °nugaḥ=.

<sup>7</sup> Read °dēvyāḥ.

<sup>8</sup> Read °dharmmaṇ=; see my note on the translation.

<sup>9</sup> Here one would have expected °pādita itī.

<sup>10</sup> Read °tyāyāḥ.

<sup>11</sup> Read =iti || A-.

<sup>12</sup> Metre: Vasantatilakā.

<sup>13</sup> Read -buddha-chamchalāyāḥ.

<sup>14</sup> Metre: Ślōka (Anushtubh).

<sup>15</sup> Read =aitat=.

<sup>16</sup> The first *akshara* of this word is undoubtedly *ga*.

<sup>17</sup> Read samvat.

<sup>18</sup> Or 'from the great camp.'

<sup>19</sup> The sentence is continued below, in the words 'his younger brother . . . Harsha issues this command.'

<sup>20</sup> In the original the names of the kings and queens— including the name *Lēvagupta* in line 6, but excluding the name *Harsha* in line 17— have the word *śrī* or *śrīmat*, 'the illustrious' or 'glorious,' prefixed to them.

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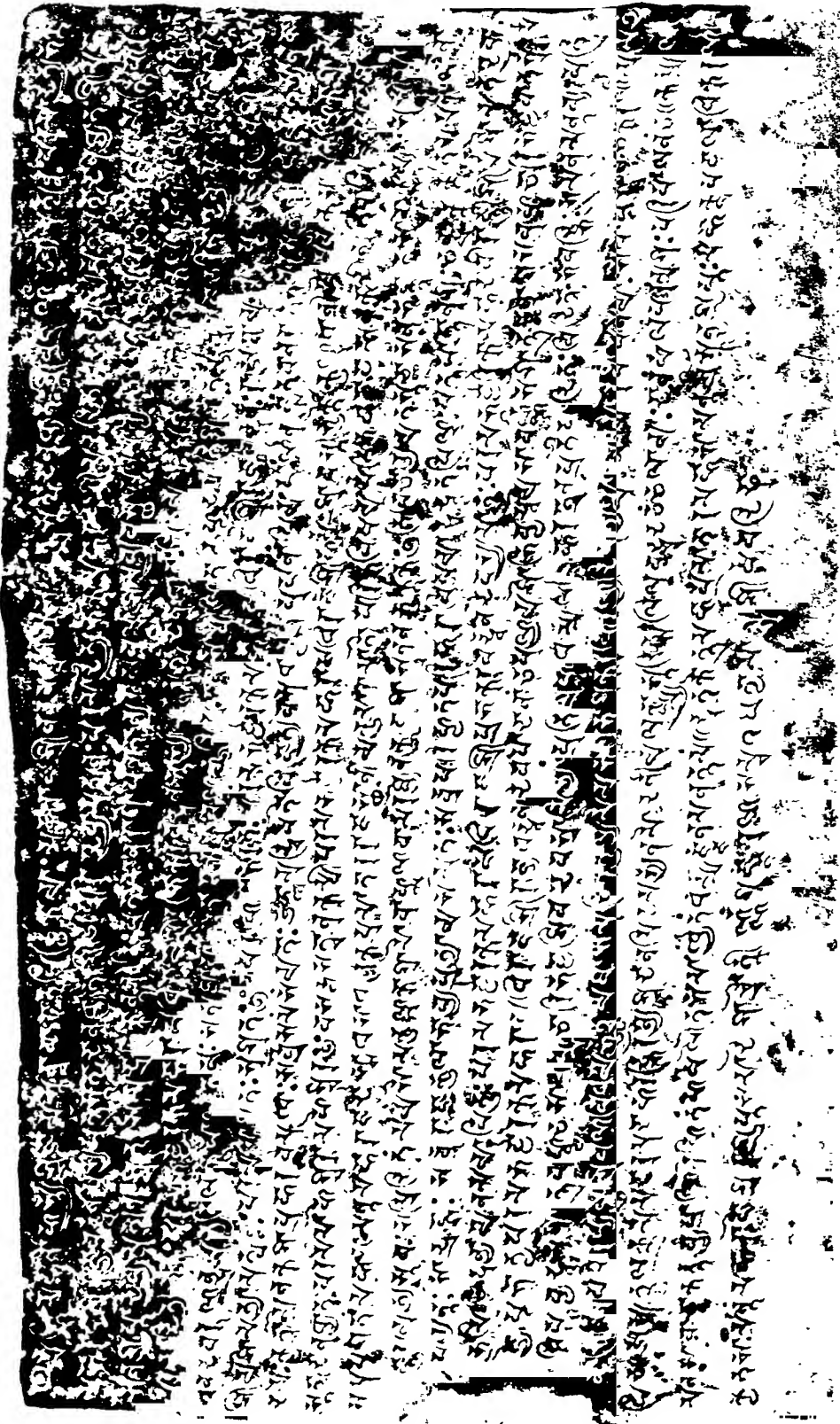
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W. GRIGGS, COLLOTYPE.

SCALE '43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

F. KIELHORN.

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Begotten on **Apsarôdêvi**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the **Mahârāja Ādityavardhana**. Begotten on **Mahāsēnaguptādêvi**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the **Paramabhattachāraka Mahârājādhirāja Prabhākaravardhana**, whose<sup>1</sup> fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (*and*) who, like the sun,<sup>2</sup> relieved the distress of the people. Begotten on the queen of spotless fame **Yasōmati**, his son, who meditated on his feet, (*was*) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the **Paramabhattachāraka Mahârājādhirāja Rājyavardhana [II.]**, the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada, Varuna, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (*and*) who surpassed the conduct of former kings.

He in battle curbed **Dēvagupta** and all the other kings together, like vicious horses made<sup>3</sup> to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises<sup>4</sup> lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahēśvara (Śiva)—like Mahēśvara taking compassion on all beings—the **Paramabhattachāraka Mahârājādhirāja Harsha** issues this command to the **Mahāsāmantas, Mahârājas, Dvāṣṣādhāsādhānikas, Pramātāras**,<sup>5</sup> **Rājasthānīyas, Kumārāmātyas, Uparikas, Vishayapatis**, regular and irregular soldiers, servants and others, assembled at the village of **Sōmakunḍakā** which belongs to the **Kunḍadhāni vishaya**<sup>6</sup> in the **Śrāvastī bhukti**, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of **Sōmakunḍakā** was held<sup>7</sup> by the Brāhmaṇ Vāmarathya on the strength of a forged charter,<sup>8</sup> I therefore have broken that charter and taken (*the village*) away from him, and, for the increase of the spiritual merit and fame of my father, the **Paramabhattachāraka Mahârājādhirāja Prabhākaravardhanadēva**, of my mother, the **Paramabhattachārikā Mahādēvi**, the queen **Yasōmatidēvi**, and of my revered eldest brother, the **Paramabhattachāraka Mahârājādhirāja Rājyavardhanadēva**, have given it, in the nature

<sup>1</sup> Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

<sup>2</sup> The word for 'sun,' employed in the original on account of the preceding *-pravṛtta-cakra*, is *ēkachakra-ratha*, 'whose chariot has only one wheel'; compare for it e.g. in the third act of the *Ratnāvalī* the verse commencing with *adhvānām-nai-kachakraḥ prabharati*, and Mayūra's *Sūryasata* a, v. 59 (where the Sun says: *na hi rathō yāti mē-nai-kachakraḥ*). For the idea that the sun relieves distress, compare e.g. *Gupta Inscr.* p. 162, text, l. 2.

<sup>3</sup> The Gerund *kṛitō* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In Prākṛit we do find passive Gerunds; compare e.g. *bhajjiu janti* (= *bhāṅktvā yānti*), 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhraṃsa*, p. 23. For Sanskrit I can only quote, from the *Dāśakumāracharita*, *kim upakṛitya pratyupakṛitavatt bhāṛēyam*, where the Gerund *upakṛitya* must mean 'after having been favoured.'

<sup>4</sup> According to the *Harshacharita*, 'allured to confidence by false civilities on the part of the king of Gauda;' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

<sup>5</sup> On *pramātāra* and *mahāpramātāra*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramātṛi* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

<sup>6</sup> With *Kunḍadhāntvaishayika* compare *Āṅgadityaravishayika*, above, Vol. IV. p. 211, l. 7, *Vālavaiśayika*, *Gupta Inscr.* p. 216, l. 6, *Gayāvaiśayika*, *ibid.* p. 256, l. 7 of the text, . . . *vaiśayika*, *ibid.* p. 50, l. 25, etc.

<sup>7</sup> In *bhuktaka* the suffix *ka* has been added to *bhukta*—as noted already by Prof. Bühler, through the influence of the Prākṛit—without altering the meaning of *bhukta* (*śārthē*); compare Prof. Pischel's *Grammatik der Prākṛit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atīrīṣṭaka*, *kāritaka*, *dattaka*, *pravīṣṭaka*, *pratīṣṭhāpitaka*, *utpannaka*, *utpadyamānaka*.

<sup>8</sup> On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation<sup>1</sup> (to Bráhmans), as an *agrahúra* — extending to its proper boundaries, with the *udraṅga*, together with all income that might be claimed by the king's family,<sup>2</sup> exempt from all obligations,<sup>3</sup> as a piece taken out of the district<sup>4</sup> (to which it belongs), to follow the succession of<sup>5</sup> sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *blámichchhidra* — to the *Bhaṭṭa* Vâtasvâmin who is of the *gôtra* of Sâvarṇi and a fellow-student of the *Chhandôgas*,<sup>6</sup> and the *Bhaṭṭa* Śivadêvasvâmin who is of the *gôtra* of Vishṇuvridha and a fellow-student of the *Bahvrichas*.<sup>7</sup> Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two<sup>8</sup> the *tulya-mêya*,<sup>9</sup> the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (to belong to) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame<sup>10</sup> are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This *Harsha* has declared to be the very best way of earning religious merit.

(L. 17.) The *dâtuka* in this matter is the *Mahâpramâtâra Mahâsâmantâ*, the illustrious Skandagupta. And by order of the great officer in charge of the office of records, the *Sâmantâ Mahârâja* Îśvaragupta, (this was) engraved by Garjara.

The year 20 5 Mârgaśirsha-vadi 6.

### NO. 23.—TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUṆJINGA.

By E. HULTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākûra* of the Dêvanâyaka-Perumâl temple at Tiruvêndipuram, a village  $4\frac{1}{2}$  miles west-north-west of

<sup>1</sup> Since *pratigraha-dharmanâ*, which would be a Bahuvrîhi compound, could not be taken to qualify *agrahâra* in the abstract noun *agrahâratvêna*, I have altered it to *pratigraha-dharmêna*. With the whole passage compare e.g. above, Vol. VI. p. 139, l. 34, *aksh yanitê-dharmên=âkaratvêna pratipâditah*. Compare also phrases like *pratigrahêna pratipâditah*, *Ind. Ant.* Vol. XV. p. 113, l. 12 of the text; *agrahâratvêna pratipâditah*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dêvâgrahâratvêna pratipâdayati sma*, *Gupta Inscr.* p. 259, l. 10; etc.

<sup>2</sup> With *râjakulâbhâya* compare *râjâbhâya* in the plates of the *Mahârâjas* of Uchchakalpa, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13, p. 127, l. 20; etc.

<sup>3</sup> With *sarva-parihîta-parihâra* compare *sarvavishîti-parihâra-parihîta* in the plates of the *Vākātaka Mahârâjas*, e.g. above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parihîta-sarvaptâ*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarakara-parihârom kṛitâ*, above, Vol. III. p. 223, l. 16. Compare also *sarva-bâdhâ-parihâra* (e.g. *Ind. Ant.* Vol. IX. p. 128, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

<sup>4</sup> The expression *vishayâd=uddhṛta-piṇḍa* I have found again only in the Pāṇḍukêśvar plate of Lalitâsûra-dêva, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

<sup>5</sup> I.e. 'to be inherited in turn by;' compare *putra-pautr-ânugâmin*, e.g. above, Vol. III. p. 262, l. 21.

<sup>6</sup> I.e. a student of the Sâma-vêda.

<sup>7</sup> I.e. a student of the Rîgvêda.

<sup>8</sup> Instead of *anayôr=êva* one would have expected *âbhyâm=êva*.

<sup>9</sup> I do not know the exact technical meaning of *tulya-mêya* which might be translated by 'things to be weighed and to be measured;' *mêya* by itself we find, in *grâma-pratyâyâ mêya-hiranyâ-dayah*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

<sup>10</sup> Viz. by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 23.

Cuddalore (Kūḍalūr), the head-quarters of the South Arcot district.<sup>1</sup> It consists of 9 lines in the **Tamiḷ** alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kēttu*, 'having heard,' in line 2, and *enru*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *ḍ* and *ḍ* are doubled after a nasal in *yōṇḍu* (l. 1), *Śrīṇḍu*<sup>2</sup> (l. 2) and *eṇḍu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koḍu* occurs four times (ll. 2, 3, 4 and 9). *aruḷiittu* (ll. 4 and 9), *aruḷicikka* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruḷuvittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of **Tribhuvanachakravartin Rājārājadēva** (l. 1) and must have been engraved at the instance of two military officers (*daṇḍāka*<sup>3</sup>), named **Appaṇa** and **Samudra-Goppaya**<sup>4</sup> (l. 5), in the service of the **Hoysaṇa** (or **Hoysaḷa**) king **Vira-Nārasimhadēva** (l. 1). This king had heard that **Kōpperuṇṅinga** had captured the **Chōḷa** emperor at **Śēndamaṅgalam**. Anxious to vindicate his title 'the establisher of the **Chōḷa** country,' he started from **Dōrasamudra** and conquered the **Maha[ra]** kingdom. When at **Pāchchūr**, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached **Śēndamaṅgalam**, forced **Kōpperuṇṅinga** to release the **Chōḷa** emperor, and accompanied the latter into his dominions.

The title 'establisher of the **Chōḷa** country,' which the inscription applies to **Vira-Nārasimhadēva** (l. 3), and the statement that he conquered the **Mahara** kingdom, show that this king is identical with the **Hoysaḷa Narasimha II.**, who in several inscriptions is styled 'the establisher of the **Chōḷa** kingdom' and 'the uprooter of the **Makara** or **Magara** kingdom.'<sup>4</sup> As the inscriptions of **Narasimha II.** are dated between A.D. 1222 and 1234, it follows that the king **Rājārāja**, to whose 16th year the subjoined inscription belongs (l. 1), is the **Chōḷa** king **Rājārāja III.**, who ascended the throne in A.D. 1216,<sup>5</sup> and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the '**Chōḷa** emperor' who was captured and released at **Śēndamaṅgalam**. The dates of other inscriptions of **Rājārāja III.** show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at **Poygai**.<sup>6</sup>

The subjoined inscription mentions a considerable number of geographical names. **Dōrasamudra**, the capital of **Narasimha II.**, is the modern **Halēbid** in the Belūr taluka of the Hassan district in the Mysore State. **Pāchchūr**, where he halted on his expedition against **Kōpperuṇṅinga** (l. 4), is perhaps identical with a village of that name in the Trichinopoly taluka, opposite to the island of **Śrīraṅgam**, 2 miles north of the Coleroon river, and 2½ miles west by south of **Kaṇṇanūr**, the southern capital of **Narasimha's** successor **Sōmēśvara**.<sup>7</sup> If this identification of **Pāchchūr** is correct, it would follow that **Narasimha II.** left his dominions by way of the **Gajalhatṭi** pass, and that the **Mahara (Makara or Magara)** kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which **Appaṇa** and **Samudra-Goppaya** undertook against **Kōpperuṇṅinga**, they first destroyed the villages of **Elḷēri**, **Kaliyūrmūlai** and **Toḷudagaiyūr** (l. 5). Then they worshipped the god at **Ponṇambalam**

<sup>1</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvendipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore taluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvendipuram.'

<sup>2</sup> *Daṇḍāka* and *daṇḍyaka* are *tadbhavas* of the Sanskrit *daṇḍanāyaka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

<sup>3</sup> The first part of this name is apparently derived from **Dōrasamudra**.

<sup>4</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12a.

<sup>5</sup> See page 9 above. <sup>6</sup> *Souh. Ind. Inscr.* Vol. I. No. 64.

<sup>7</sup> Above, Vol. III. p. 8 f.

(l. 6 f.), destroyed **Toṇḍaimāṇallūr**, and halted at **Tiruppādirippuliyūr** (l. 7). Next they destroyed **Tiruvadigai** and **Tiruvekkarai** (l. 7) and the country between the **Vāraṇavāsi** river in the north, **Śēndamaṅgalam** in the west, and the sea in the east (l. 8). As far as the route of **Narasimha's** two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. **Elḷeri** and **Kalliyūrmūlai** (now **Kaliyamalai**) are in the southern portion of the **Chidambaram tāluca**.<sup>1</sup> **Ponṇambalam** is one of the Tamil names of **Chidambaram** itself. **Toṇḍaimāṇallūr** is perhaps the modern **Toṇḍamānattam** in the **Cuddalore tāluca**,<sup>2</sup> and **Tiruppādirippuliyūr** is the well-known ancient name of **Tirupāpuliyūr**,<sup>3</sup> a railway station north of **Cuddalore**. **Tiruvadigai** is **Tiruvadi**<sup>4</sup> near **Paṇṇuṭṭi**,<sup>5</sup> and **Tiruvekkarai** is **Tiruvakkarai** in the **Villupuram (Viḷuppuram) tāluca**.<sup>6</sup> As regards **Śēndamaṅgalam**,<sup>7</sup> where **Kōpperuṇḷiṅga** kept the **Chōḷa** king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The **Śēndamaṅgalam** which is intended here is probably the one in the **Tirukoilur (Tirukkōvalūr) tāluca**.<sup>8</sup> I am unable to identify the **Vāraṇavāsi** river, which has to be looked for to the north of **Śēndamaṅgalam**,<sup>9</sup> and the village of **Toḷudagaiyūr**, which must have been situated south of **Chidambaram**. It is not clear why **Appaṇa** and **Samudra-Goppaya** selected the temple of **Tiruvēndipuram** for engraving this account of their achievements. Perhaps it was at this village that they took leave of the **Chōḷa** king **Rājārāja III.**, whom they had rescued from the hands of **Kōpperuṇḷiṅga** at **Śēndamaṅgalam**.

As far as we know at present, **Narasimha II.** was the first among the **Hoysala** kings who possessed a portion of the **Trichinopoly** district. In an inscription on a *vīrakal*, dated in A.D. 1222,<sup>10</sup> he is stated to be "marching against the **Raṅga** in the South," i.e. the island of **Śrīraṅgam**, and in the **Harihar** inscription of A.D. 1224<sup>11</sup> he is already called 'the uprooter of the **Makara** kingdom' and 'the establisher of the **Chōḷa** kingdom.' Hence his conquest of **Śrīraṅgam** seems to have taken place between A.D. 1222 and 1224. This first invasion of the **Makara** and **Chōḷa** kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the **Tiruvēndipuram** inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the **Chōḷa** country.' A further testimony to **Narasimha's** influence in the **Chōḷa** country is supplied by an inscription in the **Gōkarnēśvara** temple at **Tirugōkarnam** near **Pudukkōṭṭai** (No. 410 of 1902), which is dated in the [1]0th year of **Tribhuvanachakravartin Rājārājadēva**, i.e. A.D. 1225-26, and records a grant of land by a servant of **Sōmaladēvi**,<sup>12</sup> the wife of **Sōmēśvaradēva**, the son of the **Pōśala** king **Vīra-Nārasimhadēva** of

<sup>1</sup> Nos. 274 and 290 on the *Madras Survey Map* of this tāluca.

<sup>2</sup> No. 229 on the *Madras Survey Map* of this tāluca.

<sup>3</sup> No. 204 on the *Madras Survey Map* of the **Cuddalore tāluca**.

<sup>4</sup> See above, Vol. VI. p. 331 and note 8.

<sup>5</sup> No. 79 on the *Madras Survey Map* of the **Cuddalore tāluca**.

<sup>6</sup> 'Tiruvakkarai,' No. 239 on the *Madras Survey Map* of this tāluca.

<sup>7</sup> This word is derived from **Śēndaṇ**, 'the red one,' a name of the god **Skanda**.

<sup>8</sup> No. 288 on the *Madras Survey Map* of this tāluca.

<sup>9</sup> The nearest river on the north of **Śēndamaṅgalam** is the **Gedilam**.

<sup>10</sup> Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varusa 1144 Chitrabhānu-sam | rada Āsvtja-sudda 10* [*da*]<sup>\*</sup>*sami Maṅgalacārad=aṁda*. On this date Professor Kielhorn remarks as follows:— "For **Āśvina-sudi 10** of **Saka-Samvat 1144** expired = **Chitrabhānu** this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta]<sup>\*</sup>mi*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

<sup>11</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>12</sup> See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to **Lakshmi**, and **Narasimha II.** to the **Moon**. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of **Narasimha II.** and the mother of **Sōmēśvara** was **Kāḷadēvi**; see *ibid.* Vol. III., Md 122; Vol. IV., Ng 98; and Vol. VI., Kd 125.

Dōrasamudra.<sup>1</sup> Finally, a mutilated inscription in the Raṅganātha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,<sup>2</sup> records a grant by a female relation of Bhujabala-Bhimakēśava-Daṇḍanāyaka, the great minister (*mahāpradhāna*) of *Pratāpachakravartin* Pōśaḷa-śrī-Vīra-Nārasimhadēva.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarālu inscription of A.D. 1234 mention the Kāḍava king and the Pāṇḍya king,<sup>3</sup> and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty."<sup>4</sup> As will appear below (p. 164 and note 3), Kōpperuñjīṅga claimed to belong to the Kāḍava or Pallava family. If he is meant by the expression 'Kāḍava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman *alias* Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn,<sup>5</sup> ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōla country and to have restored it to the Chōla king; and an inscription of his 9th year, i.e. A.D. 1225, is actually found in the Raṅganātha temple at Śrīraṅgam,<sup>6</sup> while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kōpperuñjīṅga, the inscription mentions two chiefs named Śōlakōṇ<sup>7</sup> (l. 5) and Kōlḷi-Śōlakōṇ (l. 6). Viragāṅganādālvāṇ and Chinattarayaṇ are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Rājarāja III. and had gone over to Kōpperuñjīṅga. Of special interest is the statement that "four officers including Parākramabāhu, the king of Īlam," were killed. What the author wants to say is perhaps "Parākramabāhu and three of his officers." Īlam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kōpperuñjīṅga, the person who was responsible for Narasimha's interference in the affairs of the Chōla kingdom, is first mentioned in an inscription of the Vṛiddhagiriśvara temple at Vṛiddhāchalam (No. 136 of 1900), the head-quarters of a tāluca in the South Arcot district. This record opens as follows:—

- 1 ॐ Svasti śrīḥ [||\*] Tribhuvanachchakravatti-
- 2 gaḷ śrī-Rājarājadevaṇku yāṇ-
- 3 ḍu lāḷvadu uḍaiyār Tira-
- 4 mudugunṇam-uḍaiya nāyaṇṇaku Pal-
- 5 lavan Kōpperuñjīṅgan aṇṇa-
- 6 baḍi-mudaligaḷil Edinṇaṇṇaṇṇaṇṇa-
- 7 ttappi-Chchōḷan i-nṇaṇṇaṇṇaṇṇa-

<sup>1</sup> *Tōraṇamuttirattu śrī-Pōśaḷa-Vīra-śrī-Nārasimhadēvar nayanār Śōḷaśaradēvar mēḍar Śōḷaśaradēvar* [?].

<sup>2</sup> *Vijaya-samma(samva)tsarattu Kāttigai tūvaḷa-paṇḍuṇi Adivēra=mudai*; "from Sunday, the fifth tithi of the bright (fortnight) of Kāttigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kārttika of Saka-Samvat 1155 expired=Vijaya, this date regularly corresponds to Sunday, the 9th October A.D. 1233."

<sup>3</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>4</sup> Mr. Rice's *Ep. Carn.* Vol. III., Md. 121; Vol. IV., Ng. 96; and Vol. V., Ed. 12a.

<sup>5</sup> Above, Vol. VI. p. 314.

<sup>6</sup> See *Ind. Ant.* Vol. XXI. p. 344, and above, Vol. VI. p. 303, No. 5. The Tirupparanguṇṇam cave-inscription and the smaller Tiruppuvaṇam grant belong to the reign of the same king.

<sup>7</sup> A different person of the same name is mentioned among the officers of Vikrama-Chōla in the *Vikrama-Śōḷa-Uḷa*; *Ind. Ant.* Vol. XXII. pp. 143 and 144.



8 āṛku vaitta tirunundāṇṭa-

9 kku onṅukku . . . . .

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—Edirigaṇaṇṭ Pottappi-Chōla, (one) among the chiefs of the body-guard<sup>1</sup> of the Pallava Kōpperuṇṅiṅga, gave to the lord, the god of Tirumudugunṇam,<sup>2</sup> one perpetual lamp," etc.

From this inscription we learn that Kōpperuṇṅiṅga claimed to belong to the Pallava family,<sup>3</sup> and that in A.D. 1229-30, i.e. two years before the Tiruvēndipuram inscription, he still acknowledged Rājarāja III. as his sovereign. The defeat which Narasiṁha II. inflicted on Kōpperuṇṅiṅga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.<sup>4</sup> About this time he was either ousted or succeeded by his former enemy; for, an inscription of Kōpperuṇṅiṅga, who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Arulāla-Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-Saṁvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruveṇṇainallūr, Tiruviḍaimarudūr and Tirukkaḷukkunṇam.

A.—In the Arulāla-Perumāl temple at Conjeeveram.<sup>5</sup>

- 1 Svasti śrī [||\*] Śakābdam āyiratt-orunūṛru-eṇ[ba]tt-iraṇḍiṇ mēl śellāniṇṇa  
 Śagalabuvanaṇach[cha]kkaṇavattiga! śrī-Kōpperuṇṅiṇ[ga]d[ē]vaṛku yāṇḍu  
 [18āvadu] Vṛiśchika-nāyaṛṇu apara-pakshattu daśamiyum Nāyaṛṇu-  
 kkiḷamaiyu[m\*] . . . . .<sup>6</sup>

"In the [18th] year of the emperor of the whole world, the glorious Kōpperuṇṅiṅgadēva, which was current after the Śaka year one thousand one hundred and eighty-two,—  
 . . . . .<sup>7</sup> a Sunday and the tenth *tithi* of the second fortnight of the month Vṛiśchika."

B.—In the Vaikunṭha-Perumāl temple at Tiruveṇṇainallūr.<sup>8</sup>

- 1 [Svasti\*] [śrī ||] Sakalabhuvanaṇachakravarttiga! śrī-Kōpperuṇṅi[ṇ]gadēvar[k\*]ku  
 yāṇḍu [7ā]vadu Siṁ[ha]-nāyaṛṇu apara-pakshattu chaturthiyam Velli-  
 kkiḷamaiyum peṇṇa Rēvati-nāḷ.

"In the [7]th year of the emperor of the whole world, the glorious Kōpperuṇṅiṅgadēva,—on the day of Rēvati, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Siṁha."

C.—In the Mahālingasvāmin temple at Tiruviḍaimarudūr.<sup>9</sup>

- 1 Svast[i] śrī [||\*] Śagalabuvanaṇachakravarttiga! śrī-Kōpperuṇṅiṅga[dē]vaṛku yāṇḍu  
 18vadu Kaṇ[ṇ]i-nāyaṛṇu pūrvva-pakshattu pañchadaśiyum Nāyaṛṇu-kiḷam[ai]  
 peṇṇa Śadayattu [ṇ]āḷ.

"In the 18th year of the emperor of the whole world, the glorious Kōpperuṇṅiṅgadēva,—on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month Kanyā."

<sup>1</sup> See Dr. Gundert's *Malayālam Dictionary*, p. 2, s.v. *agambadi*.

<sup>2</sup> This is the Tamil name of Vṛiddhāchalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

<sup>3</sup> In the *Madras Christian College Magazine* of March 1892, Mr. Venkaṭya states that two inscriptions at Tiruvannāmalai also call Kōpperuṇṅiṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

<sup>4</sup> See above, p. 161 and note 6.

<sup>5</sup> No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

<sup>6</sup> The remainder of the line is built in.

<sup>7</sup> A portion of the date, which probably contained the name of the *nakṣatra*, is lost.

<sup>8</sup> No. 320 of 1902.

<sup>9</sup> No. 135 of 1895.

D.— In the Vēdagiriśvara temple at Tirukkaḷukkunṇam.<sup>1</sup>

- 1 Svasti śrī [i]\* Śāgalabuvanachchakkaravatt[i]gaḷ Avaniy-āḷa-ppirandār Kōpperuñ-  
j[i]ṅgadēvarkku yāṇḍu [3]lvaḍu Kumba-nāyaṇṇu pūrvva-pakshattu d[v]it[i]yaiyum  
Śa-  
2 ni-kkīlamaiyum peṇṇa Uttirattādi-nāl.

“ In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjīngadēva,— on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha.”

According to Professor Kielhorn, who has kindly examined these four dates, “ the first date (A.), of Śāka-Samvat 1182 expired and the 18th year current, regularly corresponds to **Sunday**, the 31st October A.D. 1260, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tithi* of the dark half (of the month **Kārttika**) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday**, the 30th July A.D. 1249, which was the 3rd day of the month **Simha**, and on which the fourth *tithi* of the dark half (of the month **Śrāvapa**) ended 9 h. 38 m., and the *nakshatra* was **Révatī** from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday**, the 10th February A.D. 1274, which was the 18th day of the month **Kumbha**, and on which the second *tithi* of the bright half (of the month **Phālguna**) ended 10 h. 46 m., and the *nakshatra* was **Uttara-Bhadrapadā** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* Kōpperuñjīngadēva must have ascended the throne in A.D. 1243 between, approximately, the 11th February and 30th July.” His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

## I. Kōpperuñjīngadēva.

1. 20th year : Tiruvottūr, No. 83 of 1900.
2. 22nd year : do. No. 95 of 1900.

## II. Sakalabhuvanachakravartigaḷ śrī-Kōpperuñjīngadēva.

1. 5th year : Vṛiddhāchalam, No. 134 of 1900.
2. [7]th year : Tiruveppainallūr, No. 320 of 1902.
3. 8th year : Vṛiddhāchalam, No. 135 of 1900.
4. 14th year : Vallam, No. 186 of 1892.<sup>2</sup>
5. 16th year : Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year : Tiruviḍaimarudūr, No. 135 of 1895.
8. [18th] year : Conjeeveram, No. 38 of 1890.
9. 26th year : Tirukkōvalūr, No. 308 of 1902.
10. 36th year : Chidambaram, No. 455 of 1902.

## III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppirandār Kōpperuñjīngadēva.

- [3]1st year : Tirukkaḷukkunṇam, No. 181 of 1894.

<sup>1</sup> No. 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanedi-Vāṇar alias Nilagāgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōttuṅga III.; *South-Ind. Inscr.* Vol. III. p. 84.

<sup>2</sup> See *South-Ind. Inscr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppirandār *alias* śrī-Kōpperuñjīngadēva.

- |    |            |              |                  |
|----|------------|--------------|------------------|
| 1. | 3rd year : | Chidambaram, | No. 462 of 1902. |
| 2. | Do.        | do.          | No. 465 of 1902. |
| 3. | Do.        | do.          | No. 466 of 1902. |
| 4. | 5th year : | do.          | No. 459 of 1902. |
| 5. | Do.        | do.          | No. 464 of 1902. |

V. Sakalabhuvanachakravartigaḷ śrī-Avaniy-āḷa-ppirandār *alias* Kōpperuñjīngadēva.

- |    |             |              |                  |
|----|-------------|--------------|------------------|
| 1. | 5th year :  | Chidambaram, | No. 463 of 1902. |
| 2. | 8th year :  | do.          | No. 460 of 1902. |
| 3. | 34th year : | do.          | No. 461 of 1902. |
| 4. | 36th year : | do.          | No. 456 of 1902. |

The Vallam inscription of the 14th year<sup>1</sup> mentions 'prince (*pillaiyār*) Nilagaṅgaraiyar,' apparently a son of Kōpperuñjīngadēva. An inscription in the Arulāḷa-Perumāl temple at Coujeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagopāladēva,<sup>2</sup> records the gift of a flower-garden by Nilagaṅga of Āmūr, who bore the surname Bhū-pālan-ōdbhava (in Sanskrit) or Puvi-āḷa-ppiranda (in Tamil), i.e. 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagaṅgaraiyar of the Vallam inscription, and his surname is a slight modification of *Avaniy-āḷa-ppirandār*, the title of his father Kōpperuñjīngadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjīngadēva a certain Śōlakōṇ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjīngadēva. In one inscription he is called "Perumālppillai *alias* Śōlakōṇār, (one) among his (*viz.* Kōpperuñjīngadēva's) officers,"<sup>3</sup> and in another (No. 462 of 1902) "the lord of Araśūr, Śēgaṇivāyar *alias* Pillai Śōlakōṇār Āliyar." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṇ ōlai*, i.e. "the order of Śōlakōṇ," and ends with the words *irai Śōlakōṇ eḷuttu*, i.e. "this (is) the signature of Śōlakōṇ." Accordingly, Śōlakōṇ must have been the representative of Kōpperuñjīngadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of Śōlakōṇ's younger brother. This inscription (No. 146 of 1902) runs as follows :—

- |   |                         |    |                      |
|---|-------------------------|----|----------------------|
| 1 | Svasti śrī [  *] Avani- | 7  | Śōlakōṇ ta[m]-       |
| 2 | āḷa-ppirandā-           | 8  | bi Perumāl Vē-       |
| 3 | ṇ Kōpperuñ-             | 9  | [ṇ]āḍuḍaiyāṇ se[y*]- |
| 4 | jīngadēvar ti-          | 10 | vitta tirukkōpura-   |
| 5 | rumēṇikkū naṇṇā-        | 11 | m                    |
| 6 | ga Śēgaṇivāyaṇ          |    |                      |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kōpperuñjīngadēva,— Perumāl Vēṇāḍuḍaiyāṇ, the younger brother of Śēgaṇivāyaṇ Śōlakōṇ, caused to be made (*this*) sacred *gōpura*."

Vēṇāḍuḍaiyāṇ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjīngadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vēṇāḍuḍaiyāṇ ōlai* and ends with the words *irai Vēṇāḍuḍaiyāṇ eḷuttu*.

<sup>1</sup> Above, p. 165, clause II. No. 4.

<sup>2</sup> As the 15th and 16th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

<sup>3</sup> No. 460 of 1902:— *irar mudaligaḷil Perumālppillai dṛga Śōlakōṇār*.

A solitary Sanskrit record of Kôpperuñjîgadêva is found as far north as Drâkshârâma in the Gôdâvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhîmanâtha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-ôdbhava* or *Avany-avana-sambhava*, and **Mahârâjasimha**. The two names beginning with *avani* are Sanskrit translations of his surname *Avaniy-âla-ppirandâr*.<sup>1</sup> **Mahârâjasimha** means 'the lion among great kings,' while Kôpperuñjîga would mean 'the great lion among kings.' The Drâkshârâma inscription calls him 'the ornament of the Kâthaka family'<sup>2</sup> and 'a worshipper of Kanakasabhâdhinâtha.'<sup>3</sup> He is stated to have defeated the **Karnâta**<sup>4</sup> and **Chôla** kings and to have established the **Pândya** country.<sup>5</sup> The **Kâkati** king and **Gaṇapati-mahârâja** are also referred to in the Drâkshârâma inscription. The first three lines contain two verses in the Śârdûlavikrîḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kôpperuñjîgadêva claims to have established the Pândya country. On the other hand, an inscription of the Pândya king **Jaṭavarman** *alias* *Tribhuvanachakravartin* **Sundara-Pândyadêva** at Tiruppanduruttî<sup>6</sup> asserts that this king "besieged the prosperous city of Śêdamangalam and fought several battles to frighten the **Pallava**."<sup>7</sup> This Pallava is evidently Kôpperuñjîgadêva, and Śêdamangalam seems to have been his capital, as we might already conclude from the Tiruvêndipuram inscription, according to which Kôpperuñjîga was besieged in Śêdamangalam.

## TEXT.

- 1 Svasti śrî [||\*] Tiribu[vaṇa]ch[cha]kka[ra]vattiga| śrî-Râjarâjadê[va]r[k]ku yâp[ḍ]ḍu<sup>8</sup>  
15[vad]il edirâ[m]-âṇḍu Prâtâ[pa]chchakkaravatti Hoy[śa]ṇa-śrî-Vi(vi)ra-  
Nârasi[m\*]hadêvaṇ Sôla-chchakkaravattiyai=
- 2 Kkô[pp]jeruñjîgaṇ \*[Ś]êṇḍaman[ga\*]lattê [p]iḍi[t]tu koḍu iru[ndu] taṇ  
[pa]daiyai iṭṭu râyattai alittu dēv-â[la]yânga[u]m<sup>10</sup> Viṣṇa-stâṇaṅgaḷum  
aligaiyâlê ippaḍi dēvaṇ kêt[ṭ]a[ru]-
- 3 i Sôla-maṇḍala-pratiṣṭh-âsâriyaṇ<sup>11</sup> eṇṇu[m] ki(ki)r[t\*]t[i] ni[lai]-ni[r]ṇtti a[l]ladu  
i-k[k]âlam=uttuvad[i]l<sup>12</sup> eṇṇu Dôra[samuttiratti[ṇi\*]]ṇ[r]u[m] eḍuttu vandu  
[Ma]ha[ra\*]-râjya=nirmmûlam=âdi ivanaiyum [i]vaṇ penḍu-paṇḍâra[mu]m kai-  
kkoḍu
- 4 Pâchchûrilê vittu=Kkôp[p]jeruñjîgaṇ dē[śa]mu[m] alittu=Chchôla-chchakkara-  
vattiyaiyum eḷund=aruḷi(lu)vittu=tko(kko)ḍuv=an[r]u<sup>13</sup> dēvaṇ tiruv-uḷlam=ây ēva  
viḍai koḍu eḷunda svasti śrîmaṇu-<sup>14</sup> mahâpradhâni paramaviśvâsi
- 5 daṇḍinagôpaṇ Jagago(do)bbagaṇḍaṇ Appaṇa-daṇṇ[â]kkaṇum Śa[mu]tt[i]ra-  
Gop[pa]ya-daṇṇâkkaṇum Kôpperuñji[ṇ]gaṇ iru[n]da E[||]lériyu[m]  
Kalliyûrmu(mû)laiyum Sôlakôṇ iru[nda] Toḷudagaiyûrum alit[tu] vē-
- 6 [nda]ṇ mudaligali[l\*] Viragaṅga[n]â[ḍ]âlvâṇ J[i](chi)ṇa[t]taraya[n] iḷattu râjâ  
Parâk[k]i[ḍa](ra)maḥâh-u[||]i[t]ṭa [mu]dali [4] pēraiyaum . . . ko[ṇ]ru

<sup>1</sup> See above, p. 165 f.

<sup>2</sup> Here 'Kâthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kâḍava'; see above, p. 164, note 3.

<sup>3</sup> I.e. of the god at Chidambaram.

I.e. the Hoysala king Nârasiṃha II.

<sup>5</sup> *Pândya-maṇḍala-sthâpana-sâtradhârâna*.

<sup>6</sup> No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol. VI. p. 307 f.

<sup>7</sup> Line 10 f.:—*Śêdamangala-chchelum-badi murri=Pallava-nad* = *ppala pōr-ḍdi*.

<sup>8</sup> Read *yâṇḍu*.

<sup>9</sup> Read *Śênda*.

<sup>10</sup> Read *Viṣṇu-sthâna*.

<sup>11</sup> Read *pratiṣṭh-âchâryaṇ*.

<sup>12</sup> Read *âḍuvadil*.

<sup>13</sup> Read *eṇṇu*.

<sup>14</sup> Read *śrîma*.

- i[va][r\*]gaḷ kudiraiyu[m] kai-konḍu **Koḷli-Chchōlakōṇ** kudiraigaṇai(lai)yum  
kai-kkonḍu **Po[u]**-
- 7 ṇa[mba]ḷa-dēvaṇaiyum kumbiṭṭu eḍuttu vandu **Toṇḍaimāṇallūr** ulliḍa ṭamukk-  
u[rga]ḷum aḷit[tu] aḷi . . [kkā]ḍum veṭṭi(ttu)vittu **Tiruppāḍḍi[r]i[p]**-  
**puliyūr[i]**lē viṭṭu inundu **Tiruvadigai Tiruvekkarai** ulliṭṭa ūr-
- 8 gaḷum aḷittu **Vāraṇavāsi** āṇṇukku-tteṇku **Śēn[da\*]maṇḡalattukkum** ku<sup>2</sup> kiḷakku  
kaḍalilē [aḷi]-ūrgaḷum kuḍi-k[kāl]ga[ḷu]m eṭṭum aḷidudum<sup>3</sup> peṇḍu[ga]ḷai  
piḍittum koḷḷai-konḍum **Śēndamaṇḡalattilē** eḍuttu vi-
- 9 ḍa=ppū(ppō)giṇa aḷaḍi(vi)lē **Kōpperuṇḷi[ḷi][n\*]gaṇ** kulaindu **Śōḷa-chchakka[ra\*]**-  
vattiyai e[ḷu]nd=a[ru\*]ḷi(lu)[vi]kka=[kka\*]ḍavadāga dēvaṇukku vinṇappa[m\*]  
śeya ivar viṭṭu namakkum āḷ vara=kkāṭṭuṇḡaiyālē **Śōḷa-chchakka[ra\*]vattiyai**  
eḷund[ḍa=a]ḷi(lu)vittu=kkōḍu vō(pō)ndu rāṇṇattē puga viṭṭadu ௨

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (*i.e.* in the 16th year)<sup>5</sup> of the emperor of the three worlds, the glorious **Rājarājadēva**,—when king<sup>6</sup> **Pratāpachakravartin**, the **Hoyśana**, the glorious **Vira-Nārasimhadēva**, heard that **Kōpperuṇḷiṅga** had captured the **Chōḷa** emperor at **Śēndamaṇḡalam**, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (*sacred to*) **Vishnu** were destroyed, he exclaimed:—“This trumpet shall not be blown<sup>7</sup> unless (*I shall*) have maintained (*my*) reputation of being ‘the establisher of the **Chōḷa** country.’<sup>8</sup>”

(L. 3.) He started from **Dōrasamudra**, uprooted the **Maha[ra]** kingdom, seized him,<sup>9</sup> his women and treasures, and halted at **Pāchchūr**.

(L. 4.) Then the king was pleased to order:—“Destroy the country of **Kōpperuṇḷiṅga** and liberate the **Chōḷa** emperor.”—Hail! (*We*), the glorious great minister, the very confidential servant, **Daṇḍinagōpa**<sup>10</sup> **Jagadobbaganda**<sup>11</sup> **Appaṇa-Daṇṇākka** and **Samudra-Goppaya-Daṇṇākka**, took leave (*from the king*) and started.

(L. 5.) (*We*) destroyed (*the villages of*) **Elḷēri** and **Kalliyūrmūlai** where **Kōpperuṇḷiṅga** was staying, and **Toḷudagaiyūr** where **Śōlakōṇ** was staying; killed . . . among the king’s officers **Viragaṇḡanāḍāḷvāṇ** (*and*) **Chinattarayaṇ**, and 4 officers including **Parākrama-bāhu**, the king of **Īlam**; seized their horses; and seized the horses of **Koḷli-Śōlakōṇ**.

(L. 6.) Having worshipped the god of **Ponṇambalam**, (*we*) started (*again*), destroyed rich (?) villages including **Toṇḍaimāṇallūr**, caused the . . . forest to be cut down, and halted at **Tiruppādirippuliyūr**.

(L. 7.) (*We*) destroyed **Tiruvadigai**, **Tiruvekkarai** and other villages; burnt and destroyed the port-towns<sup>12</sup> on the sea and the drinking-channels to the south of the **Vāraṇavāsi** river and to the east of **Śēndamaṇḡalam**; and seized and plundered the women.

<sup>1</sup> Read *ṭamakk-ūr* (?).

<sup>2</sup> Read *aḷittum*.

<sup>3</sup> See *South-Ind. Inscr.* Vol. III. p. 33, note 3.

<sup>4</sup> The trumpet (*kāḷam*) was one of the five instruments used in producing the *pañcha-mahātābha*; see above, Vol. V. p. 216, note 3. and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated **Kōpperuṇḷiṅga** and re-established the **Chōḷa** king.

<sup>5</sup> Literally, ‘the architect (causing) the stability of the **Chōḷa** country.’ The parallel term *Pāṇḍya-maṇḍolī-sṭhāpanā-sūtradhāra* (see above, p. 167, note 5) proves that the word *āchārya* is here used in its Tamil meaning: ‘a master-carpenter, an architect.’

<sup>6</sup> Viz the Mahara king.

<sup>7</sup> This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

<sup>8</sup> On this *biruda*, which is also Kanarese, see above, Vol. III. p. 64, note 9.

<sup>9</sup> See Dr. Gundert’s *Malayalam Dictionary*, s. v. *āḷi* and *āḷi-mukham*.

(L. 8.) When (*we*) advanced against Śēndamaṅgalam and were going to encamp (*there*), Kōpperuñjīṅga became afraid and submitted to the king that (*he*) would release the Chōla emperor.

(L. 9.) As he (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōla emperor, went (*with him*), and let (*him*) enter (*his*) kingdom.

## NO. 24.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., D.LITT., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 10.)

Dr. Hultzsck again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulōttuṅga-Chōla I., Vikrama-Chōla, and Kulōttuṅga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;<sup>1</sup> their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

### A.—RAJARAJA I.

#### 61.—In the Mūlēsvara temple at Bāhūr.<sup>2</sup>

- 1 Svasti śrī [||\*] Kānda[|]ūr-Choh[ā]l[ai] ka[lam-aṅ]tta kō I[rā]jarāja-  
k[ē]sar[ipa]nmaṅku yā[ṇ]-  
2 ḍu lla(ā)vadu . . . . . ivv-āṭṭai Midhu(thu)na-nāyaṅgu  
3 apara-pakshattu Nāyaṅgu-kkilamai perṇa Kātti[g]ai-nāṅṇu<sup>3</sup> pagal.

"In the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaūr-Sālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th *tithi* of the dark half (of Jyaiṣṭha) ended 12 h. 58 m., while the *nakṣatra* was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

### B.—RAJENDRA-CHOLA I.

#### 62.—In the Karavandiśvara temple at Uḍaiyārkōyil.<sup>4</sup>

- 1 Sva[st]i śrī [||\*] Tiru manni vaḷara . . . . .  
17 . . . . . kō=Ppararē(kē)śaripaṅ[ma] . . . [v=U]ḍaiyār śrī-Rājendra-Śōladēva[r]ku  
yāṇḍu 3lā[vadu] . . . . .

<sup>1</sup> They apparently belong to three kings of whom no dates have yet been published in this list.

<sup>2</sup> No. 178 of the Government Epigraphist's collection for 1902.

<sup>3</sup> Read -nāṅṇu.

<sup>4</sup> No. 433 of the Government Epigraphist's collection for 1902.

- 19 i[vv-āṇḍu] Kaṛ[kaḍaga-nāya]ṛṛu pū[rvva-pakshat]tu chatu[r]tth[iy]um Vell[i]-  
 kk[i]lamaiyum [pe]ṛṛa Pu[ṇarbū]-  
 20 śatti=nā].

"In the 31st year (of the reign) of king Parakēsarivarman [*alias*] the lord, the glorious Rājendra-Chōladēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year."

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkāṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkāṭaka and which was entirely occupied<sup>1</sup> by the fourth *tithi* of the bright half (of Śrāvaṇa). The *nakshatra* on this day was Uttara-Phalgunī, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

### C.—KULOTTUNGA-CHOLA I.

#### 63.—In the Karavandiśvara temple at Uḍaiyārkōyil.<sup>2</sup>

- 1 Svasti śrī || Puḡa| śū|nda puṇari . . . . .  
 8 . . . . . [kôv=Irāja]kēsaripat[ma]r=āna Tribhuva-  
 9 nachchakkaravattigal śrī-Ko[l]ô[t]tuṅga-Śôladēvar[k\*]ku yāṇḍu 16āvadu . . .  
 . . . . . Mina-nāyaṛṛu [apara-pakshattu V]i[y]āla-kki|amai[y]um  
 dacha(śa)miyu[m] peṛṛa Uttirāḍa[t]tu nāl].

"In the 16th year (of the reign) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulōttuṅga-Chōla I. would be expected to fall in A.D. 1086,<sup>3</sup> and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mina, and on which the *nakshatra* was Uttarāshāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of Phālguna).—This result shows that the word *dachamiyum* of the original date should be altered to *navamiyum*.<sup>4</sup>

### D.—VIKRAMA-CHOLA.

#### 64.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.<sup>5</sup>

- 1 [S]va[s]ti śr[i] [||\*] Pū-mādu puṇara . . . . .  
 2 . . . . . kô=P[parakô]śar[i]pa[n]mar=ā[ṇa] Ti[r]ibuvānāchcha[k\*]karavattigal  
 śrī-Vikkirama-Śôladēvaṛku yāṇḍu paḍiṇ-o[n]rāvadu . . . [nāya]ṛṛ[u  
 apa]ra-pakshattu êkādaśiyum Budāṇ-ki|lamaiyum peṛṛa Viśāgattu nāl.

"In the eleventh year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . . ."

<sup>1</sup> The *tithi* was a *prathama-chaturthi*.

<sup>2</sup> No. 399 of the Government Epigraphist's collection for 1902.

<sup>3</sup> See above, p. 7, note 5.

<sup>4</sup> [It is not absolutely excluded that the writer wanted to write *navamiyum*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.—E. H.]

<sup>5</sup> No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,<sup>1</sup> which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of *Mārgasīrsha*) ended 22 h. 1 m. after mean sunrise, while the *nakshatra* was **Viśākhā**, by the equal space system and according to Garga for 16 h. 25 m., and by the *Brahma-siddhānta* for 11 h. 50 m., after mean sunrise.

**65.—In the Karavandiśvara temple at Uḍaiyārkōyil.<sup>3</sup>**

1 [Sva]sti [ś]r[ī] [||\*] Pū-mādu p[unara] . . . . .  
 2 . . . . . kō= . . . . . pan[ma\*]r=āna  
 Tir[i\*]bu[va\*]na[cha][k\*]karavattiga! śrī-Vik[kira\*]ma-Śōladēvark[ku yān]du  
 l[5]āva[du Si]mha-nāyarū apara-[pa]<sup>3</sup> . . . . . [m]  
 V[iyā]la-kki[la[m]ai[yum pe]r[ra] . . . . .<sup>4</sup>

“In the 15th year (of the reign) of king [Parakēsari]varman *alias* the emperor of the three worlds, the glorious **Vikrama-Chōladēva**,—[on the day of] . . . . . which corresponded to a **Thursday** and to the . . . . . [*tithi*] of the second fortnight of the month of **Simha**.”

This date does not admit of verification.

**E.—KULOTTUNGA-CHOLA III.**

**66.—In the Vāmanapurīśvara temple at Tirumānikuḷi.<sup>5</sup>**

1 Svasti śrī [||\*] Puyal peruga . . . . .  
 3 . . . . . kō=Pparakēsari[pa]mar=āṇa . . . . . Tribhū(bhu)vaṇasakra[va]ttiga! śi-  
 Kulōttuṅga-Śōladēvaṅku y[ā]nḍu mu(mū)[n]rāvadu Simha-nāyarū  
 apara-bha(pa)kshattu pañchamiyū Tīṅga!-ki[ma]iya(yu)m per[ra] Aśvati-nā!

“In the third year (of the reign) of king **Parakēsari**varman *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōladēva**,—on the day of **Aśvini**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Simha**.”

A date of the month of **Simha** of the third year of **Kulōttuṅga-Chōla III.** would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the **12th August A.D. 1180**, which was the 16th day of the month of **Simha**, and on which the 5th *tithi* of the dark half (of *Śrāvaṇa*) ended 9 h. 34 m., while the *nakshatra* was **Aśvini** for 3 h. 17 m., after mean sunrise. But the day was a **Tuesday**, not a **Monday**.<sup>6</sup>

**67.—In the Bhaktaparādhiśvara temple at Giḍaṅgil.<sup>7</sup>**

1 Svasti śrī [||\*] Kō=Pparakēsari[pa]mar=āṇa Tribhuvāṇachakravartiga! śrī-Kulōttuṅga-  
 Śōladēvaṅku  
 2 yāṇḍu 3vadu Simha-nāyarū irubattē[ān=di[yadi\*]y=āṇa Budan-ki[ma]mai per[ra]  
 Aśvati-nā!

“In the 3rd year (of the reign) of king **Parakēsari**varman *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōladēva**,—on the day of **Aśvini**, which corresponded to a **Wednesday** which was the twenty-seventh solar day of the month of **Simha**.”

<sup>1</sup> The year A.D. 1118 would yield no satisfactory equivalent for this date.

<sup>2</sup> No. 404 of the Government Epigraphist's collection for 1902.

<sup>3</sup> Read *-pakshattu*; the *tithi* is lost.

<sup>4</sup> The *nakshatra* is lost.

<sup>5</sup> No. 165 of the Government Epigraphist's collection for 1902; *Sou'k-Ind. Inscr.* Vol. III. No. 85.

<sup>6</sup> On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakshatra* was **Aśvini** from 3 h. 56 m., after mean sunrise.

<sup>7</sup> No. 226 of the Government Epigraphist's collection for 1902.



Under the preceding date it has been stated that the *nakshatra* was *Āśvinī* on the 16th day of the month of *Simha* of the third year of the king's reign; *Āśvinī* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Simha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was *Uttara-Phalgunī*).—I have not found any year of the reign of Kulottunga-Chōla III. for which the date would be correct.

68.—In the Vāmanapurīśvara temple at Tirumānikuḷi.<sup>1</sup>

- 1 Svasti śrī [||\*] Tiribuvāṇachchakravattiga! śrī-Vīrarājēndira-Śōḷadēvaṅku yāṇḍu  
ēḷāvadu Simha-[nāyaṅ]ṇu irubattāṇ=diyadi āṇa Budan-kiḷamaiyum  
pūṛshva(rvva)-pakshattu chchattu[r\*]daṣiyum=āṇa<sup>2</sup> Śadaiya-  
2 ttu nāl.

“In the seventh year (*of the reign*) of the emperor of the three worlds, the glorious Vīrarājēndra-Chōḷadēva,<sup>3</sup>—on the day of *Śatabhishaj*, which was the fourteenth *tithi* of the first fortnight and a **Wednesday**, which was the twenty-sixth solar day of the month of *Simha*.”

The 26th day of the month of *Simha* of the 7th year of Kulōttunga-Chōḷa III. corresponds to **Wednesday, the 22nd August A.D. 1184.**<sup>4</sup> On this day the 14th *tithi* of the bright half (of *Bhādrapada*) ended 13 h. 19 m., and the *nakshatra* was *Śatabhishaj*, by the equal space system and according to Garga from 1 h. 19 m., and by the *Brahma-siddhānta* from 1 h. 58 m., after mean sunrise.

If this were a date of Rājēndra-Chōḷa III., it would be quite incorrect.

69.—In the Darbhāraṇyāśvara temple at Tirunallār.<sup>5</sup>

- 1 Svasti śrī [||\*] Tiribuvāṇachchakravattiga! Madurai koṇḍu Pāṇḍiyaṅ muḍi-  
ttalaiyum koṇḍ-aruliya śi-Kulōttunga-Śōḷadēvarkku [y]āṇḍu 17vadu Kumba-  
[n]āyaṅṇu pūrva-pattisattu<sup>6</sup> tiṭṭiyaiyum<sup>7</sup> Tingaṭ-kiḷamaiyum peṇṇa Uttirattādi-  
nāl.

“In the 17th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttunga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of *Uttara-Bhādrapadā*, which corresponded to a **Monday** and to the second *tithi* of the first fortnight of the month of *Kumbha*.”

The date corresponds to **Monday, the 13th February A.D. 1195**, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of *Phālguna*) commenced 1 h. 55 m. after mean sunrise, while the *nakshatra* was *Uttara-Bhādrapadā*, by the *Brahma-siddhānta* and according to Garga the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70 — In the Kṛipāpurīśvara temple at Tiruveṇṇainallūr.<sup>8</sup>

- 1 Svasti śrī [||\*] Pū maruviya diśaimugattōn . . . . .  
Tiribuvāṇachchakravarttigal Maduraiyum Pāṇḍiyaṅ muḍi-ttalaiyuṇ=gōṇḍ-aruliṇa

<sup>1</sup> No. 164 of the Government Epigraphist's collection for 1902.

<sup>2</sup> The *da* of “*daṭi*” is entered below the *ṣi*.

<sup>3</sup> The name Vīrarājēndradēva (II.) is applied to Kulōttunga III. in two inscriptions of the 5th year at Chidambaram (Nos. 121 and 122 of 1887-88).

<sup>4</sup> The *Simha-samkrānti* took place 16 h. 48 m. after mean sunrise of the 17th July A.D. 1184.

<sup>5</sup> No. 395 of the Government Epigraphist's collection for 1902.

<sup>6</sup> Read *pakshattu*.

<sup>7</sup> Read *dvitṭiyaiyum*.

<sup>8</sup> No. 313 of the Government Epigraphist's collection for 1901.

śrī-Kulōttuṅga-Śōḷadēva[ṛ]ku yāṇḍu 17āvadu Miduna-nāyaṛ[ṛu] apara-pakshattu  
trai(trā)yōdaśiyum Viyāḷa-kkīḷamaiyum peṛra Urōsaṇi-[nāl].

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōhiṇi, which corresponded to a **Thursday** and to the thirteenth *tithi* of the second fortnight of the month of **Mithuna**.”

The date undoubtedly corresponds to **Thursday, the 8th June A.D. 1195**, which was the 13th day of the month of **Mithuna**, and on which the *nakshatra* was **Rōhiṇi** for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of **Jyāishṭha**) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupuriśvara temple at Kōvilvēṇṇi.<sup>1</sup>

1 . . . . . T[i]r[i]buvanachchakkaravatt[i]gaḷ Ma-  
2 duraiyum Pāṇḍiyan muḍi-ttalaḷiyuṇ=go[n]ḍ-aruliya [ś]i-[Ku]-  
3 lōttuṅga-Śōḷadēvaṛkku yā[n]ḍu pattonḇadabadu=Kkani-<sup>2</sup>nā-  
4 yarru=ppūr[va\*]-pakshattu navamiyum Tinga[ḷ]-kīḷamaiyum peṛra At[ta]-  
5 nāl.

“In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of **Hasta**, which corresponded to a **Monday** and to the ninth *tithi* of the first fortnight of the month of **Kanyā**.”

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of **Kanyā** cannot be **Hasta**. The equivalent of the date apparently is **Monday, the 2nd September A.D. 1196**, which was the 6th day of the month of **Kanyā**, and on which the 9th *tithi* of the bright half (of **Bhādrapada**) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were **Mūla** and **Pūrvāshāḍhā**.

72.—In the Vāmanapuriśvara temple at Tirumānikuḷi.<sup>3</sup>

1 S[va]sti śrī [ḷ]\* T[iribu]vaṇachchakkara[va]ttiga[ḷ] Ma[d]urai koṇḍu Pāṇ[ḍiya]ṇ  
muḍi-ttalaḷ-  
2 yuṇ=gond-aruliṇa śrī-Kulōttuṅga-Śōḷadēvaṛku y[ā]nḍu pattonḇadā-  
3 vadu Rishabha-nāyaṛṛu āṇ=diyadiy=āṇa pūrvva-pakshattu dvādaśiyum Budan-  
kīḷam[ai]yum peṛra [A]-  
4 ttattu nāl.

“In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of **Hasta**, which corresponded to a **Wednesday** and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of **Rishabha**.”

The date corresponds to **Wednesday, the 30th April A.D. 1197**, which was the 6th day of the month of **Rishabha**,<sup>4</sup> and on which the 12th *tithi* of the bright half (of **Vaiśākha**) ended 19 h. 37 m., while the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 7 h. 13 m., and by the **Brahma-siddhānta** for 3 h. 56 m., after mean sunrise.

<sup>1</sup> No. 397 of the Government Epigraphist's collection for 1902.

<sup>2</sup> Read *pattonḇadāvadu=Kkani*.

<sup>3</sup> No. 161 of the Government Epigraphist's collection for 1902.

<sup>4</sup> The **Rishabha-samkrānti** took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vâmanapurisvara temple at Tirumânikuḷi.<sup>1</sup>

- 1 Svasti śrī [||\*] Tiribuvanachchakkaravarttiga[!] Maduraiyum Îlamum Pāṇḍiyan  
muḍi-ttalaiyuṇ=gonḍ-arul[i]ya śrī-Kulōttuṅga-Śōḷadēva[r\*]kku yāṇḍu 2lvadu  
Mēsha-n[ā]yārṇu pūrvva-[pa\*]kshattu daśamiyum Budan-kiḷamaiyu[m] peṇṇa  
[Ma]gattu nāl.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Îlam and the crowned head of the Pāṇḍya,—on the day of **Maghā**, which corresponded to a **Wednesday** and to the tenth *tithi* of the first fortnight of the month of **Mēsha**."

The date corresponds to **Wednesday, the 7th April A.D. 1199**, which was the 14th day of the month of **Mēsha**, and on which the 10th *tithi* of the bright half (of **Vaiśākha**) ended 23 h. 39 m., while the *nakshatra* was **Maghā**, by the equal space system for 22 h. 20 m., by the **Brahma-siddhānta** for 7 h. 53 m., and according to **Garga** for 10 h. 30 m., after mean sunrise.

74.—In the Vâmanapurisvara temple at Tirumânikuḷi.<sup>2</sup>

- 1 Svast[i] śr[i] [||\*] Pu[ya]l vāyttu . . . . .  
4 . . . . . kô=Pparakêśaripaṇmar=āṇa Tiribuvanachchakkaravarttiga[!]  
Maduraiyum=Îlamuṇ=gonḍu Pāṇḍiyan muḍi-ttalaiyuṇ=gonḍ-aruliṇa śrī-Kulōt-  
5 tuṇ[ga]-Śōḷadēvarkku yāṇḍu 2lvadu Rishabha-nāyārṇu pūrvva-pakshattu tri(tra)yô-  
daśiyum Śani-kkiḷamaiyum peṇṇa Attatti=nāl.

"In the 21st year (of the reign) of king **Parakêśarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**, who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pāṇḍya,—on the day of **Hasta**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Rishabha**."

A date of the month of **Rishabha** of the 21st year of the reign of **Kulōttuṅga-Chōḷa III.** would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of **Rishabha** has been quoted erroneously instead of **Mēsha**. For this month the date regularly corresponds to **Saturday, the 10th April A.D. 1199**, which was the 17th day of the month of **Mēsha**, and on which the 13th *tithi* of the bright half (of **Vaiśākha**) ended 22 h. 48 m. after mean sunrise, while the *nakshatra* was **Hasta**, by the equal space system and according to **Garga** the whole day, and by the **Brahma-siddhānta** for 21 h. 40 m. after mean sunrise.

## F.—RAJARAJA III.

75.—In the Tirumâlisvara temple at Mâgaral.<sup>3</sup>

- 1 . . . . . i-ttē[varkku] yāṇḍu nālavadu Mid[u]ṇa-[nāya]r[ru] apara-  
pakshat[t]u=ppaṇchamiyun=D[i]ṅga[t-ki]lamaiyum peṇṇa Sadaiyattu nāl.

"In the fourth year (of the reign) of this king,<sup>4</sup>—on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Mithuna**."

The date corresponds to **Monday, the 22nd June A.D. 1220**, which was the 29th day of the month of **Mithuna**, and on which the 5th *tithi* of the dark half (of **Āshāḍha**) ended 15 h.

<sup>1</sup> No. 169 of the Government Epigraphist's collection for 1902.

<sup>2</sup> No. 170 of the Government Epigraphist's collection for 1902.

<sup>3</sup> This is an earlier date of the same reign which is quoted in No. 76 below.

<sup>4</sup> *Viz. Rājārāja III.*

56 m., while the *nakshatra* by the equal space system was Śatabhishaj for 4 h. 36 m., after mean sunrise.

**76.—In the Tirumāliśvara temple at Māgaral.<sup>1</sup>**

1 . . . . . T[i]r[i]buvāṇachchak[ka]ravatt[i]ga[l] śrī-Rāśarāśadēvaṅku yāp[du]  
5[va]du Simha-nāyaṅgu a[pa]ra-[pa]kshattu pañchamiy um Buda[ṇ]-  
k[i]lāmai yum [p]eṅṅa Aśvat[i]-nāl.

“In the 5th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvini, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.”

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th *tithi* of the dark half (*of Bhādrapada*) commenced 10 h. 38 m., while the *nakshatra* was Aśvini for 18 h. 24 m., after mean sunrise.—As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

**77.—In the Ikshupuriśvara temple at Kōvilveṇṇi.<sup>2</sup>**

1 [Sva]sti śrī [l]\* Tiribuvāṇachchakkara-  
2 vattiga! śrī-I[r]ājarājadēvaṅku  
3 yāṇḍu Ga[vad]u edir=ām=a[ṇ]-  
4 du Tulā-nā[ya]r[ru] pūrva-[pa\*]kshat-  
5 tu saptamiy um Viyāla-[k]k[i]lāmai-  
6 [y]um peṅṅa Uttirāḍattu [n]l[\*].

“In the year which was opposite the 6th year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttarāśādhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.”

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (*of Kārttika*) ended 11 h. 33 m., while the *nakshatra* was Uttarāśādhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

**78.—In the Ādiyappaṇ temple at Kil-Rāśākūḍi.<sup>3</sup>**

1 . . . . . Rājarājadēvaṅku yāṇḍu pattāvadu Mēsha-nāyaṅgu apara-pakshattu  
ashtamiy um Śevvāy-kkilāmai yum peṅṅa Avittattu nāl.

“In the tenth year (*of the reign*) of . . . . . Rājarājadēva,—on the day of Śravishṭhā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha.”

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (*of Vaisākha*) ended 10 h. 16 m., while the *nakshatra* was Śravishṭhā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

**G.—RAJENDRA-CHOLA III.**

**79.—In the Karavandiśvara temple at Udaiyārkōyil.<sup>4</sup>**

1 Svasti śr[i] [l]\* T[i]r[i]bu[va\*]ṇach[akkaravatt[i]ga! śr[i]-Irājēṇḍira-Sōla-  
dēvaṅku<sup>5</sup> yāṇḍu 3vadu Miṇa-nā-

<sup>1</sup> No. 217 of the Government Epigraphist's collection for 1901.

<sup>2</sup> No. 396 of the Government Epigraphist's collection for 1902.

<sup>3</sup> No. 392 of the Government Epigraphist's collection for 1902.

<sup>4</sup> No. 406 of the Government Epigraphist's collection for 1902.

<sup>5</sup> Read °dēvaṅka.

2 [ya]rru pû[rva]-pakshattu pañ[cha]m[i]yum Śaṇi-kkiḷamaiyu[m] p[er]ra [U]rôṣaṇi-nāl.

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôḷadêva,— on the day of Rôhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of **Mina**."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendra-Chôḷa III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1249, which was the 26th day of the month of **Mina**, and on which the 5th *tithi* of the bright half (of Chaitra) commenced 0 h. 30 m., while the *nakshatra* was Rôhiṇi for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

#### 80.— In the Raṅganātha temple at Śrīraṅgam.<sup>1</sup>

1 . . . . . Kannarigarāja-pra[ti]kūla-kāladanḍa makarālaya-majjita-[Kali]-bala  
Vi(vi)ra-Sômi(mê)śvara-kar-âṁukta-pāda-[vi]râbharāṇa  
2 . . . . . Tiribuva[ṇa]chchakkaravattigal śi.f-Râsēṇḍira-Śôḷadêvarkku yāṇḍu  
7āvadu Magara-nāyaṛru apara-pakshattu aṣṭamī[y]um Budaṇ-k[i]ḷamaiyum  
peṛra Śittirai-nāl.

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôḷadêva, . . . . . the hostile rod of death to the Kannariga (*i.e.* Kar-nāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets<sup>2</sup> on whose feet were put on by the hands of Vīra-Sômêśvara,<sup>3</sup> . . . . . — on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of **Makara**."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyaṇa)-sankrānti took place 13 h. 3 m.,<sup>4</sup> the 8th *tithi* of the dark half (of Pausha) commenced 0 h. 17 m., and the *nakshatra* was Chitrâ, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 1 m. after mean sunrise.

#### 81.— In the Rājagôpāla-Perumāḷ temple at Maṇṇārguḍi.<sup>5</sup>

Svasti śri [||\*] Tribuvaṇachchakkaravattigal śri-Rāja[jê]ndra-<sup>6</sup>[Śôḷa]dêvaṛku yāṇḍu  
2lvadu Kaṛkaḍaga-ṇā[yaṛru] a[para-pakshattu êk]ādaśiyum Budhaṇ-  
kiḷamaiyum peṛra Rôhi[n]i-nāl.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôḷadêva,— on the day of Rôhiṇi, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of **Karkātaka**."

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of **Karkātaka**, and on which the 11th *tithi* of the dark half (of Âshāḍha) ended

<sup>1</sup> No. 64 of the Government Epigraphist's collection for 1892.

<sup>2</sup> *Vīr-âbharāṇa* is used in the sense of the Tamil *vīra-kkaḷal*.

<sup>3</sup> This implies that the Chôḷa king had defeated the Hoysala king Sômêśvara and employed him as a servant.

<sup>4</sup> Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

<sup>5</sup> No. 105 of the Government Epigraphist's collection for 1857.

<sup>6</sup> Read -Râsēṇḍra-.

10 h. 21 m. after mean sunrise, while the *nakshatra* was Rôhîṇî, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

**82.—In the Appāmalainātha temple at Maṇṇārguḍi.<sup>1</sup>**

1 Ti[ru](ri)buvaṇachchak[ka]ravattigal śrī-Rāj[ē\*]n[di]ra-Śōla[d]ēvarkku yāṇḍu 22vadu Rishabha-nāyaṇṇu [pū]rvva-pakshattu śadurteṣiyum Nā[ya]ṇṇu-kkīlamaiyum peṇṇa Viśāgattu nāl.

“In the 22nd year (*of the reign*) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,—on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.”

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first Jyāishṭha) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was Viśākhā, according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m. and by the equal space system from 3 h. 17 m., after mean sunrise.

**83.—In the Raṅganātha temple at Śrīraṅgam.<sup>2</sup>**

1 Svasti śrīḥ [||\*] Māma-Sōmī(mē)śvara-pratikūla-kāladanḍa [T]iribuvaṇachchakkaravattigal śrī-Rājendra-Śōladēvarkku yāṇḍu ēlāvad[in] edir-ām-āṇḍu Vṛīschika-nāyaṇṇu pūrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaṭ-kīlamaiyum peṇṇa Aśvati-nāl.

“In the year which was opposite the seventh year (*of the reign*) of the emperor of the three worlds, the glorious Rājendra-Chōladēva, the hostile red of death to (his) uncle Sōmēśvara,—on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛīschika.”

The date is intrinsically wrong because the *nakshatra* cannot be Aśvini on the 5th *tithi* of a bright half in the month of Vṛīschika.—A date of the month of Vṛīschika of the year opposite the 7th, *i.e.* of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pūrvāshāḍhā and Uttarāshāḍhā. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A.D. 1254, when the *nakshatras* were Uttarāshāḍhā and Śravaṇa.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

**No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.**

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 25 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about 8½" by 4½". The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

<sup>1</sup> No. 91 of the Government Epigraphist's collection for 1897.

<sup>2</sup> No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The **ring**, on which the plates are strung, is about  $\frac{1}{2}$ " thick and  $4\frac{1}{2}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The **seal**, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,—across the centre, a boar, standing to the right (proper left), and the legend *śrī-Tribhuvan[ā\*]mku[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The **characters** belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than  $\frac{1}{8}$ " to nearly  $\frac{1}{4}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājārāja I.<sup>1</sup> The lingual *ḍ* is distinguished from the dental *ḍ* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,—the guttural *ṇ* does not occur. The *kh*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarābād plates of Pulakēśin II. of A.D. 612,<sup>2</sup> and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iv*, line 40, the last *akshara* but four, of the Diggubagga grant of Chālukya-Bhīma II. of the period A.D. 934 to 945.<sup>3</sup> The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;<sup>4</sup> and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *ilham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.—In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *Idiyūri*. But, with those exceptions, the **language** is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 52, Plate iv. a, the last four or five lines, and Plate v.

<sup>2</sup> *Id.* Vol. VI. p. 73, Plate

<sup>3</sup> *Id.* Vol. XIII. p. 214, Plate.

<sup>4</sup> *Southern Ind. Inscr.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from my impression.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.— In respect of orthography, we need note only (1) the incorrect *samllhi*, made by the use of an epenthetic *m*, in *brahmanyam*=*Attili*, for *brahmanya Attili*, or more correctly *brahmanyā=Attili*, in line 49;<sup>1</sup> (2) the omission to combine the *t* and *s* in *saṁdhi* in *sat-śaraṇam*, line 39, and *śrīmat śrī*, line 59-60; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīḥ*, line 55-56, in accordance with an optional rule of Southern India,— taught, Professor Kielhorn tells me, in the *Vyāsaśikshā*,— which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;<sup>2</sup> (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *ś* for *s* three times, in *aśun*, lines 17, 41, and *vitṛāśa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,<sup>3</sup> that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),<sup>4</sup> to a Jain teacher named Arhanandin, belonging to the Valahāri gaṇa and the Adḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was “caused to be given” by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin: on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu vishaya in line 49. This province evidently took its appellation from a town named Attili, which still exists in the Tanuku tāluka of the Gōdāvari district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shown as ‘Uttellee,’ in lat. 16° 41′, long. 81° 39′, seven miles south-west-half-west from Tanuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the ‘Kunsamurroo’ of the map, the village-site of which is about three miles south-by-west from Attili; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the ‘Arraveelee’ of the map, the village-site of which is one mile towards the south-east from that of ‘Kunsamurroo;’ and Korukolanu, on the south, is ‘Corecolloo,’ one mile and a half south-west from ‘Kunsamurroo;’ and the Yidiyūru of line 64, on the west, mentioned again as Idiyūru in line 66, is ‘Eedooroo,’ one mile and a half west-north-west from ‘Kunsamurroo.’ The other names cannot be identified,

<sup>1</sup> With this instance, compare the similar use of *m* in *Sūryyaśaṇṭam=ica* and *Vrikōdaram=ica*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *v*, in *niravadya-vudira*, for *niravadya-ōlāra*. We have a somewhat similar use of *m* in *Kalpala(dru)mam=iv=* and *Janārdḍanam=iv=* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also *saṁtīram=iv=ōḍayarantam* for *saṁtī=ōḍayarān*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.— Originally, not knowing of the existence of the modern Attili, I thought that the present reading ought to be corrected into *brahmany[ō] Mattili*. And that was how I came to present the name of the district as Mattilināṇḍu, in *Ind. Ant.* Vol. XX. p. 271.

<sup>2</sup> In his *South-Ind. Palæo.* p. 31, Dr. Burnell said:—“In S. India the alternative allowed by the grammarians ‘of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant ‘then omitted.’ This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.”

<sup>3</sup> See *Ind. Ant.* Vol. XX. p. 271.

<sup>4</sup> Regarding my having previously taken the name of this province as Mattilināṇḍu (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.



unless **Yullikodamaṇḍru**, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the **Attili dēśa**, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — *dēśe-sāv=Attil-iti kshititala-viditē* . . . . *prādād* . . . . *Kāṭa-daṇḍādhināṭhaḥ*,<sup>1</sup>— "this same *Kāṭa*, the leader of the forces, gave to learned Brāhmins the *Maṇḍadorṇu agrahāra*, together with the village of *Ponduva*, in the district known on the earth by the name of **Attili**." The *Maṇḍadorṇu agrahāra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,<sup>2</sup> this record presents the family-name, in line 5-6, in prose, as **Chālukya**, with the long *ā* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as **Chalukya**, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Viṣṇu as a dwarf, the composer has presented the name of the founder of the dynasty as **Kubja-Viṣṇu** (line 7), instead of using the full form **Kubja-Viṣṇuvardhana**.

In connection with **Vijayāditya III.**, it may be noted that this record, following some others, presents in line 15, in verse, in the form of **Guṇaga**, a *biruda*, belonging to him, which in the Masulipatam(?) plates of Chālukya-Bhīma II. of the period A.D. 934 to 945, is presented as **Guṇaka**.<sup>3</sup> And in the same verse, just after that, it describes him as *aṅkakāras-sākshāt*. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakāras=sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.<sup>4</sup> And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was **Guṇakenallāta**, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.<sup>5</sup> And, though *aṅkakāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakāra*, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."<sup>6</sup> Like all the other records, with one exception, this record states that Vijayāditya III. reigned for **forty-four years**, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhāpuram plates of Vīra-Chōḍadēva of A.D. 1092-93, which specify forty years;<sup>7</sup> this is to be attributed to a careless omission of the syllables *tuṣṭha* or *śchatu*.

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 58. line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 255,—see page 9 f. above, where Prof. Kielhorn has shown that the record presents *rasa-viśikha* by mistake for *viśikha-rasa*.

<sup>2</sup> Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 3, and *Ind. Ant.* Vol. XX. p. 95. note 10.

<sup>3</sup> Vol. V. above, p. 136, line 12-13.

<sup>4</sup> *Ind. Ant.* Vol. XX. p. 102.

<sup>5</sup> *South-Ind. Insers.* Vol. I. p. 44, line 12 — I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

<sup>6</sup> For the meaning of *aṅkakāra*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *aṅkakāra* as used in the *Bālarāmāyaṇa* to mean 'a champion chosen by each side to decide a battle.'

<sup>7</sup> Vol. V. above, p. 76 line 16. For the exact year of this record, see Vol. VI. above, p. 395.

Differing from all the other records, this one says, in line 30 f., that **Vikramāditya II.** reigned for nine months. Of the other records, some say eleven months, and some say one year.<sup>1</sup>

If taken as it actually stands in line 31 f., in prose, this record would represent **Yuddhamalla II.** as *Tālāpa-rāj-āgrajajanmau*, "born from an elder brother of king Tālāpa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Diggubarru grant of the period A.D. 934 to 945, which, in verse, speaks of him as Malla, and describes him as *Tāha-jyēshtha-suta*;<sup>2</sup> and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of Yuddhamalla. The Padamkalūru grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālāpa-rājasya sūnu*,<sup>3</sup> "son of king Tālāpa." The Masulipatam plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,<sup>4</sup> "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālāpa-rājasya suta*,<sup>5</sup> "son of king Tālāpa." And the Korumelli plates, of the period A.D. 1022 to 1063, the Chellūr plates of A.D. 1090-91, and the Piṭhāpuram plates two years later in date, describe him, in prose, as *tat-Tādāpa-rāja-suta*,<sup>6</sup> "son of that same king Tādāpa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with **Chālukya-Bhīma II.** (A.D. 934 to 945), whom it calls in line 33-34 simply **Bhīma**, and in line 41 **Rāja-Bhīma**, this record mentions, in line 35 ff., the following **enemies overthrown by him**, namely, **Rājamayya**, **Dhalaga**, **Tātabikki**, **Bijja**, **Ayyapa**, **Gōvinda**, a ruler of the **Chōlas** named **Lōvabikki**, and **Yuddhamalla**. **Yuddhamalla** is undoubtedly the Eastern Chalukya king **Yuddhamalla II.**, the immediate predecessor of **Chālukya-Bhīma II.**; a specific mention of his overthrow and expulsion by **Bhīma II.** is made in the Padamkalūru grant of the period A.D. 945 to 970.<sup>7</sup> **Gōvinda** is the Rāshtrakūṭa king **Gōvinda IV.**, for whom we have dates ranging from A.D. 915 to 933-34. **Ayyapa** is very possibly the **Ayyapadēva**, doubtless a **Nolamba** prince of the **Nolambavādi** territory in Mysore, to whom the Western Ganga prince **Ereyappa** lent a force for the purpose of fighting against a certain **Vīramahēndra**;<sup>8</sup> and, if so, it probably follows that **Vīramahēndra** was another *biruda* of **Chālukya-Bhīma II.**, or, rather, was a variant of his *biruda* **Gaṇḍamahēndra**. **Bijja** seems to be identical with the **Dantivarman**, also named **Bijja**, who is mentioned in the spurious **Sūgi** plates, apparently in connection with **Banavāsi**, as one of the foes against whom, it says, the Western Gaṅga prince **Būtuga II.** (A.D. 940 and 953) fought and prevailed.<sup>9</sup> And **Rājamayya** is perhaps the **Rājavarman** who, also, is mentioned in that record, but without any indication as to where his territory lay. **Lōvabikki**, the ruler of the **Chōlas**, is not as yet known from any other sources. To **Dhalaga** and **Tātabikki** reference is made in the **Kolavennu** plates of **Chālukya-Bhīma II.** himself, in a verse which,



<sup>1</sup> See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the Piṭhāpuram plates, see Vol. V. above, p. 76, line 23.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

<sup>3</sup> *Id.* Vol. VII. p. 16, line 13.

<sup>4</sup> *Ind. Ant.* Vol. XII. p. 92, line 21.

<sup>5</sup> Vol. V. above, p. 140, line 15 f.

<sup>6</sup> See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the Chellūr plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct date of this record, now given, see note 1 on page 150 above), the composer or writer used only the expression *tat-sūnu*, omitting *Tādāpa-rāja*; with the result that that record practically represents Yuddhamalla II. as a son of Vikramāditya II.

<sup>7</sup> *Ind. Ant.* Vol. VII. p. 18.

<sup>8</sup> See Vol. VI. above, p. 47.

<sup>9</sup> See Vol. III. above, p. 123.

presenting their names in the somewhat different forms of Dhaḷadi and Tātabikyana, appears to say :— “ He, this Rājamārtanḍa (a very sun among kings), piercing (*everything*) in front (*of him*), having conquered in battle, with his arm, him who was named Tātabikyana, (*and also*) Dhaḷadi, causes his fame to be sung by people.”<sup>1</sup> We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhima II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Kaṛayilladāta,<sup>2</sup> would have been given more correctly as Kaṛeyilladāta: it means “ he in whom there is no spot or blemish ” (*kaṛey-illad-āta*); and it answers exactly to the Sanskrit appellation Akalaṅka.

\* \* \* \* \*

Chāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōṭi, the *prānavallabhā* or “ mistress as dear as life ” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūta inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.<sup>3</sup> So, also, the spurious Sūṭi plates claim a grant of some land at that village by the Western Gaṅga prince Būṭuga II. for the purposes of a Jain temple founded by his mistress Divalāmbā.<sup>4</sup>

\* \* \* \* \*

The Paṭṭavardhika lineage (*anvaya*),—to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,—is mentioned as the Paṭṭavardhini race (*vaṁśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kāḷakampa, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (*a king*) Daddara and seized his insignia; a descendant of Kāḷakampa, named Sômaditya; Sômaditya's son Pritivijarāja; and Pritivijarāja's son Bhaṇḍanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.<sup>5</sup> And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the Yuvarāja Ballāladēva-Vēlābhaṭa, also called Boḍḍiya, son of (the lady) Pammavā (of) the Paṭṭavardhini (family).<sup>6</sup>

<sup>1</sup> *South-Ind. Inscr.* Vol. I. p. 45, line 17 ff. I read the first two *pādas*, from an ink-impression, thus :—Yas= Tatabikyana-ākhyam=Dhaḷadi munn-iriva Rājamārttandau. The verse is in the Āryāgiti metre. At the end of the first *pāda*, *ākhyam* has of course to be corrected into *ākhyān*. In the second *pāda*, three syllabic instants are wanting; the metre may be set right by reading:—Dhaladim munn-iriva Rājamārttanḍāṣau. The words *munna-iriva* are Kanarese.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

<sup>3</sup> *Id.* Vol. X. p. 103.

<sup>4</sup> Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *svakṛtya-priyā*, in line 70 of the text, should be rendered by “ his mistress; ” not by “ his wife, ” as was done by me in editing the record. This should perhaps have been recognised by me at the time, from the description of Divalāmbā in line 54 as “ the one Rambhā of the world; ” and also because, the passage being in prose, the word *patnī* or *hāryā* might have been used just as readily as *priyā*, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Rambhā in respect of their beauty and general charms; and the name itself occurs as the name of Rambhā, the *siddhi* or “ virtuous wife ” of the poet Ratnasimha, in the Ratnapur inscription of Prithivideva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Būṭuga II. was Rēvakanimuradi; see Vol. VI. above, p. 71.

<sup>5</sup> *South-Ind. Inscr.* Vol. I. p. 43

<sup>6</sup> Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumâyudha, son of Kaṭṭalâmbâ, of the *grâmakûṭa* or office of Grâmakûṭa or headman of the village. The post was evidently that of the village official who is known in Marâṭhî as the Pâṭêl or Pâṭil, and in Kanarese as the Gavuḍa or Gauḍa.

Of the Kanarese word *gavuḍa* or *gauḍa*, we have various earlier forms, — *gaunḍa*.<sup>1</sup> *garuṇḍa*,<sup>2</sup> *gârūṇḍa*,<sup>3</sup> *garuṇḍu*,<sup>4</sup> *gârūṇḍu*,<sup>5</sup> *gâmuṇḍa*,<sup>6</sup> and *gâmuṇḍu*.<sup>7</sup> And we can now see that it was derived from the word *grâmakûṭa* itself, through a corruption of *grâma* into some such form as the *gâmvu* which occurs as the termination of certain village-names in the Paṭṭhaṇ plates of A.D. 1272,<sup>8</sup> coupled with, in *kûṭa*, a disappearance of the *k* and a softening of the *t* into *d*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gaunḍa*; also, that Professor Fischel tells me that the *Dēśināmamālî*, ii. 69, gives *gūmaṇḍa* as the Prākṛit form of *grâmakûṭa*.

It may be remarked here that the Marâṭhî word *pâṭêl*, *pâṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023<sup>9</sup> and the Bhôpâl plates of A.D. 1200,<sup>10</sup> through an intermediate form *paṭṭêla* which I have found in a Sanskrit Nāgarî inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭêla-varya*, "best or chief of the *paṭṭêlas*." In this case, again, there has been an elision of a medial *k*.

\* \* \* \* \*

In line 72, the record presents the expression *âjñaptiḥ kâṭakâdhiṣaḥ*. The word *âjñapti* means literally 'a command.' But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dûtaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.<sup>11</sup> What was intended by the word *kâṭakâdhiṣa*, has not been so obvious. But it can now be made clear by a comparison of passages.

<sup>1</sup> Vol. V. above, p. 232, and p. 247, line 34.

<sup>2</sup> *Ibid* p. 232.

<sup>3</sup> *Ibid*. pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

<sup>4</sup> *Jour. Bo. Br. R. As Soc.* Vol. X. p. 245, line 48.

<sup>5</sup> *Ibid*. p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

<sup>6</sup> *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

<sup>7</sup> *Id.* Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.

<sup>8</sup> See *id.* Vol. XXX. p. 517.

<sup>9</sup> *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pâṭil*.

<sup>10</sup> *Id.* Vol. XVI. p. 254, line 10.

<sup>11</sup> See, for instance, *id.* Vol. XX. pp. 18, 96, and Vol. V. above, p. 119.—The word has, indeed, been otherwise rendered, by 'executor,' see *South-Ind. Inscr.* Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *âjñâ svayam* and *sva-mukh-âjñayâ* in two of the records of the Eastern Gaṅgas of Kalinganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *âjñâ*, also, means 'a command.' It was, indeed, sometimes used in the same technical sense with *âjñapti*: for instance, another Eastern Gaṅga record says *âjñâ mahāmahattara-Gaurisarmm* [i\*], "the *âjñâ* is the *Mahāmahattara* (Gaurisarmman);" see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-âjñayâ* it is to be translated by its ordinary meaning of 'command;' the passage tells us that "this charter of Râjasimha has been written, at the command of his (the king's) own mouth, by Vinayachandra, son of Bhânuchandra." In the expression *âjñâ svayam*, it may have a more technical meaning. But it cannot there mean 'executor;' for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dûtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *âjñâ svayam*, in the transposed form *svayam-âjñâ*, "the *âjñâ* is Ourselves," is followed by the words *dûtakais=ch=âtra*, "and the *Dûtaka* in this matter is, etc.," introducing the name of a person who was not the king who is designated by the words *svayam-âjñâ*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishṇuvardhana II. It presents the expression *sva-mukh-ājñāptā*.<sup>1</sup> Here, we have to emend the text, and read either *ājñāpti*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñāyā* which occurs elsewhere.<sup>2</sup> And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishṇuvardhana I. recites,— . . . . .  
ājñāptir=Aṭavidurjjayaḥ,<sup>3</sup>— "the ājñāpti is Aṭavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm."— (2) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,— a(ā)jñāptir=Siyaśarmma=āśya.<sup>4</sup>— "the ājñāpti of this (*grant*) is Siyaśarman."— (3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites.— ājñāpti Nissaramiji (?) . . . . .<sup>5</sup>— "the ājñāpti is Nissaramiji (?)."— (4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse, . . . . . ājñāptir=asya dharmmasya Nriparudrō,<sup>6</sup>— "the ājñāpti of this act of religion is the most excellent prince Nriparudra, brother of Narēndramrigarāja-(Vijayāditya II.), born of the Haihaya race."— (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse.— a(ā)jñāptir=asya dharmmasya . . . . . Boḷama-nām[ā\*]  
. . . . .,<sup>7</sup>— "the ājñāpti of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world."— (6) A record of the time of Vijayāditya III. (A.D. 844 to 885) recites, in verse,— ājñāptir=asya dharmmasya . . . . . Pāṇḍarāṅgaḥ . . . . .,<sup>8</sup>— "the ājñāpti of this act of religion is the majestic Pāṇḍarāṅga, who like a second Bibhatsu (Arjuna) has overcome all hostility by his valour."— (7) A record of the time of Chālukya-Bhīma I. (A. D. 888 to 918) recites, in verse.— ājñā(jñā)ptir=asya dharmmasya Kaḍeyarājaḥ . . . . .,<sup>9</sup>— "the ājñāpti of this act of religion is the majestic Kaḍeyaraja, whose father's father was Pāṇḍarāṅga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,— ājñāpti[ḥ\*] kaṭakarājaḥ,<sup>10</sup>— "the ājñāpti is the Kaṭakarāja."— (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājaḥ,<sup>11</sup>— "the ājñāpti is the Kaṭakarāja."— (10) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājaḥ,<sup>12</sup>— "the ājñāpti is the Kaṭakarāja."— (11) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñā(jñā)ptiḥ kaṭakarājaḥ,<sup>13</sup>— "the ājñāpti is the Kaṭakarāja."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,— ājñāptiḥ kaṭakādhis[ā\*],<sup>14</sup>— "the ājñāpti is the Kaṭakādhisa."— (13) A record of the time of Rājaraḥ I. (A.D. 1022 to 1063) recites, in prose,— ājñāptiḥ kati(ṭa)kēśo,<sup>15</sup>— "the ājñāpti is the Kaṭakēśa."

<sup>1</sup> *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.

<sup>2</sup> See p. 153, above, note 11.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 17, line 20.

<sup>4</sup> *Id.* Vol. XIII. p. 133, line 28.

<sup>5</sup> *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

<sup>6</sup> *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *nriparudra*.

<sup>7</sup> Vol. V. above, p. 121, line 25.

<sup>8</sup> *Ibid.* p. 125, line 24 f.

<sup>9</sup> *Ibid.* p. 130, line 45 f.

<sup>10</sup> *Ibid.* p. 133, line 36.

<sup>11</sup> *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāptiḥ*.

<sup>12</sup> *Id.* Vol. XII. p. 93, line 60.

<sup>13</sup> *Id.* Vol. XIII. p. 250, line 35.

<sup>14</sup> Page 158 below, line 72.

<sup>15</sup> *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning— "the *ājñāpti* is Kaṭakēśa, son of Rāchiya-Peddēri-Bhīma;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chētanabhaṭṭa.

(14) A record of A.D. 1090-91 recites,— . . . . dattasy=âsya śāsanasy=ājñaptiḥ pañcha pradhānāḥ,<sup>1</sup>—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— . . . . dattasy=âsya śāsanasy=ājñaptiḥ pañcha pradhānāḥ,<sup>2</sup>—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers.

The word *kaṭakēśa*, in No. 13, is a mere variant of the *kaṭakādhiśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarāja*. We can recognise a decided objection to interpreting *kaṭakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,<sup>3</sup> the word *kaṭakarāja*, and, with it, *kaṭakādhiśa* and *kaṭakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *īśa*, *rājan*) of the royal camp (*kaṭaka*).

In earlier records, the word *ājñapti* occurs in the Prākṛit forms, used in the same way. of *ānatti* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,<sup>4</sup> and of *ānatī* in the Mayidavōlu plates of Śiva-Skandavarman.<sup>5</sup>

#### TEXT.<sup>6</sup>

##### First plate.

- 1 Ōm<sup>7</sup> Svasti Śrīmatām sakala-bhuvana-sa m st ū y a m ā n a-Mā n a v y a-s a g ō t r ā-
- 2 nām Hārīti-putrānām Kauśīki-vara-prasāda-labd ha-r ā j y ā n ā m=Mā t r i g a n a-p a r i-
- 3 pālītānām Svāmi-Mahāsēna-pād-ānudy ā t ā n ā m<sup>8</sup> bh a g a v a n-N ā r ā y a n a-p r a s ā-
- 4 da-samāsādita-vara-varāhalānchchha(c h h a ) n-ē k s h a n a-k s h a n a-v a ś i k r i t-ā r ā t i-
- 5 maṇḍalānām<sup>9</sup>=aśvamēdh-a v a b h ṛ i t a<sup>10</sup>s n ā n a-p a v i t r i k r i t a-v a p u s h ā m Chā-
- 6 l u k y ā n ā m k u l a m=a l a m k a r i s h ṇ o s=S a t y ā ś r a y a v a l l a b h ē n d r a s y a b h r ā t ā [!]<sup>\*</sup> Śrī(sri)<sup>11</sup>-  
patir=vvi-

<sup>1</sup> *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

<sup>2</sup> Vol. V. above, p. 94, line 280.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>4</sup> *Id.* Vol. IX. p. 102, line 16.—[Compare above, p. 69, note 1. The same Prākṛit form occurs in the Kāśākuḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Rāyakōṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 75; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

<sup>5</sup> Vol. VI. above, p. 88, line 27.

<sup>6</sup> From the original plates.

<sup>7</sup> Represented by an ornate symbol.

<sup>8</sup> In the syllable *nām*, the *ā* was formed by a direct continuation, upwards, of the last stroke of the *n*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *ā* occurs again in the *tyā* of *Satyāśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

<sup>9</sup> Read *maṇḍalānām*.

<sup>10</sup> Read *dvabhṛitha*.

<sup>11</sup> Metre, Ślōka (Anushtubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 **kramên(n)=âdyô durjjayâd=Balitô hṛitâm ashtâdaśa samâḥ Kubja-Vishṇu-**  
**jjishṇu-**  
 8 **r=mmahim=apâlayat |(l)| Tad-âtma-jô Jayasimhas=trayas-trimśatam [l\*] tad-a-**

*Second plate; first side.*

- 9 **nuj-Ēndrarâja-nandanô Vishṇuvarddhanô nava | tat-sûnur=Mmamgi-Yuvarâjah pa-**  
 10 **mcha-vimśa[ti\*]m | tat-putrô Jayasimhas=trayôdaśa || Tasya dvaimâsur-**  
**ânujah Ko-**  
 11 **kkili[h\*] shaṇ=mâsân [l\*] tasya j[y\*]êshthô bhrâtâ Vishṇuvarddhanas=tam=**  
**uchchâtya sapta-trimśa-**  
 12 **tam | tat-sutô Vijayâditya-Bhaṭṭarakô=shṭâdaśa | tat-sutô Vishṇu-**  
 13 **varddhanah shaṭ-trimśatam | tat-sutô Narēndramṛigarâjas=s-âshṭa-chatvârimśa-**  
 14 **tam | tat-putrah Kali-Vishṇuvarddhanô=dhy-arddha-varsham [l\*] Tat-sutô**  
**Guṇaga-Vijayâditya-**  
 15 **ś=chatuś=chatvârî[m\*]śatam | athavâ<sup>1</sup> Sutas<sup>2</sup>=tasya jyêshthô Guṇaga-**  
**Vijayâditya-patir=a-**  
 16 **mkekâras=sâksh[â\*]d=Vallabhanṛipa=samabhyarchchita-bhujah pradhâna[h\*] sūrâ-**  
**nâ(nâ)m=api subhata-**

*Second plate; second side.*

- 17 **chûḍâmani(ni)r=aśau(sau) chataśrâś=chatvârimśatim<sup>3</sup>=api samâ bhûmim=abhunak ||**  
**Tad<sup>4</sup>=bhrâtu-**  
 18 **r=yyuvarâjasya Vikramâditya-bhûpatê[h\*] śatru-vitrâśa(sa)-krit=putrô dâni**  
 19 **Kânina-sannibhaḥ || Jitvâ<sup>5</sup> samyati Kṛishṇavallabha-mahâ-daṇḍam sa-dâyâ-**  
 20 **dakan=datvâ dēva-muni-dvijâti-tanayô dharmm-ârttham=arttarm<sup>6</sup>=muhuh kri-**  
 21 **tvâ râjyam=a[ka\*]ṇṭakan=nirupamam sa[m\*]vṛiddham=ṛiddha-praja[m\*] Bhimô**  
**bhûpati-**  
 22 **r=anvabhu[m\*]kta bhuvana[m\*] nyâyât=samâś=trimśatam || Tad<sup>7</sup>=anu Vijayâdityas=ta-**  
 23 **aya priya-tanayô<sup>8</sup> mahân=adhika-Dhanadas=s a t y a-t y â g a-p r a t â p a-s a m a-**  
 24 **nvitah para-hṛidaya-ni[r\*]bhêdî nâmn=aiva Kollabigaṇḍa-b h û p a t i r=a k r i-**

*Third plate; first side.*

- 25 **ta shaṇ=mâsâm(n) râjyan=naya-sti(sthi)ti<sup>9</sup>-samyutah || Tasy<sup>10</sup>=âgra-sunnûr=aparâji-**  
 26 **ta-śaktir=Amma-râjah parâjita-par-âvani-âja-râjî(ji)h rāj=[â\*]bhavad=vidita.<sup>11</sup>**  
 27 **Râjamahēndra-nâm[â\*] varshâpi sapta saraṇih karuṇâ-rasasya || Tasy=a-**  
 28 **tmaja-Vijayâditya-bâlam<sup>12</sup>=uchchâtya ś r i-Y u d d h a m a l l-â ṭ m a j a s-T â-**  
 29 **lapa-râjô mâsam=êkamm(m)=arakshî || Tam=âhavê vinirjjitya**  
 30 **Châlukya-Bhima-tanayô Vikramâdityô vikramêṇ=âkramê**

<sup>1</sup> This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubayru grant, *Ind. Ant.* Vol. XIII. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

<sup>2</sup> Metre, Śikharinî.

<sup>3</sup> See note 8 on page 189 below.

<sup>4</sup> Metre, Ślôka (Anushtubh).

<sup>5</sup> Metre, Sârdûlavikridita.

<sup>6</sup> Read *arttham*.

<sup>7</sup> Metre, Hariṇî.

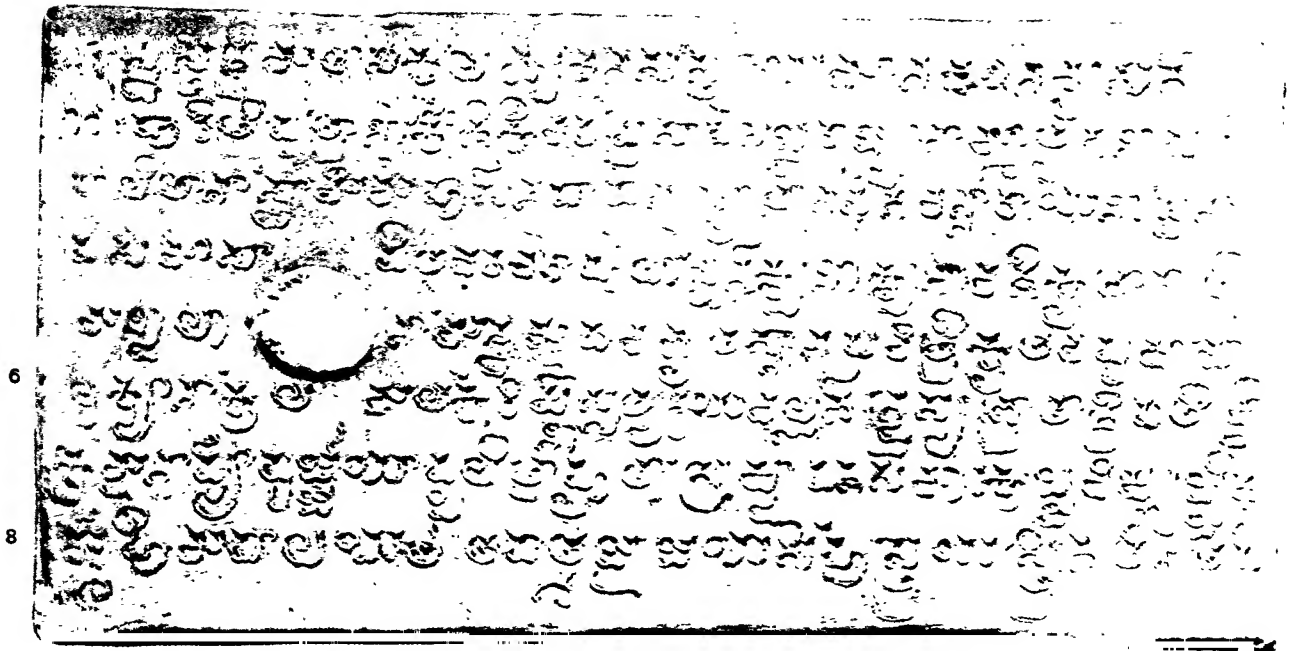
<sup>8</sup> Read *privas=tanayô*, as required by the metre. The correction of *nibhêdî* into *nirbêdî*, in the next line, is required in the same way.

<sup>9</sup> This *ti* was at first omitted, and then was inserted below the line.

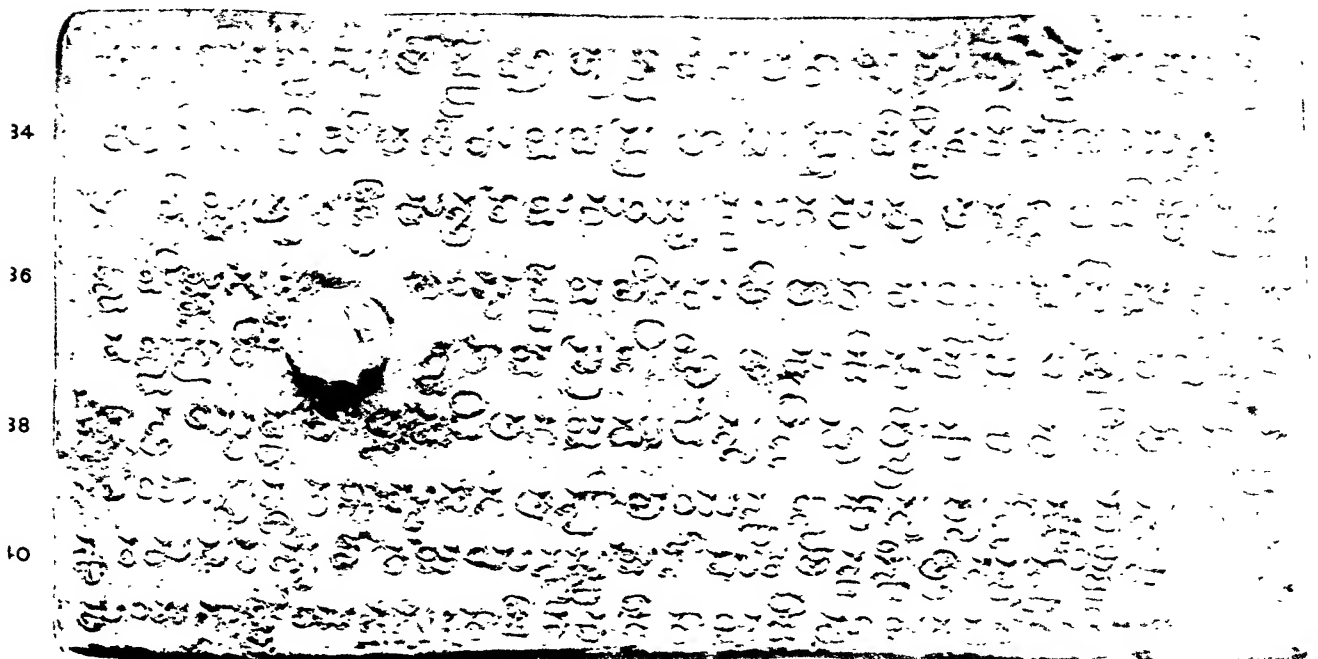
<sup>10</sup> Metre, Vasantatilaka.

<sup>11</sup> The syllable *dî* was at first omitted, and then was inserted below the line.

<sup>12</sup> Read *tasy=dmajam Vijayâdityam bdlam*.



iii b.



FLEET.

SCALE 80

W GRIGGS, COLLOTYPE



42

44

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 68

- 31 nikshipya nava māsān pālayat<sup>1</sup> || Tatō Yuddhamallas-Tālapa-rā-  
 32 j-āgrajajanmā<sup>2</sup> sapta varahāni grihi(hi)tv=ātishṭhat || Tatr<sup>3</sup>=āntarē vidita-

*Third plate ; second side.*

- 33 Kollabigaṇḍa-sutō<sup>4</sup> dvaimāturō vinuta-Rājamahēndra-nāmaṇḥ Bhi-  
 34 m-ādhipō vijita-Bhi(bhī)ma-bala-pratāpaḥ prāchīn=disām vimalayann=ndi-  
 35 tō vijētum [||\*] Śrīmantam<sup>5</sup> Rājamayyan-Dhaḷagam=urutaran=Tātabikkim  
 pracha-  
 36 ṇḍa[m\*] Bijjam sa[jjam cha]<sup>6</sup> yuddhē balinam=atitā(ta)rām=Ayyapaṁ bhīmam=  
 ugram  
 37 daṇḍam Gōvinda-rāja-praṇihitam=adhikam Chōḷa-paṁ Lōvabikkim<sup>7</sup> vi-  
 38 krānta[m\*] Yuddhamallam ghaṭita-gaja-ghaṭān=sannihaty=aika ēva || Bhītān=  
 āsvā-  
 39 sayan=sat-sāraṇam<sup>8</sup>=upagat[ā\*]n=pālayan=kaṇṭakān=utsa n n ā n=k u r v v a n=s u g r i h u a-  
 40 n=karam=apara-bhuvō raṁjayana(n) svañ=jan-augham tanvan=kīrtti[m\*] narēndr-  
 ōchchayam=avana-  
 41 mayann=ārjjayan=vastu-rāśin=ēva śrī-Rāja-Bhimō jagad=akhilam=aśau(sau) dvādaś=ā-

*Fourth plate ; first side.*

- 42 bdāny=arakshat |(||) Tasya<sup>9</sup> Mahēśvara-mū[r\*]ttēr=Umā-samān-ākṛitēḥ Kumāra-  
 samāna[h\*] Lō-  
 43 kamahādēvyāḥ khalu yas=samabhavad=Amma-rāja iti vikhyātō(taḥ) |(||) Yō  
 rūpēṇa  
 44 Manōjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram<sup>10</sup>=ari-pura-  
 daha-  
 45 nēna nyak-kurvvan=bhāti vidita-nirmala-kīrttiḥ [||\*] Yad<sup>11</sup>-bāhu-daṇḍa-karavāla-  
 vidārit-āri-  
 46 matt-ēbha-kumbha-galitāni vibhānti yuddhē muktāpa(pha)lāni subhaṭa-ksha-  
 47 taj-ōkshītāni bijāni kīrtti-vitātēr=iva rōpitāni<sup>12</sup> |(||) Sa samasta-  
 48 bhuvanāśraya-śrī-Vijayāditya-m a h ā r ā j ā d h i r ā j a-p a r a m ē ś v a r a-p a r a m a b h a-  
 49 ṭṭārakaḥ parama-brahmanyam=Attilināṇḍu<sup>13</sup>-vishaya-nivāsinō rāshṭrakūṭa-pramu-  
 50 khān=kuṭumbinas=samāhūy=ēttham=ājūpayatiḥ<sup>14</sup> || Adḍakali<sup>15</sup>-gachchha-nāmā | Vala-

*Fourth plate ; second side.*

- 51 hāri-gaṇa-pratita-vikhyāta-yaśā[h\*] | chāturvvarnā(rṇya)-śramana(ṇa)-viśēsh-Anna-  
 śrāṇan-ābhi-

<sup>1</sup> Read *māsān=apālayat*.

<sup>2</sup> Read *āgrajajanmā*; and see the remarks on page 181 above.

<sup>3</sup> Metre, Vasantatilaka.

<sup>4</sup> Read *putrō*, or *sūnū*, to suit the metre.

<sup>5</sup> Metre, Sragdharā; and in the next verse.

<sup>6</sup> I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.

<sup>7</sup> The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lō*, with the Drāviḍian *l*.

<sup>8</sup> Read *sach-chharaṇam*.

<sup>9</sup> Metre, Āryāgiti; and in the next verse.

<sup>10</sup> The *ra* was at first omitted, and then was inserted below the line.

<sup>11</sup> Metre, Vasantatilaka.

<sup>12</sup> Read *rōpitāni*. A *visarga* has in the same way been mistakenly inserted in *ājūpayatiḥ*, line 50, and *bhavadīḥ*, line 68.

<sup>13</sup> Read, either *brahmanyā Attilināṇḍu*, with hiatus, or, more correctly, *brahmanyō=Attilināṇḍu*, with *samāh*. See note 1 on page 179 above.

<sup>14</sup> Read *ājūpayati*.

<sup>15</sup> Metre, Āryāgiti; and in the next three verses.

- 52 lashita-manaskah || Śrī-rāja-Chaluky-ānvaya- | -parivārita<sup>1</sup>-Paṭṭavaraddhik-ānvaya-ti-  
 53 lakā | gapikājana-mukha-kamu(ma)la-dyumaṇi-dyutir=iha hi Chāmekā-  
 54 m̄b=ābhūt=sā | (||) Jina-dharmma-jala-vivaraddhana- | -śaśi<sup>2</sup>-ruchira-samā-  
 55 na-kīrtti-lābha-vilōlā | dāna-dayā-si(śt)la-yutā |<sup>3</sup> chāru-  
 56 śrī<sup>4</sup> śrāvakī budha-śruta-niratā || Yasyā<sup>5</sup> guru-pamktir=uchya-  
 57 tē || Siddhānta-pāradrīsvā prakāṭita-guṇa-Sakalachandrasiddhānta-muni[h\*] |  
 58 tach-chhishy[ō\*] guṇavān=p r a b h u r = a m i t a - y a ś ā s = s u m a t i r = A y y a p ô ṭ i - m u -  
 59 nindrah || Tach<sup>6</sup>-chhishyāy=Ārhanandy-ā(a)m̄kita-vara-munayē Chāmekāmbā su-  
 bhaktyā śrī-

## Fifth plate; first side.

- 60 mat śrī<sup>7</sup>-Sarvvalōkāśraya-Jinabhavana-khyāta-satr-ātta(rttha)n=uchchair=Vveṃgināth-  
 Āmma-  
 61 rāj[ē\*] kshitibhṛiti Kaluchumbāṇṇu-su-grāmam=ishṭam |<sup>8</sup> cha(sa)ntusṭā  
 dāpayitrā bu-  
 62 dha-jana-vinutām yatra jā(ja)grāha kīrttim || Uttarāyana-nimittēna ka(kha)ṇḍa-  
 sphuṭi-  
 63 ka(ta)-navakarmm-ārttha[m\*] sarvva-kara-parihāram śāsanikṛitya dattam=Asy=  
 āvadhayaḥ [l\*] pūrvva-  
 64 taḥ Āruvilli<sup>9</sup> [l\*] dakṣiṇataḥ Korukolanu | paśchimataḥ Yidiyūru |  
 65 uttarataḥ Yullikodamaṇḍru || Tasya kshêtr-āvadhayaḥ [l\*] pūrvvataḥ  
 Śarkarakurru [l\*]  
 66 dakṣiṇataḥ Iṇṇulakoḷu [l\*] paśchimataḥ Iḍiyūri pola-garusu | uttarataḥ  
 Kamcharigu-  
 67 ṇḍu || Asy=ōpari na kēnachid=bādhā karttavyā yaḥ karōti sa paṁcha-  
 mahāpātaka-sa[m\*]yu-  
 68 ktō bhavati<sup>10</sup> | (||) Bahubhir<sup>11</sup>=vvasudhā dattam<sup>12</sup> bahubhiś=ch=ānupālītā yasya  
 yasya ya-  
 69 dā bhūmis=tasya tasya tadā phalam || Sva-dattā[m\*] para-dattā[m\*] vā yō  
 harēta vasu-

## Fifth plate; second side.

- 70 [ndha]rā[m] shashṭi-varsha-sahasrāṇi viśṭhāyā[m\*] [jāya\*]tē kṛimih || Asya  
 grāmasya<sup>13</sup> grāmaku(kū)ṭa-  
 71 tva[m] Ka]ṭṭalāmb-ātmajā<sup>14</sup>-Kusamāyundhāya dattam śāśvatam || Asya grāmasya  
 72 [ka?]pp-ābhidhānam kara-varjijitah(m) || Ājñaptih<sup>15</sup> kṛakādhis[ō\*] Bhāṭṭadēvas=  
 cha lēkhakah kaviḥ Ka-

<sup>1</sup> Read *ānvaya-parivārita*, omitting the mark of punctuation.<sup>2</sup> Read *vivaraddhana-saśi*, omitting the mark of punctuation.<sup>3</sup> This mark of punctuation, at the end of a third *pāda*, is superfluous.<sup>4</sup> This stands for *chāru-śrīh*. See page 179 above.<sup>5</sup> Read *yasyā*.<sup>6</sup> Metre, Sragdharā.<sup>7</sup> Read *śrīmach-chhrt*.<sup>8</sup> This mark of punctuation, at the end of a third *pāda*, is superfluous.<sup>9</sup> The *lli* was first written in the place of the *vi*. Then the *akṣhara* was corrected into *vi* and the *lli* was added, before the writer went any further.<sup>10</sup> Read *bhavati*.<sup>11</sup> Metre, Ślōka (Anushtubh); and in the next verse.<sup>12</sup> Read *dattā*.<sup>13</sup> The *ma* was at first omitted, and then was inserted below the line.<sup>14</sup> Read *dtmaja*.<sup>15</sup> Metre, Ślōka (Anushtubh).

73 vichakravartti śāsanassāsyukpit<sup>1</sup> || Peddha(dda)-Kaluchuvubariti śāsana[m\*]bu  
śāsina Bha-

74 tṭadēvanik=Arahanandi-bhaṭṭar[u\*]lu Gumsimiya r[e\*]tṭ-edlu-gāmpulununḍi paṇu  
. . ṇḍa<sup>2</sup> tūmuna ne(? ni)<sup>3</sup> vuṭlu vittu-paṭṭu vrasādañ=chēsiri [||\*]

### TRANSLATION.

Om! Hail! Of **Satyāśrayavallabhēndra**-(**Pulakēśin II.**),— who adorned the family of the **Chālukyas**, who are glorious; who belong to the **Mānavya gōtra** which is being praised throughout the whole world; who are **Hārītiputras**; who acquired sovereignty by the favour of a boon from the goddess **Kauśikī**; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god **Svāmi-Mahāsēna**; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent **boar-crest** which they acquired through the favour of the divine **Nārāyaṇa**; and whose bodies have been purified by ablutions performed after celebrating *aśvamēdha*-sacrifices — the (younger) brother:—

(Verse 1; line 6.) The victorious **Kubja-Vishṇu** (that is, **Vishṇuvardhana I.**), the first husband of Fortune,<sup>4</sup> protected for eighteen years the earth, taken by his valour from a mighty (fœ)<sup>5</sup> hard to be conquered, just as the dwarf **Vishṇu**, the first husband of **Śrī** (**Lakshmi**), protected the earth, taken by his stride from the demon **Bali** hard to be conquered.

(Line 8.) His son **Jayasimha (I.)** (reigned) for thirty-three (years). **Vishṇuvardhana (II.)**, son of his younger brother **Indrarāja**, for nine (years). His son **Maṅgi-Yuvarāja**, for twenty-five (years). His son **Jayasimha (II.)**, for thirteen (years).

(L. 10.) His younger brother **Kokkili**, born from a different mother, (reigned) for six months. His elder brother **Vishṇuvardhana (III.)**, having expelled him, (reigned) for thirty-seven (years). His son **Vijayāditya (I.)-Bhaṭṭāraka**, for eighteen (years). His son **Vishṇuvardhana (IV.)**, for thirty-six (years). His son **Narēndrapigārāja-(Vijayāditya II.)**, for forty-eight (years). His son **Kali-Vishṇuvardhana (V.)**, for one year and a half.

(L. 14.) His son **Guṇaga-Vijayāditya (III.)** (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord **Guṇaga-Vijayāditya (III.)**, a veritable champion,<sup>6</sup> to whose arm great honour was paid by the **Vallabha king**,<sup>7</sup> and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.<sup>8</sup>

(Vv. 3, 4; ll. 17, 19.) The son of his brother the **Yuvarāja king Vikramāditya (I.)**, namely, the king **Bhima (I.)**,<sup>9</sup> who caused alarm to his foes, and who was (so) liberal (that) he

<sup>1</sup> Read, probably, *śāsanasy=śāya kāya-krit*.

<sup>2</sup> Read, perhaps, *pañṇendu*.

<sup>3</sup> It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akshara* is perhaps a mistake for the figure 9.

<sup>4</sup> That is to say, the first king in his dynasty.

<sup>5</sup> There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named **Bali**. But we have no facts as yet, in support of such an interpretation.

<sup>6</sup> *Aṅkakāra*; for *aṅkakāra*: see page 180 above.

<sup>7</sup> That is, the contemporaneous **Rāshtrakūṭa** king of **Mālkḥēd**, either **Amoghavarsha I.** or **Kṛishṇa II.**; see Vol. VI. above, pp. 174, 175.

<sup>8</sup> When I originally saw this record, many years ago, I read, in line 17, *aśauchata aśvatārimsatim*, and thought that it should be emended into *aśobhat=dshṭa[cha\*]tadrimsatim*; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of **Vijayāditya III.** was forty-eight years. The real reading, however, — *aśau(sau) chataśat=chataśatimsatim*, — is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akshara* *śa*, and between the subscript *v* and *ch*, in the period to which this record belongs.

<sup>9</sup> This king is mentioned again in line 30 as **Chālukya-Bhima (I.)**, by his more usual appellation.

resembled Kāṇina (Karna), conquered in fight the great army of **Kṛishṇavallabha**,<sup>1</sup> together with kinsmen of his own, and,— being a very son to gods and saints and Brāhmanas,— repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5; l. 22.) After that, his dear son **Vijayāditya (IV.)**,— who was great; who bestowed so much wealth that he surpassed the god Dhanada (Kubēra); who was endowed with truthfulness and liberality and majesty; who cleft open the hearts of his enemies; and who by name indeed was (*known as*) the king **Kollabigaṇḍa**,—reigned for six months, possessed of prudent behaviour and steadfastness.— (V. 6; l. 25.) His eldest son king **Amma (I.)**,— whose power was unconquered; who conquered whole rows of hostile kings; who had the famous name of **Rājamahēndra**; and who was the straight path of the sentiment of compassion,— was king for seven years.

(L. 27.) Having expelled his son **Vijayāditya (V.)** (*while he was*) a child, king **Tālapa**, son of the glorious **Yuddhamalla (I.)**,<sup>2</sup> guarded (*the earth*) for one month. Having completely conquered him in battle, **Vikramāditya (II.)**, son of **Chālukya-Bhima (I.)**,<sup>3</sup> having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then **Yuddhamalla (II.)**, the eldest son<sup>4</sup> of king **Tālapa**, took (*the sovereignty*) and continued for seven years.

(V. 7; l. 32.) At that juncture, the lord **Bhima (II.)**,— who was a son of the famous **Kollabigaṇḍa-(Vijayāditya IV.)**; who was a brother, born from a different mother, of him (**Amma I.**) who had the extolled name of **Rājamahēndra**; and who surpassed the epic hero Bhīma in strength and majesty,— rose up to conquer, purifying the eastern region.— (V. 8; l. 35.) Having unaided, indeed, slain the glorious **Rājamayya**, and **Dhalaga** who excelled far and wide, and the fierce **Tātabikki**, and **Bijja** who was (*always*) ready for war, and the excessively powerful **Ayyapa**, terrible and savage, and the extremely great army sent by king **Gōvinda**, and **Lōvabikki** the ruler of the **Chōlas**, and the valorous **Yuddhamalla**,— (*all of them*) possessed of marshalled arrays of elephants:— (V. 9; l. 38.) Verily, this glorious **Rāja-Bhima (II.)**,— giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,— guarded the whole world for twelve years.

(V. 10; l. 42.) He who, resembling Kumāra, was born of him, an embodiment of the god Mahēśvara, from **Lōkamahādēvi** whose form resembled that of Umā, is he who is famous under the appellation of king **Amma (II.)**:— (V. 11; l. 43.) Who, putting to shame **Manōja** (**Kāmadēva**) by his beauty, and **Mahēndra** (**Indra**) by his might, and the hot-rayed sun by his great glory, and **Hara** (**Śiva**) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.— (V. 12; l. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious **Vijayāditya-(Amma II.)**, the **Mahārājādhirāja**, **Paramēśvara**, and **Paramabhaṭṭāraka**, who is most kind to Brāhmanas, having

<sup>1</sup> That is, the Rāshtrakūṭa king Kṛishṇa II.

<sup>2</sup> From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramāditya I. who is mentioned in line 19 of this record.

<sup>3</sup> That is, of the Bhīma who is mentioned in line 21 of this record.

<sup>4</sup> See page 181 above.

called together the householders, headed by the *Rāshtrakūṭa*,<sup>1</sup> who dwell in the **Attilināṇḍu** district, thus issues his commands:—

(V. 13; l. 50.) “(There is) the sect which has the name of the **Aḍḍakali gachchha**, which has established its renowned fame in the **Valahāri gaṇa**, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14; l. 52.) “Here (*on earth*), indeed, there came into being she, **Chāmekā**, who is an ornament of the **Paṭṭavardhika** lineage which belongs to the retinue of the lineage of the glorious royal **Chalukyas**, and who possesses the lustre of a sun to the water-lilies (*blooming in the daytime*) which are the faces of courtesans:— (V. 15; l. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (*of succession*) of her teacher is declared:— (V. 16; l. 57.) (*There was*) the saint **Sakalachandrasiddhānta**, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings; and his disciple was the great saint **Ayyapōṭi**, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17; l. 59.) “To his disciple, the excellent saint who is marked by (*the name of*) **Arhanandin**, **Chāmekāmbā**, through her great devotion to him,—while king **Amma (II.)**, the high lord of **Veṅḡl**, is reigning,—has, with great pleasure, caused to be given the excellent village of **Kaluchumbarru**, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called **Sarvalōkāśraya-Jinabhavana**; whereby she has acquired a reputation praised by learned people.

(L. 62.) “On account of the winter solstice, (*this village*) has been given, conveyed by (*this*) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:—On the east, **Āruvilli**; on the south, **Korukolanu**; on the west, **Yidiyūru**; and, on the north, **Yullikodamaṇḍru**. The boundaries of its fields are:—On the east, **Śārkarakurru**;<sup>2</sup> on the south, **Iṇṇulakoḷu**; on the west, the waste land of **Idiyūru**; and, on the north, the rock (?) called **Kaṇchariguṇḍu**.

(L. 67.) “No one should cause any molestation (*to the enjoyment*) of this (*village*); he who does so, incurs (*the guilt of*) the five great sins!— (V. 18; l. 68.) Land has been given by many people, and has been protected (*in enjoyment*) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making or protecting this grant*)!— (V. 19; l. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grāmakūṭa*<sup>3</sup> of this village has been given in perpetuity to **Kusumāyudha**, son of [**Ka**]ṭṭalāmbā. That, belonging to this village, which is named *kappa*,<sup>4</sup> is exempt from taxes.

(V. 20; l. 72.) “The *ājñāpti* is the *Kaṭakādhīśa*;<sup>5</sup> and the writer is **Bhaṭṭadēva**; the composer of the poetical parts of this charter is the poet **Kavichakravartin**.”

<sup>1</sup> That is, the head official or governor of the *rāṣṭra* or *viśaya* or province.

<sup>2</sup> This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives ‘*corroo*,’ = Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultzsch tells me that the word is a frequent ending of village-names.

<sup>3</sup> That is, the office of village-headman,—the post of *Gauḍa* or *Pāṭil*. See page 183 above.

<sup>4</sup> This seems to be the word which in Kanarese means ‘tribute;’ but the exact bearing of the passage is not apparent.

<sup>5</sup> That is, the governor of the royal camp; see page 185 above.

(L. 73) To Bhaṭṭadēva,<sup>1</sup> who has drawn up the charter concerning **Pedda-Kaluchuvubarru**, the venerable Arahanandi has given, as a present, land requiring as seed 9(?) *puṭṭis* of twelve *ūmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at Gumsimi (?).

#### No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

Br E. HULTZSCH, PH.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Śōlapuram**,<sup>2</sup> a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of Śōlapuram was **Kāṭṭuttumbūr** (B. and D. below), which was included in **Paṅgala-nāḍu**,<sup>3</sup> a subdivision of the district of **Paḍuvūr-kōṭṭam**<sup>4</sup> (B. below). In inscriptions of the Chōla kings Rājārāja I. (No. 421 of 1902) and Kulottunga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkonḍāṇ-Śōlapuram** and is stated to have belonged to **Mugai-nāḍu**, a subdivision in the north of **Paṅgala-nāḍu**, a district of **Jayaṅgonḍa-Śōla-maṇḍalam**. From other inscriptions we know that Paṅgala-nāḍu included Vēlūrppāḍi, a suburb of Vellore,<sup>5</sup> and that Tirumalai near Poḷūr belonged to Mugai-nāḍu.<sup>6</sup>

Vol. I. of *South-Indian Inscriptions* contains one inscription from Śōlapuram (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another Śōlapuram inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words *Pagaḷ-midu viḷaṅgu* and hence belongs to **Kulōttunga I.**<sup>7</sup> and that it mentions the temple of **Rājārājēśvara** at Uyyakkonḍāṇ-Śōlapuram, which, as well as Rājendra-Chōlēśvara,<sup>8</sup> is perhaps a later designation of the Nandikampīśvara temple.<sup>9</sup>

#### A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined Īśvara temple at Śōlapuram.

The inscription consists of  $2\frac{1}{2}$  mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the **8th year** of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at Ukkal are dated in the 10th and 15th years.<sup>10</sup> As I shall show further on (p. 196 below), he was perhaps a son of the Gaṅga-Pallava king **Vijaya-Nandivikramavarman** and hence belonged to the **ninth century** of the Christian era.

The Tamil portion records that a chief named **Rājāditya** built a temple of Śiva and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a Brāhmana. The mutilated Sanskrit portion contained a genealogical account of this Rājāditya. His earliest ancestor was **Mādhava** of the **Gāṅgaya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western Gaṅgas, this

<sup>1</sup> This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

<sup>2</sup> No. 95 on the *Madras Survey Map* of the Vellore tāluka.

<sup>3</sup> An inscription of Parāntaka I. No. 423 of 1902) mentions Śōlapuram as 'Kāṭṭuttumbūr in Paṅgala-nāḍu' and Vellore as 'Vēlūr aḷḷas Paramēśvaramaṅgalaṁ'; compare *South-Ind. Inscr.* Vol. I. No. 110.

<sup>4</sup> For other divisions of Paḍuvūr-kōṭṭam see *ibid.* Vol. III. p. 89.

<sup>5</sup> Above, Vol. IV. p. 83.

<sup>7</sup> See *ibid.* Vol. III. p. 126.

<sup>9</sup> See p. 196 below.

<sup>6</sup> *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

<sup>8</sup> See *ibid.* Vol. I. No. 97.

<sup>10</sup> *South-Ind. Inscr.* Vol. III. Nos. 8 and 5.

feat is ascribed to the mythical king **Koṅgaṇivarman**,<sup>1</sup> who is, however, there represented as the father and not as the son of Mādhava. The Śōlapuram inscription then states that in his (*viz.* Koṅgaṇivarman's) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for Atrivarman, Agnivarman, Arivarman, *etc.* Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called **Prithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Rājāditya**, who is described in the Tamil portion as the son of **Prithivigaṅgaraiyar** and the contemporary of Vijaya-Kampa. As regards **Prithivigaṅgaraiyar**, he must be different from the Gaṅga chief **Prithivipati I.**, because the latter was the father of **Mārasimha** and the son of **Śivamāra**,<sup>2</sup> while the former was the father of **Rājāditya** and apparently the son of the king whose name is hidden in the corrupt form **Atvivarman**.

## TEXT.

- 1 Svasti śrī [||\*] Gāṅgēya-vaṁśyō vijai(ja)y-ābhirāma[h] śrī-Mādhava[s=\*] tasya  
sutō va(ha)bhūva |<sup>3</sup> chhēttā śilā-sta[m]bham=api pri(pra)siddha[s=\*] tat(d)-  
vaṁśa-jō=bhu(bhūt=) pri(pra)[thi]tō=tvi[varmmā]<sup>4</sup> [|| 1\*] . . . . .  
gō
- 2 nṛipati[h\*] parantapa[h |\*] nṛip-āpi(bhi)vandya[h\*] Śiva-bhaktimān kavi[r=\*]  
vikalpa-kallōla-padārtuḥa-tatpara[h\*] || [2\*] Rājādity-ākhyā-bhūpa[h\*] sura[ta]ru-  
sa[d]riśō Narga[ti-nāma] . . . . . ram=asau
- 3 dāpayām=āsa v[i]ra[h\*] || [3\*]<sup>5</sup> Kō Viśaiya-Kamparkku yāṇḍu eṭṭāvaḍu  
Prithiviga[n̄][ga\*]raiyyar at[i]tar=āyina piṇṇāḍu tat-putra-Rājāditya[n] ma[hā-  
dō]van para-nṛipati-makūṭa-ghaṭṭita-chara-
- 4 [ṇa]n tam=appaṇār[ai]=ppalli-paḍuttav=iḍattu Īśvar-ālayamum atiyta-<sup>6</sup>garamum  
eḍu[p]pittu kaṇḍu(nḍu) śevviyātān<sup>7</sup> [1\*] Prāvaśa(cha)na-sūttirattu Kausika-  
gōtrattu perum-bā[r\*]ppān Tiṭṭaiśarmma-<sup>8</sup>

## TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (*In*) the eighth year of king **Vijaya-Kampa**,—after **Prithivigaṅgaraiyar** had died, his son, the great king **Rājāditya**, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of **Īśvara** (**Śiva**) and a house for the deceased (*i.e.* a tomb) on the spot where his father had been buried.

(L. 4.) [To] **Tiṭṭaiśarman**, a great **Brāhmaṇa** of the **Prāvachana-sūtra**<sup>9</sup> (*and*) of the **Kausika-gōtra** . . . . .

## B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the **Perumāḷ** temple at **Śōlapuram**. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king **Vijaya-Kampavikramavarman**<sup>10</sup>—who is probably the same as the **Vijaya-Kampa** of A.—and records the building of a temple of **Nārāyaṇa**

<sup>1</sup> Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 380.

<sup>3</sup> This sign of punctuation is expressed by a *visarga*.

<sup>4</sup> I am unable to correct with confidence this corrupt name.

<sup>5</sup> Read *attā*.

<sup>6</sup> The remainder of the inscription is lost.

<sup>7</sup> This is only *half* a verse.

<sup>8</sup> Read *śevyittān*.

<sup>9</sup> See above, Vol. V. p. 52, note 11.

<sup>10</sup> The same form of the king's name is found in an inscription at **Dūśi**; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of **Vijaya-Kampavarman** and **Vijaya-Kampavikramavarman** have been copied at **Uttaramallūr**, and two of **Kampavarman** at **Kāvāntaṇḍalan**; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 23, respectively.



(Vishṇu) at **Kāṭṭuttumbūr** (i.e. Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named **Kanakavalli-Vishṇu-griha** after the village of **Kanakavalli**, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

## TEXT.

- 1 Svasti śr[ī] [||\*] Kō V[i]śaiya-[Ka]mpavikkiramaparumarḱk-iyāṇḍu  
irubattu-mu(mū)nrāvadu [Pa]ḍuv[ū]r-kkōṭṭattu=Ppa[n]-
- 2 gaḷa-nāṭṭu=Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāragarkku śrī-kōy[i]l eḍuppittu  
Ka[ṇa]kava[lli]-Vishṇu-griham eṇṇu-
- 3 m nāmāthē(dhē)yattāl amaippittu idaṇṇukku [tri]kālam ārādhippaḍarkku  
tri[kā]lam tiru-amurdukkum na-
- 4 ndā-viḷakkum ārādhippāṇṇukku jīvitamum āga i-kkōṭṭattu i-nāṭṭu **Kanakavalli**  
ēri ki(ki) bhūmi i-<sup>1</sup>

## TRANSLATION.

Hail! Prosperity! (*In*) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (*at*) **Kāṭṭuttumbūr** in **Paṇḡala-nāḍu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**; (*it*) was endowed with the name **Kanakavalli-Vishṇu-griha**; and, for the worship at the three times (*of the day*), for offerings at the three times (*of the day*), (*for*) a perpetual lamp and as a living for the worshipper, [there was granted] to it land below the tank of **Kanakavalli** in the same *kōṭṭam* (and) in the same *nāḍu*.

## C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called **Kallāṇḡuttai**, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, *viz.* (a) “the year two;” (b) the Śaka year 871 (in words); and (c) “the year in which the emperor **Kannaradēva-Vallabha**, having pierced **Rājāditya**, entered the **Tōṇḍai-maṇḍalam**.” The second and third portions of the date furnish an interesting confirmation of the **Ātakūr** inscription, according to which the **Rāshtrakūṭa** king **Kṛishṇa III.** had killed the **Chōḷa** king **Rājāditya** at **Takkōlam** in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.<sup>2</sup> As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the **Ātakūr** inscription, and in the second case it would be A.D. 948-49. The “year two” with which the Śōlapuram inscription opens cannot refer to the reign of **Kṛishṇa III.**, because we know from the **Dēōḷi** plates that **Amōghavarsha**, the father of **Kṛishṇa III.**, had died and that the latter was reigning<sup>3</sup> in A.D. 940.<sup>4</sup> Hence, as far as I can see, the “year two” can only refer to the reign of the **Chōḷa** king **Rājāditya**. This would indirectly confirm Professor **Kielhorn**’s calculation of the date of an inscription at **Kūram**, according to which the 40th year of **Parāntaka I.**, the father and immediate predecessor of **Rājāditya**, corresponded to A.D. 946.<sup>5</sup> It may now be provisionally assumed that **Parāntaka I.** reigned from about A.D. 907 to at least 946, and that **Rājāditya** was crowned in about A.D. 948 and was killed by **Kṛishṇa III.** in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the **Kallīnaṅgai** pond

<sup>1</sup> The remainder of the inscription is lost.

<sup>2</sup> Above, Vol. V. p. 195, vv. 27 and 28.

<sup>3</sup> See p. 1 above.

<sup>4</sup> See above, Vol. VI. p. 51.

<sup>5</sup> Dr. Fleet’s *Dyn. Kan. Distr.* p. 420.

No. 26A. Solapuram Inscription of Vijaya-Kampa.



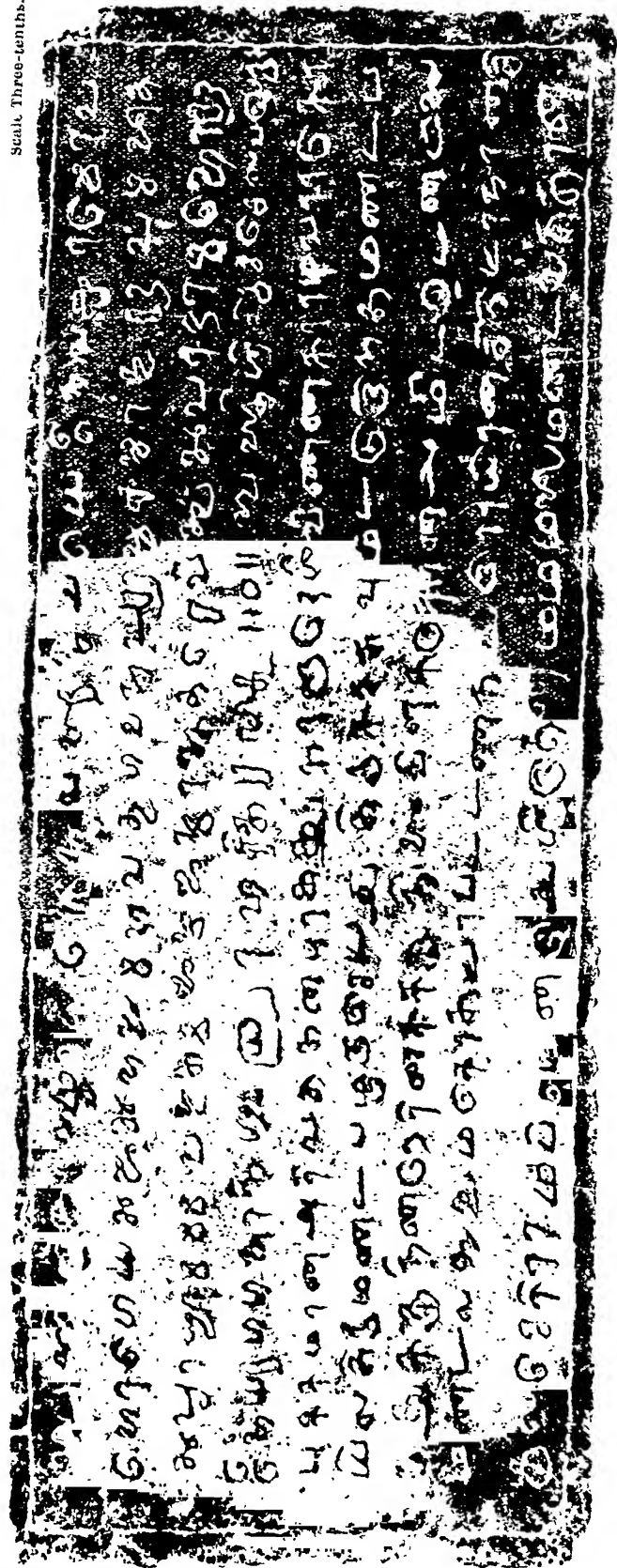
Scale One-fifteenth.

No. 26B. Solapuram Inscription of Vijaya-Kampavikramavarman



Scale One-fifteenth.

No. 27. Vaishnava Inscription at Pagan.



Scale Three-tenths.



in memory of a woman named Kaḷḷinaṅgai. The present name **Kaḷḷaṅguṭṭai**, *i.e.* 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at **Aruṅguṇṇam**, a village in the modern Arcot tāluka.<sup>1</sup> She was the daughter of the Gaṅga chief **Attimallar** (*i.e.* Hastimalla) *alias* **Kannaradēva-Prithvigaṅgaraiyar**. This chief was the son of **Vayiri-Aḍiyaṇ**, the lord of **Paṅḡala-nāḍu**.<sup>2</sup> Hence he seems to be different from the Gaṅga-Bāṇa chief Hastimalla *alias* Prithivipati II., who was the son of Mārasimha.<sup>3</sup> The word Kannaradēva, which is prefixed to the name of Prithvigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife **Kāmakkaṇār** bore the title **Gaṅgamahādēvi** and was the daughter of **Vāṇakōvaraiyar Orriyūr-Aḍiyaṇ**. Vāṇakōvaraiyar is known to have been the title of certain chiefs.<sup>4</sup> Orriyūr-Aḍiyaṇ means 'the devotee of the temple at Tiruvorriyūr.'<sup>5</sup>

## TEXT.

- 1 Svasti śrī [||\*] Yāṇḍu iraṇḍu Śaka-varsham eṇṇūṟṟ-eḷubatt-onṇu
- 2 śa(cha)kravartti Kannaradēva-Vallabhan<sup>6</sup> Rājādittarai eṇṇu Tonḍai-maṇḍalam
- pugun[da]-
- 3 [v=ā]ṇḍu Paṅḡala-nāḍ-ūḍaiya Vayiri-Aḍiyaṇ maganār Attimallar=āgiya
- Kannaradēva-Prithvigaṅga-
- 4 [raiyaṅk]ku [Vāṇa]kōvaraiyar Orri[yūr]-Aḍiyaṇ magalār Kā[mak]kaṇār=āṇa
- Gaṅgamahādēviyār vayirru[t=pi]randu Aruṅguṇṇattir=[svargga]-
- 5 r=āyiṇa Kaḷḷinaṅgaiyārku=kka[n]ḍa Ka[ḷḷi]naṅgai-kuḷam [||]

## TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor **Kannaradēva-Vallabha**, having pierced Rājāditya, entered the **Tonḍai-maṇḍalam**,—the **Kaḷḷinaṅgai** pond was constructed for (*the merit of*) **Kaḷḷinaṅgaiyār**, who died at **Aruṅguṇṇam**, having been born by **Kāmakkaṇār** *alias* **Gaṅgamahādēviyār**, the daughter of **Vāṇakōvaraiyar Orriyūr-Aḍiyaṇ**, to **Attimallar** *alias* **Kannaradēva-Prithvigaṅgaraiyar**, the son of **Vayiri-Aḍiyaṇ**, the lord of **Paṅḡala-nāḍu**.

## D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īśvara temple at Śōlapuram. It is dated in **Śaka-Samvat 875** (in words), while Hastimalla *alias* **Kannaradēva-Prithvigaṅgaraiyar**<sup>7</sup>—the same chief who was mentioned in C.—was ruling the **Kalḷeḍuppūr-maryādā**. This may have been a subdivision of **Paṅḡala-nāḍu**, the lord of which his father is stated to have been (C. line 3); but I cannot find **Kalḷeḍuppūr** on the map.<sup>8</sup>

The inscription records grants to the two temples of **Nandikampīśvara** and **Guṇamālai** at **Kāṭṭuttumbūr** (*i.e.* Śōlapuram) by Hastimalla's minister **Puttaḍigaḷ** *alias* **Aḷiviṇa-Kaḷakaṇḍa-Prithvigaṅgaraiyaṇ**. The last portion of this name is evidently derived from that of his master; **kaḷakaṇḍa** is the Tamil form of *kalakaṇṭha*, 'a kōkila;' **aḷiviṇa** means 'devoid

<sup>1</sup> See above, Vol. IV. p. 271.

<sup>2</sup> See p. 192 above.

<sup>3</sup> *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

<sup>4</sup> See p. 139 above.

<sup>5</sup> Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

<sup>6</sup> The engraver seems to have written at first *Vallabhar*, and then to have cancelled the *r* and added an *n* after it.

<sup>7</sup> In line 9 he is called simply Prithvigaṅgaraiyar.

<sup>8</sup> A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, *viz.* **Kalḷeḍuppūr**, which must be different from **Kalḷeḍuppūr**, because it belonged to **Virpēḍu-nāḍu** (see above, Vol. VI. p. 228 and note 5), a subdivision of **Kāliyūr-kōṭṭam**.

of destruction; and Puttaḍigaḷ means 'a devotee of Buddha.' Hence the donor seems to have been a Buddhist.<sup>1</sup>

**Nandikampiśvara** must have been the ancient name of the temple of Īśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Śōlapuram, it may be also identified with the Īśvara temple that was founded during the reign of **Vijaya-Kampa** according to the inscription A., and the **Nandi-Kampa**, after whom the Nandikampiśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatuḡgavikramavarman,<sup>2</sup> I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatuḡgavikramavarman. The temple of **Guṇamālai** may have been a shrine in the Nandikampiśvara temple or another name of the Viṣṇu temple referred to in B. above.

## TEXT.

- 1 Svasti śrī ||— Śagar yā[ṇḍu] . . . . . [luba]tt-<sup>3</sup>aiñjāvadu śr[i]-  
Att[i]mallar-āg[i]ya [Kaṇṇara]d[ēva-P]ri[thivi]gaṅga[rai]yar Kall[e]ḍu-
- 2 ppūr-majjādi ālāv-irukka [i]var=adigāri Puttaḍigaḷ=āgiya Aḷivi(vi)ṇa-Kaḷakaṇḍa-  
Ppiridigaṅgaraiyaṇ-ēṇ Kāṭṭuttumbūr Nandi-
- 3 kampiśvara-dēvarkk=oru-nandā-vi[la]kku [cha]nd[r]āditya-prisiddham=<sup>4</sup>erippadāga=  
chchāvā mu(mū)vā=ppēr-āḍu toṇṇūr=āḍum Guṇamālai-
- 4 pperumāṇukk=oru-nandā-viḷakk=erippadaṅkku=ttoṇṇūr=āḍum=ivv-ūr nagarattār-vaḷi=  
kkāṭṭi=kkuḍu+tēṇ
- 5 Aḷivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ-ēṇ[<sup>\*</sup>]i-Nnandikampi(mpi)śvara-dēvarkku  
niśada[m<sup>\*</sup>] [u]laku=ttumbai-ppūvum Guṇa[m]ā-
- 6 I[ai]-pperumāṇukku [u]laku=ttumbai-ppūv=attuvadāga chandrāditya-pramāṇam  
kaḷaṇḍu poṇ kuḍuttēṇ=i-dēvar ti-
- 7 [ru<sup>\*</sup>][vu]ṇāligai-pperumakkaḷē [a]ṭṭuvippadāga [kuḍuttēṇ] [<sup>\*</sup>] Guṇamālai-  
pperumāṇukku [mū]ṇru sandhi[y]um tirumavidu<sup>5</sup> kāṭṭuvadāga Amalaṅga[vaḷ]-
- 8 li-Attimalla-chchaturvvēdimāṅgalam=ēṇ[rū nā]l=ūraiyyum=ēka-grāma[m]=āga=  
chcheyya [A]ḷivi(vi)ṇa-Kaḷakaṇḍa-Prithvigaṅga[n]garaiyaṇ-<sup>6</sup>e-
- 9 n [|| u]daiyār Prithviga[m]garaiyarkku viṇṇappaṇ=jeyya [u]daiyārum=ēka-  
grāmaṇ=jeygiṇa [pō]lḍu i[ṇa]-<sup>7</sup>Kkuṇamālai-pperumāṇu.<sup>8</sup>

## TRANSLATION.

(Line 1.) Hail! Prosperity! (In) the [eight-hundred-and-]seventy-fifth year of the Śaka (king), while the glorious **Attimallar** alias **Kaṇṇaradēva-Prithivigaṅgaraiyar** was ruling the **Kalleḍuppūr-majjādi**,<sup>9</sup>—I, his minister (*adhikārin*) **Puttaḍigaḷ** alias **Aḷiviṇa-Kaḷakaṇḍa-Piridigaṅgaraiyaṇ**, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep<sup>10</sup> for burning (with ghee prepared from their milk) one perpetual lamp in the **Nandikampiśvara** temple (at) **Kāṭṭuttumbūr** as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the **Guṇamālai** temple.

<sup>1</sup> For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p 148.

<sup>2</sup> See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

<sup>3</sup> Read -*pramāṇam*= as in line 6.

<sup>4</sup> Read -*Prithvigaṅgaraiyaṇ*.

<sup>5</sup> The remainder of the inscription is lost.

<sup>6</sup> This word is a corruption of the Sanskrit *maryādā*.

<sup>10</sup> See above, p. 134 and note 2.

<sup>7</sup> Restore *enṇūr-ēḷabatt*.

<sup>8</sup> Read *tirumavidu*.

<sup>9</sup> Cancel the *ṇa*.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *ulaḥku* of *tumbai* flowers to this **Nandikampiśvara** temple and one *ulaḥku* of *tumbai* flowers to the **Guṇamālai** temple, I gave one *kaḷaṇṇu* of gold; I gave (*it*) in order that the great men (*in charge*) of the store-room of the temple<sup>1</sup> of this god<sup>2</sup> should cause (*the flowers*) to be supplied.

(L. 7.) When I, **Aliviṇa-Kaḷakaṇḍa-Prithvigaṇgaraiyaṇ**, requested the lord **Prithvigaṇgaraiyaṇ** to combine four villages into one village called **Amalaṅgavalli-Attimalla-chaturvêdimāṅgalam** (*which should provide*) for offerings to be made at the three times (*or the day*) in the **Guṇamālai** temple, and when (*accordingly*) the lord combined (*them*) into one village, . . . . [to] this **Guṇamālai** temple . . . . .

### No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, PH.D.

This inscription was noticed at **Pagān** by the Honourable Mr. A. T. Arundel, C.S.I., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at **Myinpagān**, which is situated about a mile to the south of **Pagān**. At **Myinpagān** lived **Manôharî**, the last of the **Talaing** kings, who was led into captivity by **Anawrata**, king of **Pagān**, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A **Vaishṇava** temple has been found at **Pagān**, but none at **Myinpagān**. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the **Sanskrit** language and **Grantha** alphabet, and a prose passage in the **Tamiḷ** language and alphabet. The **Tamiḷ** characters are those of the thirteenth century of the Christian era.

The **Sanskrit** verse is taken from the *Mukundamālā*<sup>3</sup> (verse 6), a short poem by the **Vaishṇava** saint **Kulaśêkhara**, who, as shown by Mr. Venkayya, must have lived before the eleventh century.<sup>4</sup>

The **Tamiḷ** prose passage records gifts by a native of **Magôdayarpattāṇam** in **Malaimaṇḍalam**, i.e. **Cranganore**<sup>5</sup> in **Malabar**. His name, **Śrî-Kulaśêkhara-Nambi**, stamps him as a devotee of the **Vaishṇava** saint **Kulaśêkhara**, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the **Vishṇu** temple of **Nânâdêsi-Viṇṇagar** at **Pukkam** alias **Arivattāṇapuram**, i.e. at **Pagān**, which in the **Kalyāṇi** inscriptions is styled ‘**Arimaddanapura** alias **Pugâma**.’<sup>6</sup> **Nânâdêsi-Viṇṇagar** means ‘the **Vishṇu** temple’ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by **Vaishṇavas** from various parts of the Indian Peninsula.

<sup>1</sup> See above, p. 145 and note 1.

<sup>2</sup> The word *dêva* refers to **Nandikampiśvara-dêva**. Evidently the authorities of this temple had to make over one *ulaḥku* of flowers per day to the temple of **Guṇamālai-perumān**.

<sup>3</sup> Printed in the *Kêçyamālā*, No. 1.

<sup>4</sup> See *South-Ind. Inscr.* Vol. III. p. 148.

<sup>5</sup> Above, Vol. IV. p. 294.

<sup>6</sup> *Ind. Ant.* Vol. XXII. p. 17.

<sup>7</sup> On *Viṇṇagar*, ‘a **Vishṇu** temple,’ see above, Vol. V. p. 47, note 4.

## TEXT.

- 1 Svasti śrī [!]\* N=âsthâ dhanmê(rmê) na vasu-nichayê n-aiva kâm-ôpa-  
 2 bhôgê yat jat<sup>1</sup> bhavyam bhavatu [bha\*]gavan pûrvva-kanm(rm)-ânurûpam [!]\*  
 eta-  
 3 t prâthyâm(rthyam) mama bahutama<sup>2</sup> janma-janm-ântatarê=³pi tvat-pâd-  
 âmbhôrû(ru)-  
 4 hai(ha)-yuga-gatâ nîshalâ bhaktir=astu || o || Svasti śrī [!]\* Tiru-chochel[va][m\*]  
 peruga [!]\*  
 5 Pukkam=âṇa Arivattanapurattu Nânâdêśi-Viṇṇagar-Âlvâr kô-  
 6 yil tiru-maṇḍapamuñ=jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-  
 7 ttukku niṇṇ=erigaikku nilai-vilakk-onṇum=iṭṭēṇ Malai-  
 8 maṇḍala[nn]u(ttu) Magôdayarpaṭṭaṇa[tt]u I(i)râyiraṇ Śīriyân=âṇa Śi(śi)-  
 9 Kulaśêgara-Ra(na)mbiy-êṇ [!]\* idu śrī [!]\* i-daṇmam Malaimaṇḍalattāṇ [!]\*

## TRANSLATION.

(Line 1.) Hail! Prosperity! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me:—In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (*this*) temple increase! (*In*) the temple of Nânâdêśi-Viṇṇagar-Âlvâr at Pukkam *alias* Arivattanapuram, I, Irâyiraṇ Śīriyân *alias* Śrī-Kulaśêkhara-Nambi of Magôdayarpaṭṭaṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

## No. 23.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Continued from Vol. VI. page 198.)

## D.—Mantrawâḍi inscription of the time of Amôghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The collotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawâḍi is a village about five miles towards the east-by-north from Shiggaon, the head-quarters of the Bankâpur tâluka of the Dhârwâr district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhârwâr Collectorate (1874) shews it as 'Muntruwudee.' The present record seems to indicate that its original name was Elpuṇuse, or else Elamvalli.<sup>4</sup> And the purport of it places both Elpuṇuse and Elamvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

<sup>1</sup> Read yad=yad=; the *Mukundamâla* reads yad=bhavyam tad=bhaktam.

<sup>2</sup> The *Mukundamâla* reads bahumataṁ.

<sup>3</sup> Read -ântarê=.

<sup>4</sup> The maps do not shew, in the neighbourhood of Mantrawâḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawāḍi and is now stored in the kachēri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0½" broad by 3' 9¼" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śrī-Rē(?)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¾" in the *dha* of *dharmmadol*, line 22, to about 1¼" in the *ra* of *goravarum*, line 8; the *lehi* of *pelchisal*, line 15, and the *ṭṭa* of *koffar*, line 17, are each about 2⅔" high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography,—the *ñ* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jā* of *rājādhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doḍḍahundi inscription of Nitimārga and Satyavākya.<sup>1</sup> The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bā* of *būdhā*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālam*, line 17, No. 2. Except in the *l* of *rakshisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattī-Mattūr inscription of the time of Kṛishṇa I.;<sup>2</sup> that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kanāḍa-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *m*, for which at present the earliest limit is fixed by its occurrence in *para-dattam=bā* in line 14 of the Kanarese grant of

<sup>1</sup> See Vol. VI. above, p. 42, and Plate.

<sup>2</sup> Vol. VI. above, p. 160, and Plate.



Gōvinda III. of A.D. 804;<sup>1</sup> it is here seen best in the *mā* of *nelanum=Āditya*, line 14, No. 7: it occurs again in *likhitaṃ*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re*, *rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarva*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śīsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m*, *m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavuvam*, the *m*, *m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise*, *dese*, ‘a quarter or point of the compass, direction, region, side;’ line 12 gives *niru-gal*, which seems clearly to mean ‘a set-up stone,’ *niru* being, no doubt, connected with *niri*, 1, ‘to be properly arranged or prepared, to be ready,’ from which we have *nirisu*, ‘to put down, place, arrange, adjust, prepare,’ which occurs in line 20 in respect of the setting up of the stone itself that bears the record;<sup>2</sup> line 15 gives *pelchisu*, as a variant of *perchisu*, *pechchisu*, ‘to cause to increase, to multiply’;<sup>3</sup> and line 21-22 gives *brahmāti*, as a variant of *brahmati*, *brahmēti*, = *brahmahatyā*, ‘the killing of a Brāhmaṇ.’—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amōghavarsha I.,—son and successor of Gōvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,<sup>4</sup> who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gōkarna-paṇḍitabhaṭāra. The sculptures at the top of the stone mark the record as a Vaishṇava record, and thus shew that the donee was a Vaishṇava. And it seems worth noting that one of the donors was a Gorava or Śaiva priest.

The record is dated on the full-moon day of Vaisākha of the Pārthiva *saṃvatsara*, coupled with Śaka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.<sup>5</sup>

<sup>1</sup> *Ind. Ant.* Vol. XI. p. 127, and Plate.

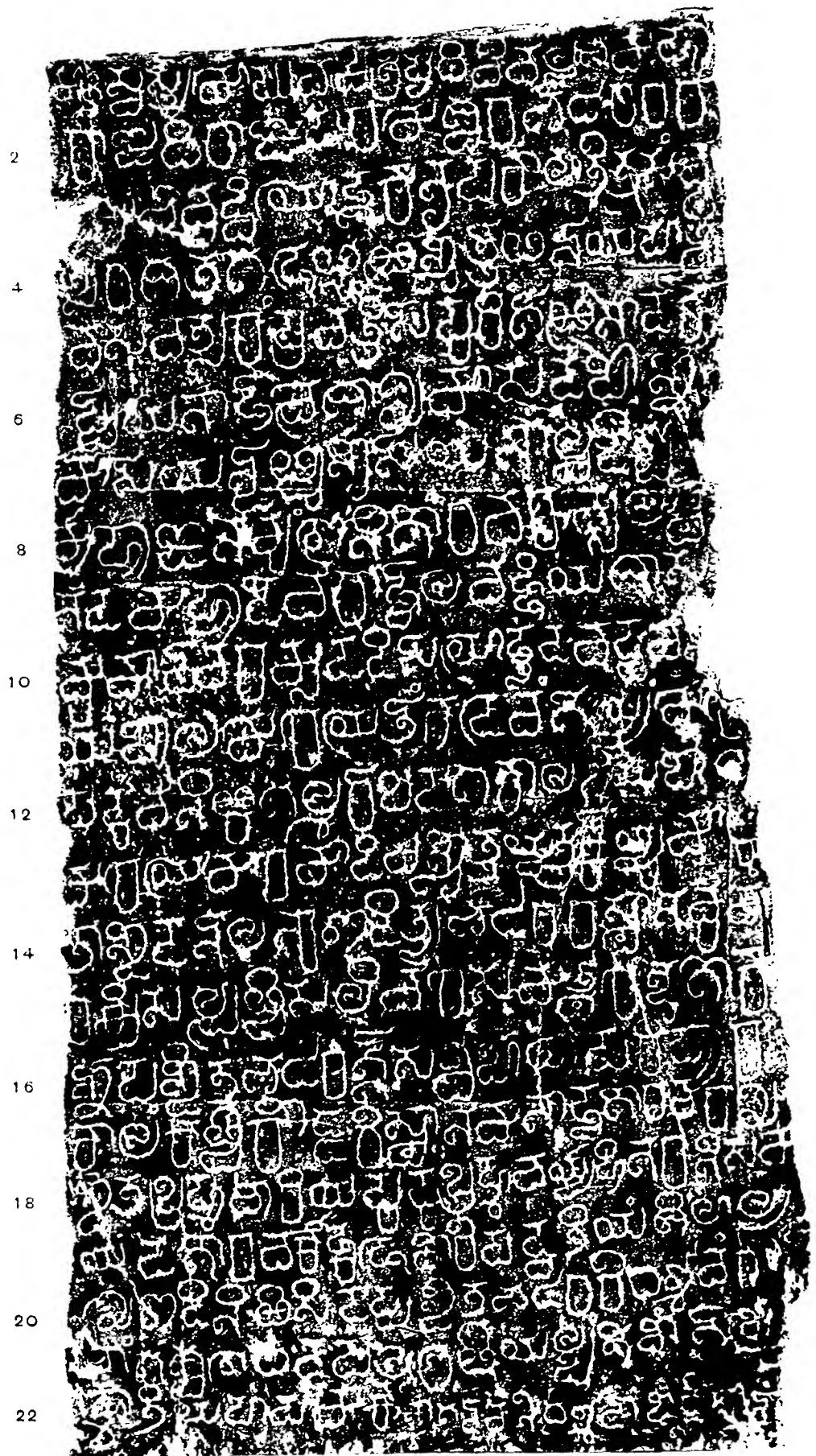
<sup>2</sup> Compare *śīsanaman=nirisidar*, “they placed, adjusted, or set up, this charter,” in the Daṇḍapur inscription *Ind. Ant.* Vol. XII. p. 223, text line 12).—Compare, also, *nirisida kinnari-galla guḍḍe nālku* in an inscription at Naregal in the Rōṇ tāluka, Dhārwar (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 229, text lines 51, 53, 55), and *nirisida guḍḍe nālku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyaṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṅgal; but I now see that we should interpret the text as meaning, not “four heaps of stones above graves of Kinnarigal,” etc., but “four set-up heaps of stones (bearing representations) of female Kinnaras together with a *hāga* and ascetics and a cow.”

<sup>3</sup> Compare *pel-dore*, ‘the great river,’ for the more usual *per-dore* in the Muḷgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

<sup>4</sup> The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Bankēya, which is marked as long by the metre in line 58 of the inscription at Konnūr (Vol. VI. above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Bankēya or Barkeya appears also as Bankā, in Bankēsa (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppanna, in the Nidagundi inscription, P. below, page 214.

<sup>5</sup> By the luni-solar system of the cycle, northern or southern, the Pārthiva *saṃvatsara* was Śaka-Saṃvat 788, current, = A.D. 865-66. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.





And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.<sup>1</sup>

- 1 [Ôm]<sup>2</sup> Svasty=**Amôghavarsha** śrīprithivīvallabha mahâ-  
 2 rājādhirāja paramēśvara bhaṭārara r[ā]-  
 3 [jy]-ābhivṛddhiyo[=Śaka-n r i p a - k ā l - ā t i t a - s a m v a -  
 4 tsara-satamga[=ê]-nūr=epbhatt-ēlaneya Pārthi-  
 5 va-samvatsaram pravarttise Purigere-nāda[m] Ku-  
 6 ppēyan<sup>3</sup>=āle Vaiśākha-māsada paurṇa-  
 7 māse(si)y-and=Elpuṇuseya nālvadinba-  
 8 r=mmahājanamu(?vu)m<sup>4</sup> Moni-goravarum Mūlasthā-  
 9 nada Mahādēvar=ālv=Elamvaḷliya śāśa[na]-  
 10 mum=ā dēvara mūḍa-diseyol=mūḍa vaḍḍava . .<sup>5</sup>  
 11 ya pola mēreya temka dēvam-geyye mēre  
 12 paḍuva niṇ-gal=mēre baḍaga Kālabe(?)ya pola  
 13 m[ê]reya mēre-mādi epbhattay-vattar=kk[e]yyum=āṇu  
 14 tōṇṭada nelanum=Āditya-bhaṭārara sthānamu(?vu)vaṇ<sup>6</sup>  
 15 rakshisal=peḷchisal=ivarē samartthar=endu Gōka-  
 16 rṇa-paṇḍita-bhaṭārargge sarvva-bādhā-paribhāram  
 17 kālām kaḷchi koṭṭar=Ī sthānaman=ālv goravar=akha-  
 18 ṇḍita-brahmachāriy=apudu brahmacharyya-hīnaran=i  
 sama-  
 19 yada goravarkka[=kalevor=Ī paddhatiyaṇ silā-lē-  
 20 khe-mādi niṇsidar=ppaṇḍita-bhaṭārar=Ī dharmmavaṇ<sup>7</sup> kâ.  
 21 domg=aśvamēdhada phala[m] aḷiyal-baṅgevomge<sup>8</sup> bra-  
 22 hmātiya pāpam=akkum [||\*] Nāgadēvan=i dharmmadol=  
 gōshṭi(shṭhi) ā(?)dom<sup>9</sup> [||\*]

## TRANSLATION.

[Ôm]! Hail! In the increase of the sovereignty of **Amôghavarsha (I.)**, the favourite of Fortune and of the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭāra*,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppēya<sup>10</sup>

<sup>1</sup> From the ink-impressions.

<sup>2</sup> There seems to have stood here, originally, a plain symbol for the word *Ôm*, on which there were afterwards overlaid two *aksharas*, which seem to be *māgi*, apparently belonging to the line of writing below the sculpture above the body of the record (see page 199 above).

<sup>3</sup> Regarding this name, see note 4 on page 200 above.

<sup>4</sup> There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved; so, also, in *sthānamu(?vu)vaṇ*, line 14, and perhaps, but not so probably, in *dharmmavaṇ*, line 20.

<sup>5</sup> One *akshara* is lost here. The consonant must, apparently, be either *ṇ* or *n*. The vowel must be either *i* or *e*. There is a word *oḍḍavane*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vaḍḍavane*, for *oḍḍa-mane*; but I do not know whether the *m* of *mane* ever changes into *ṇ*; and this word also, meaning "the house or abode of the Oḍḍas," does not seem altogether suitable.

<sup>6</sup> See note 4 above.

<sup>7</sup> See note 4 above.

<sup>8</sup> Read *baṅgevomge*.

<sup>9</sup> The *akshara* before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshṭhi* or *gōshṭhi* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=ādōm*.

<sup>10</sup> See note 4 on page 200 above.

was governing the Purigere district,—on the day of the full-moon of the month Vaiśākha:—

(Line 7) The forty *Mahājanas* of Elpunuse, and the *Gorava* Moni, and the managers<sup>1</sup> of *Elamvaḷli* which belongs to the god Mahādēva (Śiva) of the Mūlasthāna,<sup>2</sup>—saying “He, indeed, is able<sup>3</sup> to protect (*the property*), and to increase it,”—gave to the honourable Gōkarnapaṇḍita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Ādityabhaṭāra, on the east side of that same god, making the boundaries to be on the east, the . . . field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kālabe(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit<sup>4</sup> put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *aśvamēdha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhmaṇ!

(L. 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

#### E.—Sirūr inscription of the time of Amōghavarsha I.—A.D. 868.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.<sup>5</sup>

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluka of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serroor.’ And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long ī. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hūḍe* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *aksharas* in line 1, to one *akshara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akshara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nīlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

<sup>1</sup> *Śāsana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *mahājanas*, a neuter employed with a collective meaning.

<sup>2</sup> This probably implies that the temple of Mahādēva was the earliest and principal temple of the village.

<sup>3</sup> The original uses the honorific plural,—“these, indeed, are able.”

<sup>4</sup> I.e., doubtless, the grantee, Gōkarnapaṇḍitabhaṭāra.

<sup>5</sup> Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-charaṇas*, line 5, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the Nilgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about  $\frac{2}{3}$ " and  $1\frac{1}{3}$ "; the *r*, however, in *Annigereyal*, line 19, and the *ya* in *vijaya*, line 16, are only  $\frac{1}{4}$ " high, and the *l* in *ilnārvorum*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is  $2\frac{2}{3}$ " high. The record presents final forms, of *l* in *rājyam-bol*, line 14, and of *l* in *Bīranāsivadol*, line 21; there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *q* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *d*; whereas it is not shewn in the *qu* of *eraḍum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *q* in the combination *nd*; we must suppose that the *n* was considered sufficient to mark the nature of the subscript consonant. As regards palæography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *saṃkha*, line 9, and in *likhītam*, for *likhītam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khī* of *likhītam*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhvajōru*, line 9, No. 29, and again in the *ja* of *paṃkaja*, line 18. In some other cases, illustrated very well by the *ja* of *mahājanada*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ṇ* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *ṇga* of *ttuṇga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *ṇga* of *Nṛipatuṇga*, line 13, the last *akshara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Belvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bī* of *biṭṭom*, for *biṭṭom*, line 20, the last *akshara* but one: but in the *bda* of *śabda*, line 7, No. 4, we can recognise clearly, though the *akshara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nilgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabda* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akshara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.<sup>1</sup> The *l* occurs freely, and is here of the later cursive type throughout, though the Nilgund record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kūlam*, line 20, No. 23, as well as anywhere else: but the *li* of *likhītam*, line 23, No. 17, exhibits very markedly the preservation in

<sup>1</sup> It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *badda*, line 12, there is no relapse of any kind into the later cursive type. In the *bā* of *Bāraṇḍiyyu*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the collotype shew a break, which does not really exist, in the top stroke of this *akshara*.

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantravāḍi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alaṃkṛitaṃ*, line 1, *kavīleyaṃ*, line 21, and *kavīleyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *ganikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *i* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyal=ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem<sup>1</sup> to have included the verse *Jayati bhuvana-kīraṇaṃ*, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only *Śauṭān*, instead of *Gauḍān*, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word *prātīrājya*, employed in the sense of *pratīrāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇāsivadol*, line 21, we have a curious substitute for the usual locative *Bāraṇāsīyol*, with which we have to compare the locative *Vāraṇāsivadul* in an inscription at Baḷagāmi,<sup>2</sup> and *Bāraṇāsivada*, in the place of the usual genitive *Bāraṇāsīya*, in an inscription at Paṭṭadakal;<sup>3</sup> these forms suggest, of course, the existence and occasional use of a base *Bāraṇāsīva* (with such variants as *Bāraṇāsīva* and *Vāraṇāsīva*), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *srishṭi*, line 10, just as in lines 12 and 33 of the Nilgund record, and again in *vridhī*, line 15; and (2) the occurrence of *lūñchanam*, instead of *lūñchhanam*, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.<sup>4</sup> It mentions, like the Nilgund inscription, an officer of his, named Dēvaṇṇayya, who, residing at Annigere,<sup>5</sup> was governing the Belvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that Dēvaṇṇayya assigned the tax on clarified butter to the two-hundred Mahājanas of Śrīvūra,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.<sup>6</sup>

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month Jyaishṭha of the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 16th June, A.D. 868, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.<sup>7</sup>

The date presented in this record fixes, as I have pointed out before now,<sup>8</sup> the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month Jyaishṭha, on which day the assignment

<sup>1</sup> See page 205 below, note 2.

<sup>2</sup> *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.

<sup>3</sup> *Ind. Ant.* Vol. XIX. p. 145, text line 13.

<sup>4</sup> See the next paragraph but one.

<sup>5</sup> Regarding the use of this form of the name, instead of Annigere with the lingual *ṇṇ*, see Vol. VI. above, p. 100, note 2.

<sup>6</sup> See Vol. VI. above, p. 107, note 4.

<sup>7</sup> See Vol. VI. above, p. 102, note 3.

<sup>8</sup> In *Ind. Ant.* Vol. XII. p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II, p. 401, note 2.

registered in it was made, in the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṁvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyaishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyaishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *saṁvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyaishṭha kṛishṇa 30 of the Jaya *saṁvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.<sup>1</sup>

- 1 [Ôm || Sa<sup>2</sup> vō=vyād=Vêdhasâ dhâma yan-nâbhi-kamalam kṛi]tam Haraś=cha yasya kânt-[ê]ndu-kalayâ kam=alamkṛita[m] |(l|)
- 2 [Labdha<sup>3</sup>-pratishṭham=achirâya Kalim su]-dû[ra]m<sup>4</sup>=utsâryya śuddha-charitair=ddharanî-talasya kṛitvâ punaḥ Kṛitayuga-śrî(śrî)-
- 3 [yam=apy=aśêshâm chi]tra[m] katha[m] Nirupama[h\*] Kalivallabhô=bhû[t\*] [l|\*] Prabhûtavarshô<sup>5</sup> Gôvinda-râjâ(jaḥ)<sup>6</sup> śauryyêshu vikramah<sup>7</sup>
- 4 [jitvâ jagat=sama]st[am] [yô\*] Jagat[t\*]juṅga iti śruta[h] [l|\*] Kêraja<sup>8</sup>-Mâlava-Śautân<sup>9</sup>=sa-Gujjarâ<sup>10</sup> Chitraku(kû)ṭa-giridurgga-sthân=ba-
- 5 [ddhvâ Kâñch-îsâ]n=â(a)tha sa Kirttinârâyan[ô\*] jagati<sup>11</sup> [l|\*] Ari<sup>12</sup>-urîpati-makuta-ghaṭṭita-charaṇas=sakala-bhuvana-va-
- 6 [ndita]-ś[an]ryya[h\*] Vaṅg-Ânga-Magadha-Mâlava-Vemg-îsair=archchitô=Tiśaya-dhavaḷaḥ [l|\*] Svasti Samadhi-gartô(ta)pañcha-
- 7 mâ(ma)hâśabda-mahârâjâdhirâja-paramêśvara-bhaṭṭâraka . chatur-udadhi-valaya-va(?vâ)layu(yi)ta<sup>13</sup>-sakala-dharâtala-
- 8 prâtîrâjy-ânêka-maṇḍalikarkkaḷâ kaṭaka-kâ(ka)ṭis[û]tra-kunḍala-kêyûra-h[â]râbharan-âlamkṛita-gaṇikâ<sup>14</sup>-sahasra-

<sup>1</sup> From the ink-impression.— In the footnotes to the text of the Nilgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

<sup>2</sup> Metre, Ślôka (Anushtubh).— Before the verse, there was doubtless an Ôm, represented by a plain symbol, as at the beginning of the Nilgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ôm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jayati bhuvana-kāraṇam*, etc., which we have in the beginning of the Nilgund inscription, would fill about a line and a half in the writing of the present record; and the first *pāda* of the verse *Sa vō=vyād*, etc., preceded by Ôm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jayati bhuvana-kāraṇam*, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

<sup>3</sup> Metre, Vasantatilaka.

<sup>4</sup> The *d* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

<sup>5</sup> Metre, Ślôka (Anushtubh).

<sup>6</sup> See Vol. VI. above, p. 102, note 10.

<sup>7</sup> Read, probably, *śauryyêṣa vikramah*; but see Vol. VI. above, p. 102, note 11. In the *akṣara ryyê*, the vowel *ê* was at first omitted, and then was added on revision.—An inscription at Chîñchli in the Gadag taluka, of the time of Kṛishṇa II., dated in the Pîngala *saṁvatsara*, Śaka-Saṁvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[dîmka]-vikramah*, "possessed of prowess characterised by heroism."

<sup>8</sup> Metre; see Vol. VI. above, p. 102, note 13.

<sup>9</sup> Nilgund, line 6, has *Gauḍān*; see page 207 below, note 9.

<sup>10</sup> Read *Gurjjarān*; or, if *saṁdhi* is observed, *Gurjjarānī=Chitra*; and see Vol. VI. above, p. 102, note 15.

<sup>11</sup> In the first syllable of this word, *ji* was formed and then was corrected into *ja*.

<sup>12</sup> Metre; see Vol. VI. above, p. 103, note 2.

<sup>13</sup> See Vol. VI. above, p. 103, note 4.

<sup>14</sup> The *d*, omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the *ka*.



- 9 chāmar-āndhakāra-vādiyya-vīyya-māna<sup>1</sup>-śvêt-âtapatra-traya-kaḷaha-śamk ha-p ā l i d h v a j -  
ôru<sup>2</sup>kêtu-patāk-âchchhādita-
- 10 digantar-ella<sup>3</sup> sri(sri)sh[t]i-sênâpati puravara-talavargga-daṇḍanâyaka-sāmant-âdy-  
ânêka-vishaya-vināmn<sup>4</sup>-ô-
- 11 ttuṅga-kirīṭa-makuṭa-ghṛishṭa-pādâravinda-yugma nirjjita-vairi ripu-nivaha-Kāla-daṇḍa  
dusṭa-mada-bhajjana-
- 12 na<sup>5</sup> amôgha-Rāma[m] para-chakra-pañch[â\*]nanam sur-âsura-marddanam vairi-  
bhaya-karam badde-manôharam abhimāna-mandiram
- 13 Raṭṭa-vaṁś-ôdbhava[m] Garuḍa<sup>6</sup>-lāṅcha(nchha)nam ṭivīli-pareghôṣhanam  
Lattalûra-pura-paramêśvaram śrī-Nṛpatuṅga-
- 14 nām-âkṣita-Lakshmi-vallabhêndram<sup>7</sup> chandr-âdityara kalam-varegam mahâ-Vishṇuva  
rājyam-bol uttar-ôttaram rājy-âbhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nṛipa-kāl-âtita-samvatsaraṅgaḷ-êl-nûr-enbhatt-  
enṭaneyya Vyayam-emba sa[m\*]vatsaram prava-
- 16 rttise śrīmad<sup>8</sup>-Amôghavarsha-Nṛpatuṅga-nām-âkṣitanâ vijaya-rājya-  
pravardda(rddha)māna-samvatsaraṅgaḷ-ayvatt-eraḍu-
- 17 m=uttar-ôttaram<sup>9</sup> rājy-â<sup>10</sup>bhivṛiddhi<sup>11</sup> salutt-ire Atisayadhavaḷa-narêndra-  
pras[â\*]dadind=Amôghavarsha-
- 18 dēva-pādapaṁkaja-bhramara viśiṣṭa-jan-âsrayan=appa śrīmad<sup>12</sup>=Dēvaṇṇayya[m\*]  
Belvola-mûnûrûma-
- 19 n=âḷuttum=Annigereyal<sup>13</sup>=ire Jêshṭa<sup>14</sup>-mâsad-amaseyum-Âdityavâra[mu\*]m=âge  
sûryya-grahanad-andu
- 20 Śrīvûrada Ravikayyam modal-âgi ilnûrvvorum mahâjanada kalam kaḷchi tuppa-  
dereyam bi(bi)ṭṭom [[\*]]
- 21 Î sti(sthi)tiyam kâd-âtâ(ta)ṅge Bâraṇâsivadol<sup>15</sup> s[â\*]sira kavileyam koṭṭa  
phalam=akkum

<sup>1</sup> See Vol. VI. above, p. 103, note 7; and for *vādiyya-vīyya-māna* read either *dēdīpyamāna*, 'very brightly shining,' or *dōdhūyamāna*, 'being waved to and fro like fans.' In favour of *dēdīpyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent;" see *Ind. Ant.* Vol. XXVIII. p. 29.

<sup>2</sup> After the *jô*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly.

<sup>3</sup> In the *akshara re*, the superscript *e* is formed very anomalously.

<sup>4</sup> Read, probably, *vishay-âdhinâth*; see Vol. VI. above, p. 103, note 11.

<sup>5</sup> Apparently *bhañjanan* was intended, without *samdhî* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

<sup>6</sup> First *ṭa* was written; and then it was corrected into *dṛ*.

<sup>7</sup> Read *vallabhêndrana* or *vallabhendranâ*. Nilgund, line 17, has the same mistake, except that the *anusvara* was omitted.

<sup>8</sup> In the *śrī*, the long *ī* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrī*, line 13; so, also, in *śrīmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

<sup>9</sup> The *anusvara* is quite clear in the impression, though not in the collotype.

<sup>10</sup> The original had *rājyajyâ*; and then the *jyâ* was cancelled.

<sup>11</sup> Read *âbhivṛiddhiyîm*; see Vol. VI. above, p. 104, note 7.

<sup>12</sup> Regarding the way in which the superscript *ī* is formed, see note 8 above.

<sup>13</sup> Read *Annigereyal*, as in Nilgund, line 22; or else *Annigereyal*. As regards the *nni*, which is probably a mistake for *nni*, see Vol. VI. above, p. 100, note 3. From the collotype, it might be thought that we have here the long *ī*. But that is only due to a fault in the impression. My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

<sup>14</sup> Read *Jyêshṭha*; or, more correctly, *Jyaisṭha*.

<sup>15</sup> Regarding this word, see some remarks on page 204 above.

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- 22 [i]dan<sup>1</sup>=alidu tuppam<sup>2</sup>-uṇṭ-âtâ(ta)m Bâraṇâsiyu<sup>3</sup> sâsira kavileyu[m\*] sâsirvvar=  
pp[â\*]rvvarman=alidon=akku[m] [||\*]  
23 [Ni]mbichchara<sup>4</sup>-Bam[m\*]ayya besa-geysido Mâdhavayyana likhî(khi)tañ  
Nâg[â\*]rjjunañ bhe(be)sa-geydo  
24 [Si]ri-gâvuṇḍana eltu<sup>5</sup>-puḍi(di)dudu [||\*]

## TRANSLATION.

[Ôm !]— (Verse 1 ; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose navel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned by a lovely digit of the moon !

(V. 2 ; 1. 2) Since, with his pure actions, he [in no long time] drove far away from the surface of the earth [Kali who had secured a footing there], and made again [complete even] the splendour of the Kṛita age, [it is wonderful] how **Nirupama-(Dhruva)** became (*also known as*) **Kalivallabha**.<sup>6</sup>

(V. 3 ; 1. 3) (*There was his son*)<sup>7</sup> **Prabhûtavarsha-Gôvindarâja (III.)**, who, [having conquered the whole world] by his heroism and deeds of prowess(?),<sup>8</sup> was known as **Jagat-tuṅga**.— (V. 4 ; 1. 4) Having [fettered] the people of **Kêraḷa** and **Mâlava** and **Śauṭa**,<sup>9</sup> and, together with the **Gurjaras**, those who dwell in the hill-fort of **Chitrakûṭa**,<sup>10</sup> and then [the lords of **Kâñchî**], he (*became known as*) **Kirtinârâyaṇa** on the earth.<sup>11</sup>

(V. 5 ; 1. 5) (*And then there came his son*) **Atiśayadhavaḷa-(Amôghavarsha I.)**, whose feet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism is [praised] throughout the whole world, and who is worshipped by the lords of **Vaṅga**, **Âṅga**, **Magadha**, **Mâlava**, and **Vengî**.

(Line 6)— Hail ! While, to an extent ever greater and greater, the increase of the sovereignty of him, **Lakshmivallabhêndra**,<sup>12</sup> who is distinguished by the name of the glorious

<sup>1</sup> Read *idan*, with the short *i*. The *t*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place ; so, also, the *Ni* at the beginning of the next line, and the *Si* at the beginning of line 24.

<sup>2</sup> Read *tappum*.

<sup>3</sup> Read, probably, *Bâraṇâsiyuñ*. We might, of course, supply *l*, and, reading *Bâraṇâsiyuñ*, obtain here another instance of the comparatively rare locative in *uñ*, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bâraṇâsiyuñ*), standing for the accusative (*Bâraṇâsiyumam*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a mistake for *kavileyuñ*, standing for *kavileyumam*. For the justification of the use of the accusative of *Bâraṇâsi* in this and similar passages, see Vol. VI. above, p. 107, note 5.

<sup>4</sup> This *ra* was evidently at first omitted, and was then inserted on revision.

<sup>5</sup> The original impression of 1882 shews, between this *akshara* and the *be* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *l* into a *t*,—*ettm*. In Mr. Cousens' impression, also, this line is visible ; but more faintly, because of a little too much ink having been used. In the colliotype, it is hardly discernible at all.

<sup>6</sup> See Vol. VI. above, p. 105, note 9.

<sup>7</sup> See Vol. VI. above, p. 102, note 11.

<sup>8</sup> The Nilgund inscription gives *Gauḍa*. *Śauṭa* may perhaps be accepted as another form of *Śauḍa*, the name of a country mentioned in the *Râjataraṅgiṇī*, vi. 300, which speaks of a *maṭha* founded at *Didḍâpura* for the accommodation of people from the *Madhyadêśa* or middle country, and from *Lâṭa*, *Śauḍa*, and *Uḍra* (?). Or, as in line 13 the writer first wrote *Garuṭa* and then corrected the *ṭa* into *ḍa*, *Śauṭaṇ* may be treated as an uncorrected mistake for *Śauḍaṇ*. Or, again, we might assume that the *t*, also, is a mistake for *g*, which would not be at all impossible ; and, on that view, the *Śauṭaṇ* of this record would be simply a mistake for *Gauḍaṇ* in the original draft.

<sup>9</sup> The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Râjputâna, rather than, as previously thought by me, to Chitrakôt or Chatarkôt in Bundêlkhand.

<sup>11</sup> See Vol. VI. above, p. 106, note 1.

<sup>12</sup> See Vol. VI. above, p. 106, note 2.

**Nripatuṅga**,— the *Mahārājādhirāja* and *Paramēśvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśubhā*;<sup>1</sup> he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants<sup>2</sup> decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chauris*, and with his very brightly shining (?)<sup>3</sup> three white umbrellas, and with his battle-conches, and with his broad standard of the *pāḍhvaja* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Danḍa-nāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing *Rāma*; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the *Raṭṭas*; he who has the *Garuḍa* crest; he who is heralded in public with the sounds of the musical instrument called *ṭiṇṇi*; (*he who has the hereditary title of*) supreme lord of the town of *Lattalūra*, — was continuing, like the sovereignty of the great *Vishṇu*, so as to endure as long as the moon and sun might last:—

(L. 15)—While the *samvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amôghavarsha-Nripatuṅga* was continuing (with) an increase of sovereignty to an extent ever greater and greater:—

(L. 17)—While, by the favour of the king *Atiśayadhavaḷa*, the illustrious *Dēvaṇṇayya*, a very bee on the water-lilies that are the feet of *Amôghavarshadēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Beḷvola* three-hundred:—

(L. 19)—When it was the new-moon day of the month *Jyēshṭha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvaṇṇayya*) laved the feet of the two-hundred *Mahājānas*, headed by *Ravikayya*, of *Śrīvūra*, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bāraṇāsi*; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys *Bāraṇāsi*<sup>4</sup> or a thousand brown cows or a thousand *Brāhmanas*!

(L. 23)—Written by *Mādhavayya*, at the command of *Nimbichchara-Bammayya*; set up and fixed in its place by *Sirigāvuṇḍa*, at the command of *Nāgārjuna*.

#### F.—*Niḍagundi* inscription of the time of *Amôghavarsha I.*—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collype, however, is from an ink-impression received from Mr. Cousens in 1886.

*Niḍagundi* is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Baṅkāpur tāluka* of the *Dhārwar* district. The Indian Atlas sheet No. 42

<sup>1</sup> See Vol. VI. above, p. 106, note 3.

<sup>2</sup> Using another meaning of *ganikā*, which is given in Monier-Williams' Sanskrit Dictionary, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Nilgund* inscription.

<sup>3</sup> See above, p. 206, note 1.

<sup>4</sup> See Vol. VI. above, p. 107, note 5. An inscription at *Āraṇi* in *Myaore* (*Ep. Carn.* Vol. IV., Ng. 51) speaks, in the same connection, of the destruction of *Prayāga* as well as of *Bāraṇāsi*.

(1827) shews it as 'Neergoondée.' And the Map of the Dhârwâr Collectorate (1874) shews it as 'Needgoondée.' The present record gives its name in the older form of **Niḍugundage**, and marks it as the chief town of a group of villages known as the **Niḍugundage twelve**. And the purport of the record has the effect of placing it and its attached villages in the **Kundarage seventy**, and perhaps in also the **Belgali three-hundred**. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at Niḍagundi, and is now stored in the kachêri at Shiggaon.

The top of the stone, about  $7\frac{1}{2}$ " high, shews the **sculptures** of a *lînga* on its *abhishêka*-stand, with the bull Nandin, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The **writing** of the body of the record covers an area about  $1' 9\frac{1}{2}"$  broad by  $2' 4\frac{1}{2}"$  high, and is mostly in a state of very good preservation. — The **characters** are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about  $\frac{3}{8}"$  and  $1\frac{1}{8}"$ ; but the *yo* of *Vâraṇḍsiyol*, in line 17, is only a little more than  $\frac{1}{2}"$  high: the *śrî* in line 1 is about  $2"$  high. The record itself presents final forms, of *t* in *śrimat*, line 5, and of *m* in *koffam*, line 13, and *paḍedomm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22. The *anusvāra* is formed between the lines of writing, instead of above the top line, in *idaṁ*, line 16, and apparently also in *kavileym*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *pannraḍumân*, line 9, and still more so in *perggede*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Niḍugundage*, line 9, *Gāḍiyammaṁ*, line 15, and *paḍedomm*, line 16: and it is exhibited again in *paḍeda[m]*, line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyaṁ*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *mahārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ñ* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *ñge* of *kādoṅge*, line 16, the last *akshara* but one: it occurs again in the supplementary record, in *anugrahaṇ-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bāha* of *ōpalabdhā*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṁ-kēyaṁge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbā*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ōpalabdhā*, line 4, No. 6, must, as in the case of the Sirūr record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *cholege* or *volege*, line 23: the *la* of *lakshmī*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dēgulamaṁ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The **language** is Kanarese, of the archaic type of prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent. — The **orthography** does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvāra* in *Rāpanuṁm*, line 10-11, *Gāḍiyammaṁ*, line 15, and *paḍedomm*, line 16; and (2) perhaps the use of *v* for *b*, in *vaṭṭāra*, line 14, for *baṭṭāra*, as a possible *tadbhava*-corruption of *bhaṭṭāra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I. It mentions an official of his, named **Baṅkēya** or **Baṅkēyarasa**, who was governing the Banat twelve-thousand province, and the districts known as the **Belgali three-hundred**.

**Kundarage seventy**, the **Kundûr five-hundred**, and the **Purigere three-hundred**. And it mentions also a son of Bankôya, named **Kundatte**, who was governing the group of villages known as the **Nidugundage twelve**. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Vipakadêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṃvatsara* given. And the record only refers itself to the time,—Amôghavarsha . . . . ond-uttaram rājyam-geyyutt-ire, — “while Amôghavarsha was reigning **increased by one**.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amûnta* month Jyaishṭha of the Vyāsa *saṃvatsara*. Śaka-Saṃvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that **Amôghavarsha I. began to reign in A.D. 814 or 815**. One of the Kanheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = **A.D. 877-78**.<sup>1</sup> Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṃvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laukika reckoning of Kashmir and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshtrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshtrakûṭa period; namely, in the Mahâkûṭa pillar inscription of the Western Chalukya king Maṅgalêśa, which is dated in the fifth year of his reign and in the Siddhârtha *saṃvatsara*, with other details which place it on exactly the 12th April, A.D. 602.<sup>2</sup> That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshtrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Wanî plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Tûrkhêdê plates of A.D. 813.<sup>3</sup> Amongst the records of Amôghavarsha I., we have already found it used in the Kanheri inscription of A.D. 851,<sup>4</sup> in the Mantrawâdi inscription of A.D. 865,<sup>5</sup> in the Nilgund inscription of A.D. 866,<sup>6</sup> and in the Sirûr inscription of

<sup>1</sup> *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

<sup>2</sup> See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXVII.

<sup>3</sup> See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

<sup>4</sup> See Prof. Kielhorn's Southern List, p. 13, No. 73.

<sup>5</sup> Page 201 above.

<sup>6</sup> See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date.<sup>1</sup> I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāshtrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram-aruvattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prasaṣti* of the *Uttarapurāṇa* for Lōkāditya, son of the Bāṅkēya who is mentioned in this record.<sup>2</sup>

The question remains, whether this explanation places the record in actually the **sixty-first year of Amōghavarsha I.**, or whether it places it in the **sixty-first saṁvatsara** counted from, and including, the *saṁvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amōghavarsha I., there was an apparent or an actual omission of a *saṁvatsara*. If the *saṁvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhākrit *saṁvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krōdhin *saṁvatsara*, No. 38, and there was an actual omission of the Śōbhana *saṁvatsara*, No. 37.<sup>3</sup> If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *saṁvatsara*; but each of the sixty *saṁvatsaras* ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Śubbakrit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *saṁvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.<sup>4</sup> It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I. began to reign at some time from Āshāḍha śukla 1 of the Vijaya *saṁvatsara*, Śaka-Saṁvat 736 expired, falling in May or June, A.D. 814, to Jyaishṭha kṛishṇa 30 of the Jaya *saṁvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *saṁvatsara* after a complete round of the *saṁvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual **sixty-first year of Amōghavarsha I.** would commence on some day from Āshāḍha śukla 1 of the Jaya *saṁvatsara*, Śaka-Saṁvat 796 expired, in A.D. 874, to Jyaishṭha kṛishṇa 30 of the Manmatha *saṁvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

<sup>1</sup> Page 205, above.

<sup>2</sup> See a note on the Mukula or Chellakētana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>3</sup> See Sewell and Dikshit's *Indian Calendar*, Table I., p. 34.

<sup>4</sup> See *Ind. Ant.* Vol. XXV. p. 269.



Of the territorial divisions mentioned in this record, the **Banavāsi** twelve-thousand and the **Purigere** three-hundred are already well known. The **Niḍugundage** twelve was, of course, a group of villages headed by the modern **Niḍagundi** itself. The position of the **Kundarage** seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shewn in the Map of the Dhārwar Collectorate (1574), perhaps as a hamlet or deserted village, as 'Koondurgee,' one mile and a half east-by-south from Mundagōḍ in the Yellāpur tāluka and nine miles west-by-north from Niḍagundi. The **Belgali** three-hundred may be connected either with a village in the Baṅkāpur tāluka, which is shewn as 'Belgullee' in the Indian Atlas sheet No. 41 (1852), and as 'Belugulee' in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Niḍagundi, or with a village in the Hubli tāluka, which is shewn as 'Belgulee' in the Collectorate Map, but as 'Bellaguttee'—(no doubt, by mistake for 'Bellagullee')—in the Atlas sheet No. 41, about seven and a half miles on the south of Hubli, and twenty-two miles towards the north-by-west from Niḍagundi. The position of the **Kundūr** five-hundred is a more difficult question. There is a village in the Baṅkāpur tāluka, which is shewn in both the Atlas sheet No. 42 and the Collectorate Map as 'Koondoor,' seven miles south-south-east-half-south from Shiggaon, and five miles south-east from Niḍagundi; but the close proximity of the Pānuṅgal or Hānuṅgal five-hundred and the Purigere three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundur' somewhere in the Sirsi tāluka of North Kanara; but, if the **Kundūr** five-hundred lay there, Baṅkēyarasa must have been governing also the Pānuṅgal five-hundred, intervening directly between that locality and the Purigere three-hundred; whereas, the record does not mention the Pānuṅgal five-hundred. A **Kundūr** five-hundred, however, appears to be mentioned elsewhere, in the passage in the Amīnbhāvi inscription of A.D. 1113,<sup>1</sup> which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as Ammaiyyanabhāvi, and claims that, in the time of the Western Chalukya king Pulakēśin II., and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god Kalidēva of Ammaiyyanabhāvi, which was an *agrahāra* in the **Kundūr** five-hundred of the **Palasige** province (*viśaya*). Amīnbhāvi is about six miles north-north-east from Dhārwar, and about thirty miles on the east of Halsi, the ancient Palasige, in the Khānāpur tāluka. The position is a thoroughly suitable one for the **Kundūr** five-hundred district. And I think that we may safely take it that the **Kundūr** five-hundred of the present record is localised by the Amīnbhāvi record and included that village, though I cannot at present identify the town, **Kundūr**, from which the district took its appellation.

TEXT.<sup>2</sup>

- 1 Svasty<sup>3</sup>=Amôghavarsha śrīprithiviva-  
 2 llabha mahārājādhirājā(ja) paramēśvara bhaṭ[ā]-  
 3 rara(r) ond-uttaram rājyam-geyyutt-ire satya-samara-  
 sam-  
 4 ghaṭṭan(n)-ôpalabdha-vijaya lakṣmī-nivāsita.<sup>4</sup>  
 5 chellakêṭana śrīmat IBaṅkôy<sup>5</sup>-arasara(r) Banavāsi.<sup>6</sup>

<sup>1</sup> Regarding this record, see *Dyn. Kan. Distrs.* p. 358, note 1, and *Ind. Ant.* Vol. XXX. p. 209.

<sup>2</sup> From the ink-impressions.

<sup>3</sup> The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word *Om*.

<sup>4</sup> The second syllable of this word is an anomalous character, neither exactly *ra* nor exactly *ma*. It occurs again in *Banavāsi*, in the next line.

<sup>5</sup> Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.

<sup>6</sup> Regarding the third syllable of this word, which is neither exactly *ra* nor exactly *ma*, see note 4 above.





- 6 pannirchchâsiramumân=Belgali-mûnûrumâm Kundara-  
 7 ge-elpattumâm Kundûr-aynûgumâ[m] Purigere-  
 8 mûnûrumâm Baṁkêy-arasar<sup>1</sup>=âḷutt-ire Baṁkêya-  
 9 na maga[m] Kundaṭṭe Niḍugundage-panneraḍumân=â-  
 10 ḷutt-iḷdu Baṁkêyaṁge dharmnam=akk=endu Kundaṭ-  
 ṭeyum Râ-  
 11 panuinm<sup>2</sup>=iḷdu Niḍugundage-panneraḍaṇa pergge-  
 (rgga)ḍe  
 12 Kuppanṇana dēgulada Mahâdēvargge or-mmattar=  
 ttōṇṭamu[m]  
 13 ay-mattar=kkeyyu koṭṭam<sup>3</sup> [||\*] Maḷdam tanna  
 bhâgamam kuḍe â  
 14 vaṭṭâra<sup>4</sup> Kuppa[m] dēgulamam māḍisi sarvva-bâdha-pa-  
 15 riḥâram Śaṁkaram nâl-gamu[nḍu\*]-geye Gâḍiyam-  
 mam<sup>5</sup>=â bâ-  
 16 ḷa[m] paripâlisi nile paḍedomm<sup>6</sup> [||\*] Idam kâdoṅge  
 Vâ-  
 17 raṇâsiyoḷ=aśvamêdhada phalam idan=aḷidoṅge  
 18 sâsira kavileyum sâsirvvar=pârvvarumân=aḷida ma-  
 19 hâ-pâtakam=akku [||\*] Ôm<sup>7</sup> [||\*] I(i) kallam Durgga-  
 d[â]sam samedo[m] [||\*]

At the top of the stone.

- 20 Namâstê<sup>8</sup> Śrī(śrī)-  
 21 V i ṇ a k a d ê v â (v a)-  
 22 bhaṭṭâram<sup>9</sup> sabbâ(bba)-  
 23 cho(?vo)lege<sup>10</sup> anugra-  
 24 haṇ-geydu paḍeda[m]  
 25 i(i) tâpama[m] [||\*]

### TRANSLATION.

Hail! While Amôghavarsha, the favourite of Fortune and of the Earth, the Mahârâjâ-dhirâja, the Paramêśvara, the Bhaṭṭâra, was reigning (for the sixtieth year) increased by one;<sup>11</sup> and while the illustrious Baṁkêyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

<sup>1</sup> This is an unnecessary repetition of the nominative which we have already in line 5.

<sup>2</sup> Read *Râpanum*.

<sup>3</sup> Read *kkeyyum koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭan*) would have been more correct. Compare *paḍedomm* for *paḍedom* (or *paḍedon*), line 16, and *bhaṭṭâram* for *bhaṭṭâram* (or *bhaṭṭâran*), line 22.

<sup>4</sup> In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *h* of *riḥâram* in the next line. The word itself, *vaṭṭâra*, either is a mistake for *bhaṭṭâra*, or else stands for *bhaṭṭâra* as a possible *taḷbhava*-corruption of *bhaṭṭâra*.

<sup>5</sup> Read *Gâḍiyamman*.

<sup>6</sup> Read *paḍedom*; see note 3 above.

<sup>7</sup> Represented by an ornate symbol, much damaged.

<sup>8</sup> Read *wamô=stu*.

<sup>9</sup> Read *bhaṭṭâram*; see note 3 above.

<sup>10</sup> It is just possible that, before the *cho* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone.

<sup>11</sup> See page 210 f.

the Banavâsi twelve-thousand, the Belgati three-hundred, the Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred :—

(Line 5) Kundaṭṭe, the son of Baṅkēya, while governing the Niḍugundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundaṭṭe and Râpa, being convened,<sup>1</sup> gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahādēva of the temple of Kuppappa the *Perḡaḍe* of the Niḍugundage twelve.

(L. 13) On Maḍa giving his own share, that same honourable Kuppā caused the temple to be made; and, while Śaṅkara was holding office as *Nālyāmuṇḍu*, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.<sup>2</sup>

(L. 16) To him who protects this, there shall accrue the reward of performing an *aśva-mēḷḷa*-sacrifice at Vârapâsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brâhmins!

(L. 19) Durgadâsa prepared this stone.

#### At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṇakadēva, did a kindness to the whole . . . ,<sup>3</sup> and obtained this property.

\* \* \* \* \*

#### The family-name of the Râshtrakûṭas of Mâlkhêḍ.

To my previous paper on some of the records of the Râshtrakûṭa kings of Mâlkhêḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Râshtrakûṭa stock, the extraction of the Râshtrakûṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Râshtrakûṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirûr inscription of A.D. 866,<sup>4</sup> as also in the corresponding passage in line 16 of the Nilgund inscription of the same date,<sup>5</sup> the family-name of the Mâlkhêḍ dynasty is presented to us, in the formal *praśasti* or eulogy in Kanarese prose which introduces the practical details of the record, as *Raṭṭa*, in the description of Amôghavarsha I. as *Raṭṭa-vaiś-ôḍbhava*, "born in the race of the *Raṭṭas*, or in the *Raṭṭa* race."<sup>6</sup> And these two passages are the earliest known passages which present the name *Raṭṭa*.

<sup>1</sup> *Iḍu* is equivalent to *oḍan=ildu*; see Vol. VI. above, page 68, note 6.

<sup>2</sup> This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nile* is not quite certain; but the word seems to be a form of the infinitive of *nil*, *nilu*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *nila mōḍaidom*, occurs in line 46 of the Hebbâl inscription of A.D. 975 (Vol. IV. above, p. 354); *nīla*, also, is a form of the infinitive of *nil*, *nilu*.

<sup>3</sup> The meaning of the word at the beginning of line 23 is not known.

<sup>4</sup> Page 205 above.

<sup>5</sup> Vol. VI. above, p. 103.

<sup>6</sup> It is convenient to speak of "the *Ratta* or *Râshtrakûṭa* race, lineage, or family," and of "the *Ratta* or *Râshtrakûṭa* kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dhavaḍ vimāṇa*, "the race which has the appellation *Ratta*;" see page 215 f. But the exact analysis of all such compounds as *Raṭṭa-vaiśa*, *Râshtrakûṭa-kula*, and *Raṭṭa-râjya*, etc., seems to be *Raṭṭāndām vaiśa*, "the race of the *Rattas*," *Râshtrakûṭāndām ku'a*, "the family of the *Râshtrakûṭas*," and *Raṭṭāndām râjya*, "the kingdom, rule, or sovereignty of the *Rattas*," and so on; compare the expressions *vaiśô . . . Yadūndam* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadôṛ=anayaḥ* and *Yadu-vaiśa* in *Ind. Anc.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the Mālkhēḍ dynasty, the only other known instances in which the name occurs in the same form. **Raṭṭa**, are the following. The two sets of Bagumrā plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas;"<sup>1</sup> and the same expression occurs again in the Dēōlī plates of A.D. 940, in two Sanskrit verses,<sup>2</sup> and again in the same two verses in the Karhād plates of A.D. 959.<sup>3</sup> The Bagumrā plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *bīrula* **Raṭṭakandarpa**, "a Kandarpa, Kāma, or Love of the Raṭṭas;"<sup>4</sup> and the same *bīrula* is applied to Gōvinda IV. in a Kanarese verse in the Kalas inscription of A.D. 930.<sup>5</sup> and to Khotṭiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971.<sup>6</sup> and to Indra IV. in Kanarese verse in the Śravaṇa-Belgoḷa inscription of A.D. 982.<sup>7</sup> The Kalas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Govinda IV. the *bīrula* **Raṭṭavidyādhara**, "a *Vidyādhara* or demigod of the Raṭṭas."<sup>8</sup> And the Dēōlī plates of A.D. 940 introduce, in a Sanskrit verse, the eponym **Raṭṭa**, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;<sup>9</sup> and the same verse occurs in the Karhād plates of A.D. 959.<sup>10</sup>

In those of the other records of the Mālkhēḍ dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus,<sup>11</sup> the name is always given as **Rāshṭrakūṭa**. The Sāmāṅgaḍ plates of A.D. 754 liken Indra II., in a Sanskrit verse, to *śul-Rāshṭrakūṭa-kauṣkūḍri*, "a golden mountain (Mēru) or the good Rāshṭrakūṭas;"<sup>12</sup> and we have the same verse in the Paiṭhaṇ plates of A.D. 794,<sup>13</sup> in the Nausāri plates of A.D. 817,<sup>14</sup> in the Kāvī plates of A.D. 827,<sup>15</sup> in the Bagumrā plates of A.D. 867,<sup>16</sup> in the Chokkhakuṭi grant of A.D. 867,<sup>17</sup> and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.<sup>18</sup> The Nausāri plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Rāshṭrakūṭa-tilaka*, "an ornament of the Rāshṭrakūṭas;"<sup>19</sup> and this verse occurs again in the Kāvī plates of A.D. 827,<sup>20</sup> in the Bagumrā plates of A.D. 867,<sup>21</sup> in the Chokkhakuṭi grant of A.D. 867,<sup>22</sup> and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.<sup>23</sup> The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulku-Rāshṭrakūṭa*, "tributary Rāshṭrakūṭas;"<sup>24</sup> and the same verse is presented in the Bagumrā plates of A.D. 867,<sup>25</sup> in the

When *śri* is prefixed, as, for instance, in *śri-Rāshṭrakūṭa-anvaya*, the proper analysis seems to be *śrīmatām Rāshṭrakūṭānām=anvaya*; compare, for instance, *śrīmatām . . . Chalukyinaṃ kulam* in *Int. Ant.* Vol. VI p. 76, text lines 2, 6.

<sup>1</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. a. text line 5, and p. 262, A., plate ii. a. line 3.—In my previous paper, these two records have been referred to as "the Nausāri plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrā plates of A.D. 915;" see Vol. VI above, Additions and Corrections, p. vi.

<sup>2</sup> Vol. V. above, p. 194, text lines 29, 32.

<sup>3</sup> Vol. IV. above, p. 234, text lines 31, 30.

<sup>4</sup> *Loc. cit.* (note 1 above), p. 259, B., plate ii. b. text line 5, and p. 264, A., plate ii. b. line 2.

<sup>5</sup> This record has not been published yet. I quote it from an ink-impression.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 266, text line 4-5.

<sup>7</sup> *Ins. rs. at Śīar.-Bel.* No. 57, verses 2, 17.

<sup>8</sup> See note 5 above.

<sup>9</sup> Vol. V. above, p. 193, text line 11.

<sup>10</sup> Vol. IV. above, p. 232, text line 10-11.

<sup>11</sup> Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 5 f. and 19 f.), and again in the Sangli plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.). simply place the members of the family in the *Yadūnām ramā* or *Yadu-kula*. The Kharḍa plates of A.D. 972 similarly place them in the *Yadōr=anvaya* or *Yadu-ramā* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

<sup>12</sup> *Ind. Ant.* Vol. XI. p. 112, text line 14.

<sup>13</sup> Vol. III. above, p. 106, text line 9.

<sup>14</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

<sup>15</sup> *Ind. Ant.* Vol. V. p. 146, verse 6.

<sup>16</sup> *Ind. Ant.* Vol. XII. p. 182, verse 6.

<sup>17</sup> Vol. VI. above, p. 288, text line 7.

<sup>18</sup> *Ind. Ant.* Vol. XIII. p. 66, verse 4.

<sup>19</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

<sup>20</sup> *Ind. Ant.* Vol. V. p. 146, verse 20.

<sup>21</sup> *Ind. Ant.* Vol. XII. p. 182, verse 17.

<sup>22</sup> Vol. VI. above, p. 289, text line 20.

<sup>23</sup> *Ind. Ant.* Vol. XIII. p. 67, verse 11.

<sup>24</sup> *Ind. Ant.* Vol. XIV. p. 149, text line 17.

<sup>25</sup> *Ind. Ant.* Vol. XII. p. 193, verse 29.

Chokkhakuṭi grant of A.D. 867,<sup>1</sup> and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.<sup>2</sup> And the Kaḷas inscription of A.D. 930<sup>3</sup> describes Gōvinda IV., in a Kanarese verse, as *Rāshtrakūṭ-ōttama*, "a best of the *Rāshtrakūṭas*." The Waṇi plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrī-Rāshtrakūṭ-ānvaya*, "the lineage of the glorious *Rāshtrakūṭas*;"<sup>4</sup> we have the same verse in the Rādhampur plates of A.D. 808;<sup>5</sup> and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśavatāra cave at Ellōrā, speaks, in another Sanskrit verse, of *prakaṭa-Rāshtrakūṭ-ānvaya*, "the manifest, public, or well-known lineage of the *Rāshtrakūṭas*."<sup>6</sup> The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrī-Rāshtrakūṭ-āmala-vamśa*, "the spotless race of the glorious *Rāshtrakūṭas*;"<sup>7</sup> the Dēoli plates of A.D. 940, and, following the same draft, the Karhād plates of A.D. 959, again in a Sanskrit verse, speak of *Rāshtrakūṭa-vamśa*, "the race of the *Rāshtrakūṭas*, or of *Rāshtrakūṭa*," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) *Rāshtrakūṭa* whom these records put forward as the son of the eponymous Raṭṭa.<sup>8</sup> Finally, the Bagumrā plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrī-Rāshtrakūṭa-kula*, "the family of the glorious *Rāshtrakūṭas*;"<sup>9</sup> and the same expression *Rāshtrakūṭa-kula*, "the family of the *Rāshtrakūṭas*," is put forward, in ornate prose, in the Kaḍaba plates,<sup>10</sup> which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mālkhēḍ family, we find used only the form *Rāshtrakūṭa*. Thus, in Sanskrit prose, the Uṇṭikavāṭikā grant of Abhimanyu describes his first ancestor Mānānka as *Rāshtrakūṭānām tilaka*, "an ornament of the *Rāshtrakūṭas*."<sup>11</sup> A Sanskrit verse in the Multāi plates of A.D. 709 places Durgarāja, the first ancestor of Yuddhāsura-Nandarāja, *śrī-Rāshtrakūṭ-ānvayē*, "in the lineage of the glorious *Rāshtrakūṭas*."<sup>12</sup> And a Sanskrit verse in the Āntrōli-Chhārōli plates of A.D. 757 describes Kakkarāja I., the first ancestor of Kakkarāja II., as *śrī-Rāshtrakūṭa-kula-paṇkaja-shaṇḍa-sūrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious *Rāshtrakūṭas*."<sup>13</sup>

In later extraneous records which mention the Mālkhēḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayāditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Raṭṭas; and a subsequent Sanskrit verse in the same record says that Vijayāditya III. (A.D. 844 to 888), prompted by the lord of the Raṭṭas, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.<sup>14</sup> In the Chōla

<sup>1</sup> Vol. VI. above, p. 290, text line 36.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 67, verse 18.

<sup>3</sup> See note 5 on page 215 above.

<sup>4</sup> *Ind. Ant.* Vol. XI. p. 158, text line 17.

<sup>5</sup> Vol. VI. above, p. 213, text line 18.

<sup>6</sup> *Archæol. Surv. West. Ind.* Vol. V. p. 83, text line 3.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 159, text line 2.

<sup>8</sup> Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 282, text lines 10, 11.

<sup>9</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 258, B., plate ii. a, text line 1, and p. 262, A., plate i. text line 15.

<sup>10</sup> Vol. IV. above, p. 340, text line 6.

<sup>11</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 90, text line 2.

<sup>12</sup> *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

<sup>13</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mālkhēḍ family, but were only *vamśas* or "kinsmen" of the *Rāshtrakūṭas* of Mālkhēḍ; that is to say, that they belonged to a separate line of the same *vamśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

<sup>14</sup> *South-Ind. Inscr.* Vol. I. p. 39, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.

records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the *Ṛaṭṭapāḍi* and *Ṛaṭṭapāḍi* seven-and-a-half-lākh (country), in which appellation the name stands for *Raṭṭapāḍi*, "the country of the *Raṭṭas*,"<sup>1</sup> and *Ṛaṭṭamaṇḍala*, "the territory of the *Raṭṭas*."<sup>2</sup> The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the *Raṭṭas*" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.<sup>3</sup> The Khārēpāṭaṇ Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭ-śvarāṇām vamsa*, "the race of the *Rāshtrakūṭa* lords," and further on, in Sanskrit prose, describe the Western Chālukya king Ṛivabedaṅga-Satyāśraya as ruling over *Raṭṭapāṭi* or "the country of the *Raṭṭas*."<sup>4</sup> And the Kaṭhēm Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the *Rāshtrakūṭas*, and *Rāshtrakūṭa-kula* or "the family of the *Rāshtrakūṭas*," and also present once the other form *Raṭṭa*, in referring to Bhammaha-Raṭṭa or "the *Raṭṭa* Bhammaha," whose daughter Jākavvā became the wife of Taila II.<sup>5</sup>

In the later extraneous records, there are many other references to the *Rāshtrakūṭas* of Mālkhēḍ, of which some speak of them as *Rāshtrakūṭas*, but the majority call them *Raṭṭas*. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the *Rāshtrakūṭas* of Mālkhēḍ and with the *Raṭṭas* of Saundatti, in the records of the feudatory *Raṭṭa* princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the *Rāshtrakūṭa* kings of Mālkhēḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.<sup>6</sup> In these *Raṭṭa* records, as far as they have been explored, the name *Rāshtrakūṭa* is but rarely met with. An inscription at Bail-Hoṅgal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the *Raṭṭa* princes as *Rāshtrakūṭa*.<sup>7</sup> An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājādēva, by whom it means Kṛishṇa III., and describes him as *Rāshtrakūṭa-kula-tūlaka*, "an ornament of the family of the *Rāshtrakūṭas*."<sup>8</sup> The Tērdāl inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭ-āmaya-sīraḥ-śikhāmaṇi*, "a crest-jewel on the head that was the lineage of the *Rāshtrakūṭas*."<sup>9</sup> And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidēva II., in a Kanarese verse, as *Rāshtrakūṭ-ūvaya*, "belonging to the lineage of the *Rāshtrakūṭas*."<sup>10</sup> But, with the above exceptions, the *Raṭṭa* records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as *Raṭṭa*, or, using a variant of the name written with the Dravidian *r*, as *Raṭṭa*. The earliest certain record of the *Raṭṭa* princes, the Sogal inscription

<sup>1</sup> See, for instance, *South-Ind. Inscr.* Vol. III. p. 15, a record of A.D. 1008; and *ibid* p. 112, a record of A.D. 1054-55.

<sup>2</sup> See *ibid* p. 63, a record of A.D. 1053-54.

<sup>3</sup> Vol. II. above, p. 272, text line 20, and p. 273, line 43.

<sup>4</sup> Vol. III. above, p. 294, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word *Rattapāṭi* is the real reading in the passage in the *Narasahasāṅkacharita*, XI. 89, 90, in which Dr. Buhler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raṭṭapāṭi."

<sup>5</sup> *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

<sup>6</sup> See a note on references to Kṛishṇa III. in the records of the *Raṭṭas* of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>7</sup> See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

<sup>8</sup> See the article referred to in note 6 above.

<sup>9</sup> *Ind. Ant.* Vol. XIV. p. 18, text line 47.

<sup>10</sup> *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.



dated in July, A.D. 980,<sup>1</sup> speaks of the prince Kārtavīrya I., in a Kanarese verse, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūṭas of Mālkhed, or it may be to some earlier members of the Raṭṭa family of Saundatti,<sup>2</sup> of *Raṭṭa-kulā-śvaya-nṛipar*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raṭṭar*, "the Raṭṭas."<sup>3</sup> The Maṇṭār inscription of A.D. 1040 presents a formal *praśasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṛaga-Eṛeyammarasa the epithet *Raṭṭa-vaṃś-odbhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamārtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamārtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.<sup>4</sup> The Kanarese inscription in the temple of Aṅkalēśvara or Aṅkuśēśvara, at Saundatti,<sup>5</sup> in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as *Raṭṭa-kulā-śmbara-timurēḥi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Ḍāyima in verse as *Raṭṭara Mēru Ḍāyima*, "Ḍāyima, a Mēru of the Raṭṭas;"<sup>6</sup> and it uses the same form of the name twice more, in verse and prose, in connection with Anka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārtavīrya II., in a formal prose *praśasti*, as *Raṭṭa-kula-kamaḷa-mārtanḍa*, "a sun of the water-lily (*blooming in the daytime*) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārtavīrya II., in the formal *praśasti* in Kanarese prose, as *Raṭṭa-kula-vaṃśa-śmbara-mārtanḍa*, "a sun of the group of water-lilies (*blooming in the daytime*) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Ḍāyima, in a Kanarese verse, *Raṭṭara Mēru Ḍāyima*, "Ḍāyima, a Mēru of the Raṭṭas."<sup>7</sup> The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūṭa in connection with Kṛishṇa III., describes the prince Kārtavīrya II., in the formal *praśasti* in Kanarese prose, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in a Sanskrit verse, as *Raṭṭa-vaṃś-odbhava*, "born in the race of the Raṭṭas."<sup>8</sup> The Tērdāl inscription, put together in A.D. 1157, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāshtrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal *praśasti* in Kanarese prose, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas."<sup>9</sup> The Kalhole inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as *Raṭṭ-āntaya-Śrī-nētra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal *praśasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kula-bhūṣaṇa* "an ornament of the family of the Raṭṭas."<sup>10</sup> The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-āhvayō*

<sup>1</sup> Noticed in *Dyn. Kan. Dist. s.* pp. 423, 553. I quote it from an ink-impression.

<sup>2</sup> On this point, see page 223 below, note 5.

<sup>3</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 101, text lines 1, 2.

<sup>4</sup> *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

<sup>5</sup> Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Dist. s.* pp. 553, 554. I quote it from an ink-impression.

<sup>6</sup> With the epithet thus applied to Ḍāyima, compare the likening of Indra II to "a golden mountain (Mēru) of the good Rāshtrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kēṇḍalōṭana*, uses the expression *Raṭṭara Mēru Dantiga* "Dantiga, a Mēru of the Raṭṭas," with reference probably to the Rāshtrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25.

<sup>7</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

<sup>8</sup> *Ibid.* p. 196, text lines 24, 26.

<sup>9</sup> *Ind. Ant.* Vol. XIV. p. 18, text line 43.

<sup>10</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

*vaṃśa*, "the race that has the appellation **Raṭṭa**," and in the formal *prasasti*, given in this case in Sanskrit prose, style Kārtavīrya IV., as usual, *Raṭṭa-kuḷa-bhūṣaṇa*, "an ornament of the family of the **Raṭṭas**."<sup>1</sup> The Nēsargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian *r*; in Kanarese verses, it speaks of the Mālkḥēḍ kings as *Raṭṭa-ḍuvaya*, "those who were of the lineage of the **Raṭṭas**," and of their family as *Raṭṭa-vaṃśa*, "the race of the **Raṭṭas**," and *Raṭṭa-kuḷa*, "the family of the **Raṭṭas**," and of the family of the princes of Saundatti as *Raṭṭa-vaṃśa*, "the race of the **Raṭṭas**."<sup>2</sup> The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name Rāshtrakūṭa in connection with the prince Lakshmidēva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṃśa-ḍūbhava*, "born in the race of the **Raṭṭas**," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rājya*, "the rule of the **Raṭṭas**," and *Raṭṭa-rija* and *Raṭṭa-ḍuvipa*, "the **Raṭṭa** kings;" and in the formal *prasasti*, in Kanarese prose, it styles Lakshmidēva II., as usual, *Raṭṭa-kuḷa-bhūṣaṇa*, "an ornament of the family of the **Raṭṭas**."<sup>3</sup> And an inscription at Hannikere or Hannikēri, put together in A.D. 1257,<sup>4</sup> uses, throughout, the variant of the name with the Drāviḍian *r*, and presents the name of the family of the kings of Mālkḥēḍ as *Raṭṭa-vaṃśa*, "the race of the **Raṭṭas**," in a Kanarese verse, and as *Raṭṭa-ḍuvaya*, "the lineage of the **Raṭṭas**," in Kanarese prose, and describes the prince Kārtavīrya III., in Kanarese prose, as *Raṭṭa-kuḷa-bhūṣaṇa*, "an ornament of the family of the **Raṭṭas**," and his son Lakshmidēva II., in a Kanarese verse, as *Raṭṭa-kuḷa-ḍuraṇi*, "a leader of the family of the **Raṭṭas**."

The form **Raṭṭa**, with the Drāviḍian *r*, has not as yet been found in any records of the Rāshtrakūṭa kings of Mālkḥēḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgarī characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgarī *r*, with the result of presenting the name as **Bratta**, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.<sup>5</sup> And we have the name in this form in a Sanskrit verse in the Haralahaḷḷi plates of A.D. 1238, which contain a Dēvagiri-Yādava record,<sup>6</sup> and again

<sup>1</sup> *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

<sup>2</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

<sup>3</sup> *Archæol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

<sup>4</sup> See the article referred to in note 6 on p. 217 above.

<sup>5</sup> To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian *r* in that work.

<sup>6</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a super-script *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nāgarī characters, in *Kuṃbārragerrey=olage*, for *Kuṃbārragerrey=olage*, line 93, and in *Kuṃbārragoḷana keḷage* for *Kuṃbārragoḷana keḷage*, line 97. And the same means was used in the word **Bratta**, quoted above from the Bēhatti plates of A.D. 1253, and again in *mār-ra-kāṇḍa*, for *māra-konḍu*, in the Kanarese passage, given in Nāgarī characters, at the end of the Bēhatti Kaṇachurya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 57). The same means was used in also *Kirru-Valasig-ākhyam*, for *Kiru-Valasig-ākhyam*, in the Hāsi Kādamba plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drāviḍian *r* in Nāgarī characters, was, to double the Nāgarī *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Hemjerra* for *Hemjeṛa* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hemjerra* . . . . *irridu* for *Hemjeṛa* . . . . *irida* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nāgarī, for the Drāviḍian *r*, again in *aruvana*, = *aruvana*, in the Bhōj Raṭṭa plates of A.D. 1203 (*Ind. Ant.* Vol. XIX. p. 247, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bêhaṭṭi plates of A.D. 1253, which contain another Dêvagiri-Yâdava record.<sup>1</sup>

That the family-name of the princes of Saundatti, who ruled the Kûṇḍi three-thousand province, was Raṭṭa, not Râshṭrakûṭa, is unmistakable. And it is also quite plain that, while Râshṭrakûṭa was the formal appellation which it was customary to apply to the kings of Mâlkhêḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gôvinda IV., Khoṭṭiga, and Indra IV., and Raṭṭavidyâdhara in the case of Gôvinda IV. But it is made clear in other ways also. In the records of the Mâlkhêḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Râshṭrakûṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."<sup>2</sup> The name Raṭṭa appears first in the Sirûr and Nîlgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prasasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nîlgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sâṅgî plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purâṇic pedigree, to "the race of the Yadus" or "the lineage of Yadu."<sup>3</sup> It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrâ records of A.D. 915, in that practical form and without being metamorphosed into Râshṭrakûṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Râshṭrakûṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *biruda* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dêlî plates of A.D. 940 and the Karhâḍ plates of A.D. 959 introduces the dynasty as "the race of the Râshṭrakûṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Râshṭrakûṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mâlkhêḍ have come to be familiarly known as the Râshṭrakûṭas of Mâlkhêḍ, because that form only of their name is presented at all prominently in

<sup>1</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

<sup>2</sup> Vol. IV. above, p. 322.

<sup>3</sup> See note 11 on page 215 above.

their various records which were published before the time when the Sirûr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Râshtrakûṭa kings of Mâlkhed and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Râshtrakûṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prâkrit form of the Sanskrit *râshṭra*."<sup>1</sup> I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *râshṭra*, and that the word *raṭṭa* has not been found in Prâkrit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *râshṭra*, 'a country,' would assume in the Prâkrits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form *raṭṭha* in Surāṭṭha, = Surâshṭra, and Sôraṭṭha, = Saurâshṭra, which instances Professor Pischel has given me from, respectively, *Hémachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahârâshṭrî, Śaurasêṇî, and Apabhraṃśa word Marahāṭṭha, for Maharāṭṭha, = Mahârâshṭra, and the Mahârâshṭrî word Marahāṭṭhi, for Maharāṭṭhi, = Mahârâshṭrî.<sup>2</sup> In Pâli, we have the independent word *raṭṭha* itself, = *râshṭra*, in the sense of 'kingdom, realm, country, land, district.'<sup>3</sup> And, in epigraphy, we have *Sâtâhani-raṭṭhê*, "in the province of Sâtâhani."<sup>4</sup> We have the form *raṭha*, in epigraphy, in Surāṭha, = Surâshṭra, in one of the Nâsik inscriptions of Puṣumâyi.<sup>5</sup> And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drâviḍian languages, in Sorāṭa, = Saurâshṭra, which is given as an instance of the changes of *au* to *o* and of *shṭ* to *ṭ* in the illustrations of Kêśirâja's Kanarese *Śabdamanidarpaṇa*, sūtras 270, 283.<sup>6</sup> So far, no authority can be obtained for saying that the form *raṭṭa*, = *râshṭra*, 'country,' actually occurs. However, according to the *Śabdamanidarpaṇa*, sūtra 283, the Sanskrit *shṭ* may become *ṭṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *siṭṭi*, = *sriṣṭi*, and *iṭṭige*, = *ishṭaka*, in which that change has occurred. And so, also, in the Prâkrit languages technically so called, while the Sanskrit *shṭ* usually becomes *ṭṭh*,<sup>7</sup> there are some cases in which it has become *ṭṭ*; as, for instance, in *uṭṭa*, = *ushṭra*, and a few other words.<sup>8</sup> And we are, therefore, not prepared to say that the form *raṭṭa*, = *râshṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *râshṭra*, or from the name Râshtrakûṭa. The family-name, in its Sanskrit form, was, not Râshṭra, but Râshtrakûṭa. There was no name Râshṭra, from which to obtain the name Raṭṭa. From the name Râshtrakûṭa we obtain, by corruption, in the most natural manner, Râshṭrôḍa, actually presented in a Verâwal inscription of A.D. 1384. which speaks of *Râshṭrôḍa-raṃśa*, "the race of the Râshṭrôḍas," and describes it as a third race famous like the Solar and Lunar Races;<sup>9</sup> and we shall not be

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 14 a.

<sup>2</sup> See Prof. Pischel's Prâkrit Grammar, § 354.

<sup>3</sup> Childers' Pâli Dictionary, p. 463. The word figures in also *raṭṭhavasinô*, 'inhabitants,' *raṭṭhihipô*, 'a king,' and *raṭṭhikkô*, *raṭṭhiyô*, 'an inhabitant.'

<sup>4</sup> *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samvî-nayikam* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-savinayika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭha-samvîndyika* in Vol. VI. above, p. 87, line 14.

<sup>5</sup> *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

<sup>6</sup> Dr. Kittel's edition, pp. 356, 370. So, also, Sorāṭa is given as the corruption of Saurâshṭra in the illustrations of sūtra 160 of Bhaṭṭakalaṅkadêva's *Karṇâṭakabaddhâḍṣana*, Bangalore, 1890.

<sup>7</sup> See Prof. Pischel's Prâkrit Grammar, § 303.

<sup>8</sup> See *id.* § 304.

<sup>9</sup> *Antiquarian Remains in the Bombay Presidency*, 1897, p. 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Rāṭṭhōḍa and Rāṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāhtor'.<sup>1</sup> But, in the name Rāshṭrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.<sup>2</sup> Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Déolī plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhēḍ family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.<sup>3</sup> But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshṭra*. It does not, however, account for it in the way of having been literally translated by the word *rāshṭra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshṭra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭha*, and *raṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshṭra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Viṣṇu-Kṛishṇa) is represented as addressing Brahman as *kūṭa yōginām*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'<sup>4</sup> and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshṭra*.'<sup>5</sup> The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

<sup>1</sup> Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshṭraudha as an etymon for Rāthōḍ," in order to explain a difficult Prākṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

<sup>2</sup> Namely, by the *uḍa* in *Rāshṭra-uḍa*, from which we have eventually *Rāshṭrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gaundā*, etc.; see page 183 above.

<sup>3</sup> Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

<sup>4</sup> For instance, in the Sāmāṅgaḍ plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūtaka*, which we have, for instance, in the Kaṭhēm plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title *Gauḍa*, answering to the Marāṭhi *Pāṭil*, *Pātēl*, see page 183 above.

<sup>5</sup> For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūtaka*, which we may take as standing either for *rāshtrakūtaka* or for *grāmakūtaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshṭramahattara*, as in the Sarsavṇī plates of the Kāṭachehūrī king Buddhārāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18, or *rāshṭrapati*, as in the Sāmāṅgaḍ plates of the Rāshtrakūṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28, and in the Kaṭhēm plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāshṭra*.'<sup>1</sup> It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshtrakūṭa, came to be afterwards used as personal names. Thus, the Khârêḥāṭa plates of A.D. 1008 mention a Śilāhāra prince named Raṭṭa and Raṭṭarāja;<sup>2</sup> and Hēnachaṇḍia mentions in his *Parīśiṣṭaparvan* a man named Rāshtrakūṭa.<sup>3</sup> It may also be remarked that Kāthaga has asserted the existence of a queen of the Dekkan, of Kariyāṭa extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārkōṭa dynasty of Kashmir; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshtrakūṭas of Mālkhēd.<sup>4</sup>

\* \* \* \* \*

#### The original home of the Rāshtrakūṭas of Mālkhēd.

In line 13 of the Sirūr inscription of A.D. 866, and in line 16 of the Nilgund inscription of the same date, Amōghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Mantūr inscription of A.D. 1040 describes Eṛaga-Eṛeyammarasa as *Lattalūr-puravar-ēśvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakṣmidēva II., as *Lattanūr-puravar-ēdhīśvara*, "supreme lord of Lattanūr, a best of towns."<sup>5</sup> And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshtrakūṭa kings of Mālkhēd,—and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with these kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sitābaldī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikramāditya VI., namely to the *Mahāsāmanta* Dhādībhaṇḍaka or Dhādībhaṇḍaka, also called the *Rānaka* Dhādīadēva, whom it further describes as *mahā-Rāshtrakūṭ-ānvaya-prasūta*, "born in the great lineage of the Rāshtrakūṭas, or in the lineage of the great Rāshtrakūṭas;" and the record applies

<sup>1</sup> There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained, as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of Kings who referred themselves to a lineage known as the Gurjarapratihāra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

<sup>2</sup> Vol. III. above, p. 300, text lines 32, 34.

<sup>3</sup> See Monier-Williams' Sanskrit Dictionary, under *rāshṭra*.

<sup>4</sup> See his translation of the *Rājataranginī*, Vol. I. p. 135, note on verse 152 of the fourth book.

<sup>5</sup> See, respectively, *Ind. Ant.* Vol. XIX. p. 165. and p. 249. and *Archaeol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.—By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 86-87, as Lattanūr, with the long *ā*, instead of the short *a*, in the first syllable. The necessary correction should be made.—At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasāpur inscription of A.D. 933, of the time of the Rāshtrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāsāmanta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trivali-pareghōśhana*; and it is practically certain that he was a Raṭṭa; but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogul inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāsāmanta* Śāntivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhâdibhadaka's officer, the *Danḍanāyaka Vāsudēva*.<sup>1</sup>

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Rāshtrakūṭas of Mālkhed. By a similar title, the Western Gaṅga princes of Talakād were styled *Koṇḍāla-puravar-ēśvara*, "lord of Koṇḍāla, the best of towns."<sup>2</sup> Here, the allusion is to the town now known as Kōlār, the chief town of the Kōlār district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kādamba princes of Hāṅgal had the hereditary title of *Banavāsī-puravar-ādhiśvara*, "supreme lord of Banavāsī, the best of towns."<sup>3</sup> And they sometimes had the administration of the Banavāsī province. But their hereditary authority was confined to the Pānuṅgal five-hundred province: the Banavāsī province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kādambas of Hāṅgal; and they used the title simply because they claimed descent from the early Kādamba kings, whose capital was Banavāsī. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavāsī, the best of towns," was used by the Kādamba princes of Goa,<sup>4</sup> who had no authority whatever at Banavāsī, and simply derived the title in the same way as did the Kādambas of Hāṅgal. The Kaḷachurya kings of Kalyāṇi in the Nizam's Dominions had the hereditary title of *Kālāñjara*-(for *Kālāñjara*)-*puravar-ādhiśvara*, "supreme lord of Kālāñjara, the best of towns,"<sup>5</sup> simply in connection with the legend that referred the origin of their family to Kālāñjar in Bundēlkhand, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhārwar district, used the title *Ujjayani-puravar-ādhiśvara*, "supreme lord of Ujjayani, the best of towns,"—for which in one passage there is substituted "supreme lord of Pātālī, the best of towns,"<sup>6</sup>—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramāditya, and consequently with the far distant Ujjain in Mālwa and Pātāliputra-Pāṭṇa in Behar. By similar titles, the Śilāhāra princes of the Northern Koṅkan styled themselves *Tagara-pura-paramēśvara*, "supreme lord of the town of Tagara,"<sup>7</sup> and their relatives who ruled at Karhād styled themselves *Tagara-puravar-ādhiśvara*, "supreme lord of Tagara, the best of towns;"<sup>8</sup> though Tagara, which is the modern Têr in the Naldurg district of the Nizam's Dominions,<sup>9</sup> was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yādava princes of the Sēuṇa country, which was the territory of which the chief town was Dēvagiri-Daulatābād, used the title *Dvāravati-pura-paramēśvara*, "supreme lord of the town of Dvāravati,"<sup>10</sup> which, in the form *Dvāravati-puravar-ādhiśvara*, "supreme lord of Dvāravati, the best of towns," was taken over

<sup>1</sup> Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *mahā* was prefixed to *Rāshtrakūṭ-āntaya-prasūta* in order to indicate that Dhâdibhadaka claimed descent from the great Rāshtrakūṭa kings of Mālkhed, and not from one of the minor branches of the Rāshtrakūṭa or Ratta stock which existed in other parts of India.

<sup>2</sup> See, for instance, Vol. VI. above, p. 44, and text line 2.

<sup>3</sup> See, for instance, *Ind. Ant.* Vol. X. p. 254a, and text line 24-25.

<sup>4</sup> See, for instance, *Jour. Bo. Fr. R. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

<sup>5</sup> See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

<sup>6</sup> See *Dyn. Kan. Distrs.* p. 578 ff.

<sup>7</sup> See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

<sup>8</sup> See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 103, text line 26-27.

<sup>9</sup> See *Jour. R. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

<sup>10</sup> It appears first in the case of Bhīllama II., in the Saṅgamnêr plates of A.D. 1000; see *Ep. Ind.* Vol. II. p. 215 and text line 48.

from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād.<sup>1</sup> But, whereas the allusion here is to Dvāravati, Dvārāvati, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāthiāwār, the Yādava princes of the Sēuṇa country certainly never ruled at Dwārakā or over any part of Kāthiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Viṣṇu, who, in his incarnation as Kṛishṇa, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvārāvati" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrādityapura, which had already sprung into existence."<sup>2</sup> From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūr and Nilgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription.<sup>3</sup>

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established.<sup>4</sup> I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces;<sup>5</sup> because the letters *r* and *r* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory of the Rāshtrakūṭas of Mālkḥēḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.<sup>6</sup> I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūṭas of Mālkḥēḍ and the Raṭṭas of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

<sup>1</sup> It is applied to the first king, Bhīllama, in an inscription of his time, dated in A.D. 1183, at Muttagi in the Bijāpur district. I quote from an ink-impression.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandrādityapura, see *id.* Vol. XXX. p. 518.

<sup>3</sup> On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 331 ff.

<sup>4</sup> Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 416), that it is Athṇi, the head-quarters of the Athṇi tāluka in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.—Pandit Bhagwanlal Indraji seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lāta country, in Gujārāt, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Raṭṭas), who might possibly, through the interchange of *l* and *r*, be identified with the Raṭṭas or Rāshtrakūṭas, and that Lattalūra (*sic*) may have been in Lāta and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pandit himself would not have incorporated in any final presentation of his more mature views.

<sup>5</sup> *Dyn. Kan. Distrs.* p. 384.

<sup>6</sup> *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.



shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Pañdharpur.<sup>1</sup> Along with Pratishthâna-Paithan and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;<sup>2</sup> and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjira,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient **Lattalûr**, **Lattanûr**. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmunḍâ, or of Vishṇu in the form of the man-lion, or possibly temples of both those deities; since the Sitâbaldî inscription further describes Dhâḍî-bhadraka as "he who obtained favour by a boon of (the goddess) Châmunḍâ," and Vâsudêva as "he who obtained favour by a boon of (the god) Nârasimha."<sup>3</sup>

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor.' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.<sup>4</sup> For the rest, I feel no doubt that inquiries on the spot would shew that the real name is **Lâtûr**, with a long *â* followed by a single dental *t*. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form **Lattalûra**, of A.D. 866, of which **Lattanûr**, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.<sup>5</sup> The first step would be the dropping of one *t* in the second syllable, which would give us **Latalûra**, and eventually the **Latalaura** which we actually have in the Sitâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,<sup>6</sup> which would give us **Latlûr**. The next step would be the assimilation of the *l* to the preceding *t*,<sup>7</sup> which would give us **Lattûr**. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;<sup>8</sup> and this would give us the ultimate form **Lâtûr**.

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<sup>1</sup> See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

<sup>2</sup> See the *Gazetteer of the Bombay Presidency*, Vol. XIII., Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (id. Vol. I. Part II.), p. 135 ff.

<sup>3</sup> Compare another epithet of the Kâdambas of Hângal, namely *Jayanti-Madhukêśvaradêva-labdha-vara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayanti-(Banavâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjênti-Mahâkâlâdêvatâ-labdha-vara-prasâda*, "he who obtained the excellent favour of the god Mahâkâlâ of Ujjayani" (*P. S. O.-C. Invers.* No. 109, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hângal, the Kâdambas of Goa were styled "supreme lord of Banavâsi, the best of towns," their other title was *śrî-Saptakôṭîśvaradêva-labdha-vara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. Bo. Br. B. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kan. Distrs.* p. 566, note 7).

<sup>4</sup> See *Jour. B. As. Soc.*, 1901, p. 543 ff.

<sup>5</sup> See Prof. Pischel's *Prâkrit Grammar*, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names *Lañjigêsara-Nandikêśwar* (see *Ind. Ant.* Vol. XIX. p. 317 a) and *Balisa-'Wanasa'* (see id. Vol. XVIII. p. 266, and Vol. XXXI. p. 397), and the proper name *Liṅgapa-Niṅgapa*, well known in the Kanarese country, and the ordinary words *naḥân* for *lahân* in Gujarâtî (see id. Vol. XVIII. p. 266, note 5) and *jalam-ashtami* for *janm-ashtami* in Northern India (see id. Vol. XX. p. 89, note 2).

<sup>6</sup> See id. § 148.

<sup>7</sup> See id. §§ 279, 296, and Beames' *Comparative Grammar of the Modern Aryan Languages of India*, p. 282 (2).

<sup>8</sup> See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 73 (1).

**The banners and crests of the Rāshtrakūṭas of Mālkhēḍ and of the Raṭṭas of Saundatti.**

The difference between the *lāñchhana* or crest, which was the device used on the seals of copper-plate charters,<sup>1</sup> occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Rāshtrakūṭas of Mālkhēḍ had the *pālidhvaja* banner and the *Garuḍalāñchhana* or *Garuḍa* crest, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Āḍīpurāṇa* of Jinasēna, that the *pālidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels: see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇaGaruḍadhvaja*, or banner of a golden Garuḍa, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest.

Their *lāñchhana* is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *sindūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Têrdāl, was translated by Mr. Pathak as meaning "who has the device of an elephant." To this there was attached a note, telling us vaguely that, "according to Kêśirāja, *sindhura* is changed into *sindūra*."<sup>2</sup> And, accepting that statement, I translated *sindūra-lā[m]chhanam* in the Maṇṭūr inscription of A.D. 1040,<sup>3</sup> and *sindūra-lāñchhanas* in the Bhōj plates of A.D. 1208,<sup>4</sup> by "who has the crest of an elephant;" and I have taken it as established that the Raṭṭas of Saundatti had the elephant crest.<sup>5</sup> Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,<sup>6</sup> I find that they mention the crest by two words, *sindūra* and *sendūra*.<sup>7</sup> I find the word *sindūra* in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *sindūra-lāñchhanam*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhole inscription of Kārtavīrya IV. of A.D. 1204 shews distinctly *sindūra-lāñchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph<sup>8</sup> of the Saundatti inscription of Lakshmidêva II. of A.D. 1228 shews distinctly *sindūra-lāñchhanam*, as given by me, *ibid.* p. 268, text line 62. And I have the

<sup>1</sup> There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, not their crest, but the Garuḍa which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

<sup>2</sup> *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *sindūra* and not *sendūra*.

<sup>3</sup> *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

<sup>4</sup> *Ibid.* p. 247, text line 88.

<sup>5</sup> See *Dyn. Kan. Distrs.* p. 552

<sup>6</sup> I have not got either ink-impressions or photographs of the Maṇṭūr inscription and the Bhōj plates

<sup>7</sup> In the first syllable of this word, the vowel may be either the short *e* or the long *ē*. The following conjunct consonant indicates, preferentially, the short *e*.

<sup>8</sup> *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word *sendūra* in the following cases:— My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhūra-lāñchhanam*, the original has *sendūra-lāñchhanam*: the vowel of the first syllable is unmistakably *e*, *ē*, not *i*; and in the second syllable the *n* and the *ū* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *d*, or else is an original *dh* corrected into *d*. And my ink-impression of the inscription at the temple of Ankalēśvara or Ankuśēśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,<sup>1</sup> shews distinctly *sendūra-lāñchchhanam* in line 24, in the description of Anka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavīrya II. in the passage of A.D. 1057.

We thus have, well established, the two forms *sindhūra* and *sendūra* or *sēndūra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *d* and the long *ū*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannada-English Dictionary (1894) gives *sindhūra*, with the long *ū* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nānirṭharatnākara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *simdhūra* with the long *ū* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuñkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *simdhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuñkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ū* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamanīdarpaṇa* of Kēśirāja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*simdhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ū*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandara*, *chandara* (1) and *chendira* (1), and also *sendura*, with the short *e* and *u*, and *sēndūra*, with the long *ē* and *ū*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sindūra*; but it does present *sēmdhūra*, with the long *ē* and *ū* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *sindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēmdūra* with the unaspirated *d*, but *sēmdhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanīdarpaṇa* of Kēśirāja his own edition (1872), p. 357. There, however, under the illustrations of sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*simdhuram* = *sēmdhuram*." In respect of this, I can only say that

<sup>1</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs* pp. 553, 554

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhûra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sîndûram* = *semdûram*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versâ*. Beyond that, I can only say that Mr. Rice's *Karnâṭakâbaddânusâsanam* of Bhaṭṭakalāṅkadēva (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindûra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindûra*. We have only obtained *sindura*, with the unspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhûra*, with the long *û* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendûra* or *sêndûra* as a corruption of *sindûra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sêndhûra* with the aspirated *dh*, and *sêndûra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindura*, *sendûra*, or *sêndûra*. It does give *sîmdhûramu*, with the meaning of only 'an elephant,' and *sîndûramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *sîmdhûramu* with the aspirated *dh* and the long *û*, it specifies it as an "error" for *sîndûramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marâṭhî-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindura*, does give *sîmdûra*, with the meaning of only 'red lead, minium,' and gives *sêmdûra* (with the palatal *s*) as a popular form of it, and also *sêmdûra* (with the dental *s*) with the indication that it is commonly written *sêmdûra*. And Professor Pischel, in § 119 of his *Prâkrit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendûra*, with the short *e* and the long *û*, as the corruption of *sindûra*. On the other hand, the *Pâṇyachchhinâmamâlâ* of Dhanapâla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindûra*, but indicates, in verse 9. that *sindhura*, 'an elephant,' retains the *tatsama*-form *sîmdhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindûra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindûra*, or any indication that the word *sindûra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendûra*, *sêndûra*, and *sêndûra* are given as **corruptions** of *sindûra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sîndûralâṅchhana* and *sendûralâṅchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the **mark of vermilion**, for which, however, there is now to be substituted, in more technical terms, the **red-lead crest**.

The only point that remains, is, to determine **exactly what we are to understand by a red-lead crest**. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindûra-tilaka* as meaning 'a mark on the forehead made with red lead.'<sup>1</sup> And, similarly, Dr. Kittel's

<sup>1</sup> Also, we may remark, it gives *sindûra-tilaka* as meaning 'marked with red lead, an elephant,' and *sindûra-tilakâ* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindûra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindûra*, and to deck herself sumptuously with all the symbols of a *sadhavâ*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannaḍa-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tilaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgiṇī*, 8, 2610. We are there told, in respect of a certain confidential official named Kōshthēśvara, a councillor of king Jayasimha of Kashmir, that,—*baddhv-ādlikāriṇaḥ śulkaṁ gṛhṇat-ākāri rāja-vat tēna sva-nāmnā bhāṇḍēshu draṅgē sindūra-mudraṇam*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king."<sup>1</sup> To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and "probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with "seal-impressions in red-lead (*sindūra*)." That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudraṇa* means the act of making the *mudra* or stamp or impression of a *liṅghana* or device on a seal or crest. And we thus see that the possession of the *sindūralāṅghana* or *sendūralāṅghana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

\* \* \* \* \*

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.<sup>2</sup> And I arrived at the same conclusion; namely, that the successor of Kṛishṇa I. was his younger son Dhruva. I indicated that the pointed expression used in the Wapī record of A.D. 807 (and repeated in the Rādhapur record of A.D. 808), that Dhruva obtained the sovereignty by "leaping over his elder brother (*jyēsth-ōllāṅghana*)," would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of Kṛishṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made. And I found, in the Paithan record of A.D. 794, a possible intimation that Gōvinda II. established himself in the northern parts of the Rāshtrakūṭa territories, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom. But I found it to be plain that, at the best, Gōvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhruva set himself up as king immediately on the death of Kṛishṇa I., and that Gōvinda II. had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the Alās plates. This record mentions Dantidurga, son of Indra II., by a name, Dadrivarman, which is of course nothing but a mistake, made by the writer, for Dantivarman. It introduces Gōvinda II. as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhaṭṭāraka* Akālavarsha-(Kṛishṇa I.), and describes him as the *Yuvarāja* Gōvindarāja, with the *birudas* or secondary appellations of *Prabhūtarsha* and *Vikramavalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahātubda*." It brings forward a certain Vijayāditya, with the *birudas* of *Mānavaḷōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) Dantivarman, and as a son's son of a Dhruvarāja (who seems to be Dhruva, the younger brother of Gōvinda II.). And it recites that, at the request of Vijayāditya, and on a specified day of the month Āshāḍha in the *Saumya saṁvatsara*, Śaka-Saṁvat 692 (expired), falling in June, A.D. 770, Gōvinda II., as *Yuvarāja*, being

<sup>1</sup> Dr. Stein's Text; and Translation, Vol. II. p. 156.

<sup>2</sup> *Dyn. Kan. Distr.* p. 393.

then at the confluence of the rivers Kṛishṇaverṇā and Musī after his victorious camp had invaded the province of Veṅgi and the lord of Veṅgi had humbly ceded his treasures, his forces, and his country, granted to a Brāhman a certain village in the Alaktakā *vishṇu*, which<sup>1</sup> was a territory close on the east of Kōlhāpur, between the rivers Vārṇā, Kṛishṇā, and Dūdghaṅgā.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that **these Alās plates** do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a **spurious record**. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *virudās* ending in *avalōka*.<sup>2</sup> There is nothing discordant in the date, A.D. 770, which applies, of course, to Kṛishṇa I. as well as to Gōvinda II, and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurga-Dantiyarman II., and A.D. 783-84, which we have for Dhruva.<sup>3</sup> And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as **based upon something genuine**, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as **establishing, provisionally, that Gōvinda II. was actually installed as Yuvarāja**, and was holding office as such, under his father Kṛishṇa I., in **A.D. 770**. While, however, it may be provisionally accepted to that extent, **this Alās record does not prove that Gōvinda II. succeeded to the throne and reigned as king.**<sup>4</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XXIX. p. 277 f.

<sup>2</sup> On the subject of the *avalōka*-appellations of the Rāshtrakūṭas of Mālkhēḍ, see Vol. VI. above, p. 188 f.

<sup>3</sup> See Vol. VI. above, pp. 167, 197.

<sup>4</sup> There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sāṅgli record of A.D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sāṅgli record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sāṅgli record an objectless deduction, about Jagattunga-Gōvinda III. and Amoghavarsha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records, we have now to add two more. The Chokkhakuti grant of A.D. 867 (Vol. VI. above, p. 289, verses 15, 16, text lines 17 to 20) repeats the two verses about Gōvinda II. and Dhruva which are presented in the Paithan record of A.D. 794. And the Cambay plates of A.D. 930 (page 37 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Kṛishṇa I., Gōvinda II., and Nirupama-(Dhruva) which we have in the Sāṅgli plates of A.D. 933.



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# APPENDIX.

## A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

**I**N continuation of my List of the Inscriptions of Northern India<sup>1</sup> I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,<sup>2</sup> my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.<sup>3</sup> About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,<sup>4</sup> 450 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Chā. Vi.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamāna's Nirvāṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

<sup>1</sup> See above, Vol. V. Appendix.

<sup>2</sup> Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

<sup>3</sup> When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

<sup>4</sup> Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

#### A.—The Western Chalukyas of Bādāmi.<sup>1</sup>

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalner (spurious<sup>2</sup>) plates<sup>3</sup> of the W. Chalukya<sup>4</sup> *Mahārājādhirāja Satyāśraya (Pulakēśin I. ?)* :—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu tṛi(tri)shu daś-ōttarēshv=asyā[m\*] samvatsara-māsa-paksha-divasa-pūrvvāyān=tithau.

(L. 35).—sūryagrahaṇa-parvvaṇi.

2.—Ś. 411\*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altēm<sup>5</sup> (formerly Captain T. B. Jervis's, now British Museum, spurious<sup>6</sup>) plates of the W. Chālukya *Mahārājādhirāja Pulakēśin I. Satyāśraya*, the son of Raṇarāga who was the son of Jayasimha I. ; and of his feudatory *Sāmiyāra*, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranīla-Saindraka family (or Rundranīla and Saindraka families) :—

(L. 28).—Śakanrip-ābdēshv=ēkādaś-ōttarēshu chatuś-śatēshu vyatītēshu Vibhava-samvatsarē pravarttamānē . . . Vaiśākḥ-ōdita-pūrṇṇa-puṇya-divasē Rāhō(hau) vidhau(dhōr=) maṇḍalam ślāsbṭē (?).

(L. 35).—Vaiśākḥa-paurṇṇamāsyām Rāhau vidhu-maṇḍala[m\*] pravishṭavati.

12th April A.D. 488 ; a lunar eclipse, not visible in India ; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate ; Vol. VI. p. 363, and Plate in Vol. X. p. 58 ; *PSOCI.* No. 39. Bādāmi cave inscription of the W. Chalukya<sup>7</sup> *Maṅgalēśvara Raṇavikrānta*, of the 12th year of the reign (of his elder brother Kīrtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābhishēka-samvatsarēshv=atikrāntēshu pañchasu śatēshu . . .

(L. 11).—mahā-Kārttika-paurṇṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate ; *PSOCI.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya<sup>4</sup> *Maṅgalēśa*.

<sup>1</sup> For the W. Chalukyas of Gujārāt see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balsār plates, dated in Ś. 653, of the Jayāśraya-Maṅgalarasārāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyāśraya (Pulakēśin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 216, No. 25.

<sup>3</sup> The third plate is numbered with the numeral figure 3.

<sup>4</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>5</sup> See *ibid.* Vol. XXX. p. 216, No. 35.

<sup>6</sup> See *Ind. Ant.* Vol. XXIX. p. 273.

<sup>7</sup> The original has *Chalkya*.

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription<sup>1</sup> of the 5th year of the reign of the W. Chalukya<sup>2</sup> Maṅgalēsa Raṇavikrānta :—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-srī-varshē pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,<sup>3</sup> by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalīkyas, Jayasiṅgha (Jayasimha I.); his son Raṇarāga; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kālīnga, Maḡadha, Madraka, Kēraḷa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōḷiya, Āḷuka, Vaijayanti); his younger brother Uru-Raṇavikrānta Maṅgalēsa (conquered the [Kalatsūri] king Buddha).<sup>4</sup>—The inscription mentions Maṅgalēsa's father's wife Durlabhadēvi, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCI.* No. 11. Nerūr (now India Office) plates of the W. Chalukya<sup>5</sup> Maṅgalarāja (Maṅgalēsa, who put to flight Śaṅkaragaṇa's son Buddharāja,<sup>6</sup> and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.) :—

(L. 14).—saṁvatsara-pūjyathamāyām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatidvīpa<sup>6</sup> and acting with the permission of the Mahārāja Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēsa, but according to Dr. Fleet of the 20th year of his own administration) :—

(L. 6).—Māgha-paurṇamāsyām.

(L. 17).—pravarddhamāna-vijayarāja-saṁvatsaram viṁśatimam<sup>7</sup> Śaka-kālāḥ=pañcha varsha-śatāni dvātriṁśāni.<sup>8</sup>

8.—Ś. 532 (?).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCI.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya<sup>5</sup> Mahārāja Satyāśraya (Pulakēśin II.), son of the Mahārāja Kirtivarman I., and son's son of the Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin I.); issued from Vātāpinagari :—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-saṁvatsarē tṛtīyē Śakanripati-saṁvatsara-śatēshu chatustriṁśādhikēshu pañchasv-atītēshu Bhādrapad-āmāvāsyāyām sūryyagrahaṇa-nimittam.

2nd August A.D. 612;<sup>9</sup> a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735<sup>10</sup>).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCI.* No. 73. Aihole inscription, recording the construction of a temple of Jinendra by a certain Ravikīrti, during

<sup>1</sup> The inscription is read from the bottom upwards; compare below, No. 641.

<sup>2</sup> The original has *Chalīkyas*.

<sup>3</sup> The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.

<sup>4</sup> Compare *Ep. Ind.* Vol. VI. p. 294. <sup>5</sup> The original has *Chalīkyas*.

<sup>6</sup> See below, No. 10.

<sup>7</sup> Read *viṁśatimam*.

<sup>8</sup> Read *dvātriṁśāni*.

<sup>9</sup> This was the new-moon day of the *pūrṇimā* Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pūrṇimā* Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

<sup>10</sup> Described as the year 3735 since the Bhārata war.



the reign of the W. Chalukya **Pulakēśin II. Satyāśraya**; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—

(L. 16).—Trimśatsu tri-sahasrēshu Bhāratād=āhavād=itaḥ [I\*] sapt-ābdaśata-yuktēshu śa(ga)tēshv=abdēshu pañchasa [II\*] Pañchāśatsu Kalau kālē śaṭsu pañcha-śatāsu cha [I\*] samāsu samatītāsu Śakānām=api bhūbhujām ||

In the Chalukya lineage, Jayasimhavallabha [I.]; his son Raṇarāga; his son Polekēśin [I.] (acquired Vātāpipurī); his son Kīrtivarman [I.] (defeated the Nālas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kaṭachchuris and took Rēvatīdvīpa); Kīrtivarman's son Polekēśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāsī; subdued the Gaṅgas, Ālupas, and the Mauryas in the Koṅkaṇas; besieged Purī; subdued the Lāṭas, Mājavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāshṭrakas; was at war with the Kālingas and Kōsaḷas; took Piśhāpura; fought at the Kaunāla, i.e. Kolleru lake; defeated the Pallavas of Kāñchipura; crossed the river Kāvērī and caused prosperity to the Chōlas, Kēraḷas and Pāṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkēri rock inscription<sup>1</sup> of the reign of the W. Chalukya<sup>2</sup> **Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II.)**:—

(L. 8).—Kārttikasya pūnnimāsām<sup>3</sup> likhitā praśast=īti || samvatsarā . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] **Mahārāja Satyāśraya Polekēśivallabha<sup>4</sup> (Pulakēśin II.)**, the son of Kīrtirāja (Kīrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplūp (now Bombay As. Soc.'s) plates of the W. Chalukya **Satyāśraya (Pulakēśin II.)**, the son of Kīrtivarman I.; recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious<sup>5</sup>) plates of the 5th year of the reign of the W. Chalukya **Mahārājādhirāja Satyāśraya Pulakēśivallabha (Pulakēśin II.)**:—

(L. 14).—vijayarājya-samva[t\*]sarē pañchamē Māghamāsa-saptamāyām.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosūr (spurious<sup>6</sup>) plates of the W. Chalukya **Satyāśraya (Pulakēśin II.)**, recording a grant made at the request of his son or daughter (?) **Ambēra** or **Ambērā**:—

(L. 8).—mahā-Māgha-paurṇamāsyāyā . . . sōma-grahāṇē.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmēshwar (spurious<sup>7</sup>) inscription<sup>8</sup> of Durgasakti, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage; contemporary (or feudatory) of the W. Chālukya **Mahārāja Ereyya Satyāśraya (Pulakēśin II.?)**, the son of the **Mahārāja Raṇaparākramāṇka**.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious<sup>9</sup>?) plates of the W. Chalukya **Tribhuvanaśraya Nāgavardhanarāja**, recording a grant made at the request of a certain Balāmma-Thakkura.

<sup>1</sup> The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.

<sup>2</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>3</sup> Read *paurṇamāsyāyā likhitā praśastir=īti*.

<sup>4</sup> In verse apparently called simply Vallabha.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

<sup>6</sup> See *ibid.* p. 222, No. 53.

<sup>7</sup> See *ibid.* p. 218, No. 37.

<sup>8</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>9</sup> See *Ind. Ant.* Vol. XXX. p. 216, No. 26.

In the family of the Chalukyas, Satyāśraya Kirtivarmarāja [I.]; his son Pulakēśivallabha (Pulakēśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimhavarmanarāja; his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya ?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karnūl district plates of the third year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vikramāditya I. Satyāśraya*, son of the *Mahārāja Satyāśraya* (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kirtivarmaṇ I.* (who defeated the kings of Vanavāsi, etc.), and great-grandson of the *Mahārāja Polekēśivallabha* (Pulakēśin I.) :—

(L. 20).—pravarddhamāna-vijayar[ā\*]jya-tṛtīya-saṁvatsarē . . . saṁgama-mahāyātrāyām paurṇamāsyām.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karnūl district plates of the 10th year of the reign of the W. Chalukya<sup>2</sup> *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described as in No. 18); recording a grant made at the request of Dēvaśaktirāja of the Sēndraka family :—

(L. 18).—pravarddhamāna-vijayarāja-daśama-saṁvatsarē Āshāḍa(ḍha)-paurṇamāsyām.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOCI.* No. 13. Haidarābād (spurious<sup>3</sup> ?) plates of the W. Chalukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (who defeated Narasimha, Mahēndra, and Īśvara or Īśvarapōtarāja<sup>4</sup> of Kāñchi), the son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kirtivarmaṇ I.*, and great-grandson of the *Mahārāja Pulakēśivallabha* (Pulakēśin I.).

21.—*Ś. 532 (P)*.—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakōṭi (now Royal As. Soc.'s, spurious<sup>5</sup>) first and second plates<sup>6</sup> only of the 16th year of the reign of the W. Chālukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 20); issued from Kisuvōjal :—

(L. 20).—batrimśōttara-paṁchaśatēshu Saka-varshēshv-ātītēshu vijayarāja-sambachchara-shōsha(ḍa)śa-varshē pravarttamāna . . . tasya Vaisākha-Jēshthā-māsa-madhyam-amavāsyā Bhāskara-dinē Rōhiṇya-rikshē madhyāhna-kālē . . . Vṛishabha-rāsau sūryyagrāhaṇa-sarvvamā(grā)si(si)bhūtē.

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karnūl district (spurious<sup>7</sup>) plates of the W. Chalukya<sup>8</sup> *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 18) :—

(L. 12).— . . . p[au\*]rṇamāsyā[m\*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of *Vijaya-bhaṭṭārikā*, the queen of the *Mahārāja [Chā]ndrāditya*, who was the eldest brother of the W. Chalukya *Vikramāditya I.*, son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II.), etc.; of the 5th year of the reign (of *Chandrāditya* ?) :—

(L. 15).—svarāja-paṇchama-ssam(sam)vatsara A(ā)śvayuja-paurṇamāśasya dvitīyāyām vishuvā.

[*Ś. 581*] : 23rd September A.D. 659.<sup>9</sup>

<sup>1</sup> The original has *Chale(li)kya*.

<sup>2</sup> The original has *Chalikya*.

<sup>3</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 ff.

<sup>4</sup> I.e. the Pallavas Narasimhavarmaṇ I., Mahēndravarmaṇ II., and Paramēśvaravarmaṇ I.; compare below, Nos. 628 and 634.—In the verses which give the above information, *Vikramāditya I.* himself is referred to or described by the epithets or *śirudās* Anivārita, Vallabha, Śrīvallabha, Raṇarasika and Rājamalla; and the Pallava family is called the *Mahāmalla kula*; compare below, Nos. 627, 629 and 632.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

<sup>6</sup> Not earlier than the ninth or tenth century A.D.

<sup>7</sup> See *ibid.* p. 214, No. 8.

<sup>8</sup> The original has *Chalikya*.

<sup>9</sup> On this day the second *tithi* of the bright half of Āśvina commenced 4 h. 19 m., and the Tulā-vishuva-sankrānti took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 365, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kôchrêm plates of Vijayamahâdêvi, the queen of the *Mahârâjâdhirâja Chandrâditya*, who was the eldest brother of the W. Chalukya *Vikramâditya I.*, son of the *Mahârâjâdhirâja Satyâsraya* (Pulakêsin II.), etc. :—

(L. 18).—*Vaisâkha-śukla-dvâdaśyâm.*

25.—*Ind. Ant.* Vol. XI. p. 67 ; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karṇûl district plates of the first year of the reign of the W. Chalukya *Mahârâjâdhirâja Âdityavarman*,<sup>1</sup> a son of the *Mahârâjâdhirâja Satyâsraya* (Pulakêsin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja Kirtivarman I.*, and great-grandson of the *Mahârâja Satyâsraya* (Pulakêsin I.) :—

(L. 15).—*pravardhamâna-vijayarâjya-prathama-samvatsarê Kârttika-paurṇamâsyâm Paitâmahi-Hiranyagarbha-mahôtsava-samayê.*

26.—*Ś. 608.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious<sup>2</sup>) inscription<sup>3</sup> (fourth part of the record) of the 5th year of the reign of the W. Chalukya *Vinayâditya Satyâsraya*; issued from Raktapura :—

*Ashtôttara-shatçchatêshu Śaka-varshêshv=atîtêshu pravarttamâna-vijayarâjya-paṁchama-samvatsarê . . . Mâgha-mâsê paurṇamâsyâm.*

27.—*Ś. 611.*—*Ind. Ant.* Vol. VI. p. 86, and Plate; *PSOCI.* No. 14; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchêdu plates of the 10th year of the reign of the W. Chalukya *Mahârâjâdhirâja Vinayâditya Satyâsraya*; issued from Pampâtîrtha :—

(L. 24).—*êkâdaśôttara-shatçchatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê daśamê varttamânê . . . Kârttika-paurṇamâsyâm.*

In the family of the Chalukyas, the *Mahârâja Pulakêsinivallabha* (Pulakêsin I.); his son, the *Mahârâja Kirtivarman I.*; his son, the *Mahârâjâdhirâja Satyâsraya* (Pulakêsin II., defeated Harshavardhana [of Kanauj]); his son *Vikramâditya I.* (took Kâñchipura); his son, the *Mahârâjâdhirâja Vinayâditya Satyâsraya*.

28.—*Ś. 613.*—*Ind. Ant.* Vol. VI. p. 89, and Plate; *PSOCI.* No. 15. Karṇûl district plates of the 11th year of the reign of the W. Chalukya *Mahârâjâdhirâja Vinayâditya Satyâsraya*, recording a grant made at the request of the *Yuvarâja Vijayâditya*; issued from Elūmpundale :—

(L. 24).—*trayôdaśôttara-shatçchatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê êkâdaśê varttamânê . . . Mâgha-paurṇamâsyâm.*

Genealogy as in No. 27.

29.—*Ś. 614.*—*Ind. Ant.* Vol. XIX. p. 149; *PSOCI.* No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya *Mahârâjâdhirâja Vinayâditya Satyâsraya*, recording a grant made at the request of the *Mahârâja Chitravâha*, the son of the Âlupa king *Gunasâgara*;<sup>4</sup> issued from Chitrasedu :—

(L. 18).—*[cha]turdaśôttara-shatçchatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê [êkâ]daśê varttamânê . . . dakṣiṇâyan-âbhimukhê bhagavati bhâskarê Rôhîṇi(ṇi)-nakshatrê Śanaishcharavârê.*

Saurday, 22nd June A.D. 692; but the *nakshatra* on this day was Âslêshâ or Maghâ, not Rôhîṇî; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27; but the name of *Satyâsraya* (Pulakêsin II.) is omitted through carelessness.

<sup>1</sup> Compare below, No. 150.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>3</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>4</sup> See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Âlupa kings *Rajasâgara*, *Prithuvîsâgara*, *Vijayâditya*, etc.

30.—**Ś. 616.**—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOCI.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja Vinayāditya Satyāśraya*, recording a grant made at the request of an Āḷva king; issued from Karañjapatra :—

(L. 23).—shōḍaśōttara-shachchha(tchha)tēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarāja-saṁvatsarē chaturddasē varttamānē . . . Kārttikē paurṇamāsyām.

Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOCI.* No. 152. Baḷagāmve Kanarese inscription of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vinayāditya Rājāśraya*, and his feudatory, the *Mahārāja Pogilli* of the Sēndraka family.

32.—**Ś. 621.**—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese<sup>2</sup> inscription of the third year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vijayāditya Satyāśraya* :—

(L. 5).—pravarddhamāna-vijayarāja-saṁvatsarē tṛtīyē varttamānē ēkaviṁśōttara-shaṭchhatēshu Śaka-varshēshv=atitēshu Jyē(jyai)shṭhyām paurṇamāsyām.

33.—**Ś. 622.**—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Nandereya; issued from Rāsenanagara :—

(L. 30).—dvāviṁśatyuttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarāja-saṁvatsarē chaturthē varttamānē . . . Āshāḍa(ḍha)-paurṇamāsyām.

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;<sup>4</sup> his son, the *Mahārājādhirāja Vijayāditya Satyāśraya*.

34.—**Ś. 627.**—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Upēndra :—

(L. 29).—saptaviṁśatyuttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarāja-saṁvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).<sup>5</sup>

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOCI.* No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vijayāditya Satyāśraya* :—

(L. 2).—trayōdaśa-varshamūṁ mu(mū)ru-tiṁgaḷuḷ . . . Āśvayuja-pū[r]ṇamāsaduḷ vishupaduḷ.

[**Ś. 631**] : 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.<sup>6</sup>

36.—**Ś. 645.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious?) inscription<sup>8</sup> (first part of the record) of the 28th year of the reign of the W. Chalukya *Vijayāditya Satyāśraya*; issued from Raktapura :—

<sup>9</sup> Pañchachatvarīṁśaduttara-shaṭchhatēshu Sa(sa)ka-varshēshv=atitēshu pravarddhamāna-vijayarāja-saṁvatsarē aṣṭāviṁśē varttamānē . . . Bhādrapada-paurṇamāsyām sarvvagrāsi-chāṁdragrahaṇ-ōpalakshitāyām.

20th August A.D. 723; a total eclipse of the moon, visible in India.

<sup>1</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>2</sup> But the Kanarese part of the inscription is almost entirely illegible.

<sup>3</sup> The original has *Chalikya*.

<sup>4</sup> But Vikramāditya I. is described as the *Mahārājādhirāja* Vikramāditya Satyāśraya.

<sup>5</sup> Dr. Fleet takes *mahā-saptama* to denote one of the divisions of the seven Koukaṇas; see his *Dynasties*, p. 372.

<sup>6</sup> Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*, p. 370, note 5, and p. 372.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>8</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>9</sup> From an impression supplied by Dr. Fleet.

37.—**Ś. 651.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious<sup>1</sup>) inscription<sup>2</sup> (second part of the record) of the 34th year of the reign of the W. Chalukya **Vijayāditya Satyāśraya**, recording a grant to his father's priest Udayadēva-panḍita, also called Niravadya-panḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura :—

Ēkapañchāśāduṭṭara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravartta(rddha)māna-vijayarāja-saṁvatsarē chatustrimśē varttamānē . . . Phālguna(na)-māsē paurṇamāsyām.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOCI.* No. 50. Bādāmi (Mahākūṭa) Kanarese inscription of Vināpoṭi, 'the heart's darling' of the W. Chalukya<sup>3</sup> **Mahārājādhirāja Vijayāditya Satyāśraya**.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOCI.* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya<sup>3</sup> **Mahārājādhirājas Vijayāditya and Vikramāditya II.**

40.—*Ind. Ant.* Vol. IX. p. 133. Nerūr (now India Office) plates<sup>4</sup> of the W. Chalukya **Mahārājādhirāja Vijayāditya Satyāśraya**, apparently recording a grant made by his son, the **Mahārājādhirāja Vikramāditya II. Satyāśraya**.

Genealogy as in No. 33.

41.—**Ś. 656.**—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmēshwar (spurious<sup>5</sup>) inscription<sup>2</sup> of the second year of the reign of the W. Chālukya **Mahārājādhirāja Vikramāditya II. Satyāśraya**, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura :—

(L. 72).—shaṭpañchāśāduṭṭara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarāja-saṁvatsarē dvitīyē varttamānē Māgha-paurṇamāsyām.<sup>6</sup>

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOCI.* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya<sup>7</sup> **Mahārājādhirāja Vikramāditya II. Satyāśraya**.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya **Mahārājādhirāja Vikramāditya II. Satyāśraya**.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOCI.* No. 54. Paṭṭadakal Kanarese inscription; records that **Lōkamahādēvi**, the queen of the W. Chalukya **Vikramāditya II.**, confirmed a grant made by the **Mahārājādhirāja Vijayāditya Satyāśraya**.<sup>8</sup>

45.—*Ind. Ant.* Vol. X. p. 167, and Plate; *PSOCI.* No. 57. Paṭṭadakal Kanarese inscription; mentions **Lōkamahādēvi**, the queen of the W. Chalukya **Vikramāditya II.**

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 59. Paṭṭadakal Kanarese inscription; mentions **Lōkamahādēvi**, the queen of the W. Chalukya **Vikramāditya II.**

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya **Vikramāditya II.**

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate<sup>9</sup> pillar inscription of the reign of the W. Chalukya **Mahārājādhirāja Kirtivarman II. Satyāśraya** :—

(L. 22).—Śrāvaṇa-māsē amāvāsyāyām sarvva-grāsē sūrya-grahaṇē.

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>2</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>3</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>4</sup> The authenticity of this grant is doubtful.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

<sup>6</sup> The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

<sup>7</sup> In Nos. 42-47 the name Chalukya or Chālukya does not occur.

<sup>8</sup> Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOCI.* No. 55.

<sup>9</sup> In northern and in southern characters; compare below, No. 254.

[**Ś. 676**]: 25th June A.D. 754;<sup>1</sup> a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;<sup>2</sup> his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;<sup>3</sup> and his queens (of the Haihaya family) Lōkamahādēvi and her younger sister Trailōkyamahādēvi (the mother of Kirtivarman II.).

49.—**Ś. 679**.—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kirtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;<sup>4</sup> issued from Bhaṇḍāragaviṭṭage:—

(L. 61).—ga(na)vasaptatyuttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravardhamāna-vijayarāja-samvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyām.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarma<sup>5</sup>); his son, the *Mahārājādhirāja* Kirtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasimhapōtavarma.<sup>6</sup>

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍūr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya<sup>7</sup> *Rājādhirāja* Kirtivarman II.;<sup>8</sup> mentions a king Sinda of Pāṇḍipura, and a king Mādhavatti.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Diḍgūr Kanarese inscription<sup>9</sup> of the reign of a [W. Chalukya ?] king Kattiyara,<sup>10</sup> under whom a certain Dōsi<sup>11</sup> was governing the Banavāsi twelve-thousand province:—

(L. 4).—grahāṇa[do]l.

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭūr Kanarese inscription<sup>12</sup> of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

#### B.—The Rāshtrakūṭas of Mālkhēḍ and Gujarāt (Lāṭa).

53.—**Ś. 675**.—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāgaḍ (now Royal As. Soc.'s) plates of the Rāshtrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khadgāvalōka:—

(L. 30).—paṁchasaptatyadhika-Śakakālasamvatsara-śatashaṭkē vyatitē samvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamāyā[m\*] tulāpurusha-sthitē . . .

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantidurgarāja,<sup>13</sup> conquered Vallabha (*i.e.* the W. Chalukya Kirtivarman II.), and defeated the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—**Ś. 679**.—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōli-Chhārōli (in Surat district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt:—

(L. 29).—vishuva-samkrāntau . . .

(L. 36).—Śakanri(nri)pakāl-ātita-samvatsara-śatashaṭkē ēkū(kō)nāśīty-adhikē Āśvayuja-śuddhā(dhē=n)katē(tō)=pi sam 600 70 9 tithi 7.

<sup>1</sup> This was the new-moon day of the first *pūrṇimānta* Śrāvaṇa (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvaṇa).

<sup>2</sup> With the epithet or *biruda* Niravadya(?).

<sup>3</sup> He has the epithets or *birudas* Anivārita and Nripasimha.

<sup>4</sup> See below, No. 51.

<sup>5</sup> *I.e.* Nandivarman; see below, No. 633 ff.

<sup>6</sup> *I.e.* Narasimhavarman; see below, No. 634.

<sup>7</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>8</sup> See Dr. Fleet's *Dynasties*, p. 377.

<sup>9</sup> According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

<sup>10</sup> Compare below, No. 232.

<sup>11</sup> See above, No. 49.

<sup>12</sup> Of about the ninth century A.D.

<sup>13</sup> In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarāja [I.]; his son Dhruvarāja; his son Gōvindarāja, married a daughter of Nāgarman; their son Kakkarāja [II.].—The grant mentions, as *dūtaka*, Ādityavarmarāja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattī-Mattūr Kanarese memorial tablet<sup>1</sup> of the reign of Akālavārsha (Kṛishṇarāja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshtrakūṭa Yuvarāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Mānāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja); issued at the confluence of the rivers Kṛishṇaverṇā and Musī:—

(L. 29).—shatchhatē dvinavaty-adhikē Śaka-varshē Saumya-samva[tsa]rē Āshādha-śukla-pakshē saptamyām.<sup>2</sup>

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantivarman [II.],<sup>3</sup> vanquished the Karmāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others; and conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.); after him, Kakkarāja's son Kṛishṇarāja [I.] Śubhatuṅga Akālavārsha; his son Gōvindarāja [II.] (defeated the lord of Vēngī).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOCI.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Rāshtrakūṭa<sup>4</sup> Mahārājādhirāja Dhārāvarsha Kaliballaha (Kalivallabha Dhruvarāja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet<sup>5</sup> of the reign of Dōra (i.e. Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēshwar Kanarese inscription<sup>6</sup> of the reign of Śriballaha (Śrivallabha, according to Dr. Fleet in all probability Dhruvarāja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahāsāmantādhipati Kambayya (Stambha?) Raṇāvalōka, a son of [the Mahārājādhirāja] Śrivallabha (Dhruvarāja?).<sup>7</sup>

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhan plates<sup>8</sup> of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja III. Prabhūtavarsha, issued from outside Pātishhāna —

(L. 60).—Śakanṛipakāl-ātīta-samvatsara-sa(śa)tēshu saptamu(su) jē(shō)daś-ōttarēshu Vaisākha-va(ba)hul-āmāvāsyām-ādityagrahaṇa-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53;<sup>10</sup> after him, Karkarāja's son Kṛishṇarāja [I.] Śubhatuṅga Akālavārsha (defeated Rāhappa); his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja Nirupama Dhārāvarsha; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Rāshtrakūṭa<sup>4</sup> Mahārājādhirāja Gōyinda (Gōvindarāja III.) Prabhūtavarsha:—

(L. 1).—Śakanṛipakāl-ātīta-samvatsaramgaḷ-ēḷ-nūḷ-i(i)rpatt-āṇeyā Subhānu embhā(mbā) varshadā Vaisā(śā)khamāsa-kṛishṇapaksha-pañchamē(mī)-Bṛihaspati(ti)vāram-āgi(gi).

<sup>1</sup> By Dr. Fleet assigned to about A.D. 765.

<sup>2</sup> This date fell in A.D. 770, not in 769.

<sup>3</sup> Also called Vallabharāja.

<sup>4</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>5</sup> By Dr. Fleet assigned to about A.D. 78

<sup>6</sup> By Dr. Fleet assigned to about A.D. 7

<sup>7</sup> Compare below, No. 68.

<sup>8</sup> See Mr. Rice in *Ep. Carn.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI. p. 195.

<sup>9</sup> Compare *Ind. Ant.* Vol. XXX. p. 515.

<sup>10</sup> But the name of Kakkarāja is spelt here *Karkarāja*, and Dantidurgarāja is also called *Vallabharāja*.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gôvinda's queen, Gâmuṇḍabbe; states that he had conquered Dantiga<sup>1</sup> of Kāñchi; and records the renewal of a grant made by [the W. Chalukya] Kīrti-varman [II.].

63.—**Ś. 730\***.—*Ind. Ant.* Vol. XI. p. 157, and Plates. Waṇi (in Nāsik district, now Bombay As. Soc.'s) plates<sup>2</sup> of the Rāshtrakūṭa Mahārājādhirāja Gôvindarāja III. Prabhūtarsha, issued from Mayūrakhaṇḍi:—

(L. 46).—Śakanripakāl-âtita-saṁvatsara-śatêshu saptasu tṛim(trim)śad-adhikêshu Vyaya-saṁvatsarê Vaisākha-sita-pauruṣamâsi-sômagrahaṇa-mahâparvvaṇi.

The date is irregular; <sup>3</sup> see *ibid.* Vol. XXIV. p. 11. No. 172.

Genealogy, etc., substantially as in No. 64.

64.—**Ś. 730**.—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOCI.* No. 281. Râdhanpur first and second plates only of the Rāshtrakūṭa Mahārājādhirāja Gôvindarāja III. Prabhūtarsha, issued from Mayūrakhaṇḍi:—

(L. 53).—Śa[ka\*]ripakāl-âtita-saṁvatsara-śatêshu saptasu tṛim(trim)śad-uttarêshu Sarvajin-nâmni saṁvat[sa]rê Śrâvaṇa-va(ba)hula-a(l-â)mâvâsyâm sûryagrahaṇa-parvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131. No. 108.

Kṛishṇarāja [I.], called Vallabha (took Fortune away from the Châlukya family); his son Dhôra (Dhruvarāja) Nirupama Kalivallabha Dhârâvarsha (set aside his eldest brother [Gôvindarāja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarāja<sup>4</sup>); his son Gôvindarāja [III.] Prabhūtarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârâsarva,<sup>5</sup> conquered the Pallavas, and gave orders to the lord of Vêngî).

65.—**Ś. 734**.—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Rāshtrakūṭa Mahāsāmantādhipati Karkarāja<sup>6</sup> Suvarṇavarsha of Gujarât,<sup>7</sup> issued from Siddhasamî:—

(L. 52).—Śakanripakāl-âtita-saṁvatsara-śatêshu saptasu ścha(cha)tustriṇśa[d-<sup>8</sup>adhikê]shu mahâ-Vaisākhyâm.

Gôvindarāja [I.]; his son Karkarāja [I.]; his son Kṛishṇarāja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarāja; his son Gôvindarāja [III.], called Śrîvallabha; his brother, Indrarāja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarāja's son Karkarāja.—The grant mentions, as *dâtaka*, the *râja-putra* Dantivarman.

66.—**Ś. 735\***.—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340 Kaḍaba (now Bangalore Museum) plates<sup>9</sup> of the Rāshtrakūṭa Rājādhirāja Prabhūtarsha (Gôvindarāja III.), recording a grant which at the request of the Gaṅga chief Châkirāja was made to the Jaina *muni* Arkakîrti (the disciple of Vijayakîrti who was the disciple of Kûli-âchârya) for having warded off the evil influence of Saturn from Châkirāja's sister's son Vimalâditya (the son of Yaśôvarman and grandson of Balavarman of the Châlukya family, and governor of the Kunuṅgil district); issued from Mayūrakhaṇḍi:—

(L. 83).—Śakanripa-saṁvatsarêshu śara-śikhi-munishu vyatitêshu J[y\*]êshṭhamâsa-suklapaksha-daśamyâm Pushya-nakshatrê Chandravârê.

<sup>1</sup> Perhaps the Dantivarman of No. 652.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXXI. p. 217.

<sup>3</sup> The date would be correct for Ś. 737 current, the year Vijaya.

<sup>4</sup> Or 'the king of the Vatsas.'

<sup>5</sup> Compare below, No. 122.

<sup>6</sup> In the signature of the grant the name is spelt *Kakkarāja*.

<sup>7</sup> The original has 'lord of Lâṭa' (*Lâṭêśvara*).

<sup>8</sup> Read *śtrimsad*.

The authenticity of this grant is considered doubtful.—The description of the boundaries, etc., is in Kanarese



Monday, 24th May A.D. 812; <sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Ind[r\*]arâja [II.]; his son Vairamêgha [Dantidurga]; his father's brother Akâlavarsha Kanñêśvara [Kṛishnarâja I.]; his son Prabhûtavarsha [Gôvindarâja II.]; his younger brother Dhârâvarsha Vallabha [Dhruvarâja]; his son Prabhûtavarsha [Gôvindarâja III.], also called Vallabhêndra.

67.—**Ś. 735.**—*Ep. Ind.* Vol. III. p. 54, and Plate. Törkhêdê (in Khândêsh district) plates of the reign of the Râshtrakûṭa<sup>2</sup> *Mahârâjâdhirâja Gôvindarâja III. Prabhûtavarsha*, and the time of his nephew and feudatory *Gôvindarâja* of Gujarât; recording a grant of the latter's subordinate, the *Mahâsâmanta Buddhavarasa* (the son of Râjâditya and grandson of Mañipâga) of the Śalukika family:—

(L. 1).—Śakanripakâl-âtita-saṁvatsara-śatêshu saptasu pañchatrîṁ(trim)śaty(d)-adhikêshu Pausha-suddha-saptamyâm=aṅkatô=pi saṁvatsara-śatâni 735 Nandana-saṁvatsarê Paushaḥ suddha-tithihî 7 asyâm saṁvatsara-mâsa-paksha-divasa-pûrvvâyâm . . .

(L. 43).—vijaya-saptamyâm.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhûtavarsha Gôvindarâja [III.] Jagattunga<sup>3</sup> [I.]; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

68.—**Ś. 738.**—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausârî (now Bombay As. Soc.'s) plates of the Râshtrakûṭa *Mahâsâmantâdhipati Karkarâja<sup>4</sup> Suvarṇavarsha* of Gujarât, issued from Khêṭaka:—

(L. 67).—Śakanripakâl-âtita-saṁvatsara-śatêshu saptasv-ashtatrinśad-<sup>5</sup>adhikêshu Mâgha-suddha-paurṇamâsyâm | chandragrahaṇa-parvvaṇi.

5th February A.D. 817; <sup>6</sup> a lunar eclipse, visible in India.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [II.] Vallabha as in No. 61; his younger brother Dhruvarâja; his son Gôvindarâja [III.] Prithvîvallabha (defeated Stambha<sup>7</sup> and other kings); his son Mahârâja-Śarva Amôghavarsha [I.]; his paternal uncle Indrarâja ruled Lâṭa (*Lâṭiyâm maṇḍalam*), given to him by his master; <sup>8</sup> his son Karkarâja.

69.—**Ś. 749.**—*Ind. Ant.* Vol. V. p. 145; *PSOCI.* No. 282. Kâvî plates of the Râshtrakûṭa *Mahâsâmantâdhipati Gôvindarâja Prabhûtavarsha* of Gujarât, issued from Bharukachchha:—

(Plate iii. l. 7).—Śakanripakâl-âtita-saṁvatsara-[sapta]śatêshv-êkânnapañchâśat-samadhi-kêshu mahâ-Vaiśâkhyâm.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [III.] as in No. 68; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

70.—**Ś. 757.**—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates<sup>9</sup> only of the Râshtrakûṭa *Mahâsâmantâdhipati Dhruvarâja I. Dhârâvarsha Nirupama* of Gujarât, issued from Sarvamaṅgalâsattâ outside Khêṭaka:—

(L. 36).—Śakanripakâl-âtita-saṁvatsara-śatêshu saptasu saptapañchâśad-adhikêshu Kârttika-suddha-pañchadaśyâm mahâ-Kârttiki-parvvaṇi.

[Kṛishnarâja I.]; his son Gôvindarâja [II.] Vallabha; his younger brother Dhruvarâja; his son Gôvindarâja [III.]; his son Mahârâja-Śarva [Amôghavarsha I.]; his paternal uncle

<sup>1</sup> But the *nakshatra* is irregular.

<sup>2</sup> The name here (in verse) is spelt *Jagattunga*.

<sup>3</sup> Read *trinśad*.

<sup>4</sup> This, by the rules of mean intercalation, was the full moon day of the second Mâgha, otherwise of Phâlguna.

<sup>5</sup> Compare above, No. 60.

<sup>6</sup> Viz. Gôvindarâja III.

<sup>7</sup> The second of these two plates has four notches, and the first three, on the lower edge.

<sup>8</sup> The name Râshtrakûṭa does not occur in the inscription.

<sup>9</sup> In the signature the name is spelt *Kakkarâja*.

Indrarāja; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amôghavarsha on his throne); his son Dhârâvarsha Nirupama Dhruvarāja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellôrâ Dasâvatâra cave-temple fragmentary inscription of the Rāshtrakūṭa kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gôvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,<sup>1</sup> and Mahârāja-Śarva [Amôghavarsha I.].

72.—*Ś. 765 (?)*.—*Ind. Ant.* Vol. XIII. p. 136. Kapheri inscription of the reign of the Rāshtrakūṭa<sup>2</sup> Mahârājādhirāja Amôghavarsha I., and of the time of his feudatory, the [Śilâra] Mahâsîmanta Pullaśakti, the successor of Kapardin I., 'the lord of Koṅkaṇa :'<sup>3</sup>—

(L. 5).—samva [765].

73.—*Ś. 775 (for 773)*.—*Ind. Ant.* Vol. XIII. p. 134. Kapheri inscription of the reign of the Rāshtrakūṭa<sup>3</sup> Mahârājādhirāja Amôghavarsha I., the successor of Jagattuṅga I. (Gôvindarāja III.), and of the time of his feudatory, the [Śilâra] Mahâsîmanta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa :'<sup>4</sup>—

(L. 1).—Śakanripakâl-âtita-samvatsara-śatêshu saptasu pañchasaptatishv-aṁkataḥ [api samva]tsaraśaḥ 775 tad-antarggata-Prajâpati-sasva(mva)tsarântaḥpâti-Āśvina-va(ba)hula-dvitiyâ[yâm Budha]-dinê asyâm samva[tsara]-mâsa-paksha-di-vasa-pûrvâyâm tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—*Ś. 782*.—*Ep. Ind.* Vol. VI. p. 29. Konnûr spurious inscription<sup>4</sup> of the Rāshtrakūṭa Mahârājādhirāja Amôghavarsha I. Vira-Nârâyana, the successor of Jagattuṅga I. (Gôvindarāja III.), recording a grant to the Jaina Dêvendra, made by the king, while residing at his capital of Mānyakhêṭa, at the request of his feudatory Bankêśa<sup>5</sup> (Bankêya, Bankêyarāja) alias Sellakêṭana, the son of Adhōra (or Ādhōra) and grandson of Eṇakōri, of the Mukula family. The inscription professes to be a copy (prepared<sup>6</sup> by the agency of Viranandin, the son of Mēghachandra-traividya<sup>7</sup>) of a copper-plate charter. The date of the grant is:—

(L. 43).—Śakanripakâl-âtita-samvatsara-śatêshu saptasu dvâ(dvya)śity-adhikêshu tad-abhyadhika-samanantara-pravarttamâna-trayôśititama-<sup>8</sup> Vikrama-samvatsar-ântarggat-Āśvayujapaurṇamâsyâm sarvvagrâsi-sômagrahaṇê mahâ-parvvapi.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amôghavarsha the inscription mentions, in the Yâdava lineage of the Rāshtrakūṭas, Gôvinda, son of Prichchhakarāja; Karkara, son of king Indra; his son Dantidurga; Śubhatuṅgavallabha Akâlavarsha; Prabhûtavarsha, son of Dhârâvarsha; his son Prabhûtavarsha Jagattuṅga.

75.—*Ś. 788*.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahârājādhirāja Amôghavarsha I. Nripatuṅga, also called Atiśayadhavala, born in the race of the Raṭṭas, 'supreme lord of the town of Lattalûra :'<sup>9</sup>—

(L. 18).—Śakanripakâl-âtita-samvatsara-śata[m]ga[-ê]-n[ûr-ēnabhata-ēṇa]neya Vyaya[samva]tsara[m] pra[va]rttise [śrī]ma[d-Ā]môghava[raha]-Nri[pa]tu[m]ga-[nâm-āṁkitanâ vijayarâ]jya-pravarddhamâna-samvatsa[raṇ]ga[-ayva]-[tt-eradum-uttar-ô]ttaram [râjy-

<sup>1</sup> He defeated the army of Vallabha (*i.e.* the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrîvallabha (*śrîvallabhakṛtām-avdipa*).

<sup>2</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>3</sup> See below, No. 302 ff.

<sup>4</sup> The inscription contains a verse and a prose passage in Kanarese.

<sup>5</sup> Bankêśa invaded Gaṅgavâḍi, took the fort of Kêḍala, put to flight the ruler of Talavanapura and, after crossing the Kâvēri, conquered the enemy's country.

<sup>6</sup> About the middle of the 12th century A.D.

<sup>7</sup> See below, Nos. 337 and 408.

<sup>8</sup> Read -tryasītītama-.

ābhivṛddhi sal.u[rt-i]re . . . ta[d-a]ntarggata-Jyêshṭha(shṭha)-māsada kṛish[ṇ]a-pakshad-amāseyu[m] sūryya-grahaṇamum=āgi . . . ā grahaṇado[1].

[Sunday].<sup>1</sup> 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 59.

Before Amôghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarāja], and Prabhûtavarsha Gôvindarāja [III.] Jagattuṅga [I.] Kîrti-Nârāyaṇa.

76.—**Ś. 788.**—*Ind. Ant.* Vol. XII. p. 218. Śîrûr Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahârâjâdhirâja* **Amôghavarsha I. Nṛipatuṅga**.

The date, *etc.*, are practically the same as in No. 75.<sup>2</sup>

77.—**Ś. 789.**—*Ind. Ant.* Vol. XII. p. 181. Bagumrâ (now Vienna Oriental Museum) plates of the Râshtrakûta *Mahâsāmantâdhipati* **Dhruvarāja II. Dhârâvarsha Nirupama** of Gujarât, issued from Bhîgukachchha :—

(L. 64).—Śakanipakâl-âtita-samvatsara-sâtêshu saptasv=êku(kô) nanavaty-adhikêshv=aṁkatakṣamivāt 789 Jyêshṭh-âmâvâsyâyâm âdityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gôvindarāja [I.] to Indrarāja, the ruler of Lâṭa, as in No. 68; his son Kaṭkarāja (after defeating some Râshtrakûtas, placed Amôghavarsha on his throne); his son Nirupama Dhruvarāja [I.]; his son Akâlavarsha Subhatuṅga; his son Dhârâvarsha Nirupama Dhruvarāja [II.] (defeated Mihira).—The grant mentions, as *dûtaka*, Gôvindarāja, a son of Subhatuṅga and younger brother of Dhârâvarsha Nirupama [Dhruvarāja II.].

78.—**Ś. 789.**—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarât (now Dr. Bhandarkar's) plates<sup>3</sup> of the Râshtrakûta *Mahâsāmantâdhipati Talaprahârin* **Dantivarman Aparimitavarsha**, the younger brother of Dhruvarāja II., of Gujarât, recording a grant made, after bathing in the river Pûrâvî, in favour of a *vihâra* (or Buddhist monastery) :—

(L. 65).—Śakanipakâl-âtita-samvatsara-sâtêshu sa[pta]su navâśity-adhikêshv=aṁkatô=pi samvatsara-sâtê 789 Pausha-va(ba)hula-navamyâm(myâ)m=uttarâyaṇa-mahâparvvaṇam=uddiśya.<sup>4</sup>

23rd December A.D. 867.

Genealogy as far as Dhruvarāja [II.] as in No. 77;<sup>5</sup> his younger brother (the son of Akâlavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and Dhruvarāja [II.].

79.—**Ś. 797.**—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOCI.* No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date<sup>6</sup> of the time of the Raṭṭa *Mahâsāmanta* **Prithvirâma**<sup>7</sup> (the son of Meṇḍa), a feudatory of the Râshtrakûta **Krishnarāja [II ?]** :—

(L. 12).—Sapta-sa(sa)tyâ navatyâ cha samâyukt[ê\*]su(shu) saptasu Sa(sa)ka-kâlêśv(shv)=vîṭêshu Maumath-âhvaya-vatsarê ||

(For another date in the same inscription see below, No. 201.)

80.—**Ś. 799.**—*Ind. Ant.* Vol. XIII. p. 135. Kanheri inscription of the reign of the Râshtrakûta<sup>8</sup> *Mahârâjâdhirâja* **Amôghavarsha I.**, and of the time of his feudatory, the [Śîlâra] *Mahâsāmanta* **Kapardin II.**, the lord of Koṅkana :—

(L. 1).—Śakanipakâl-âtita-samvatsara-sâtêshu saptasu navanavaty-adhikêshv=aṁkatakṣ 799.

<sup>1</sup> See No. 76.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXXI. p. 254.

<sup>3</sup> Read *parva=uddiśya*.

<sup>4</sup> The defeat of Mihira by Dhruvarāja II. is not mentioned here.

<sup>5</sup> According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirâma is concerned; see his *Dynasties*, p. 411, note 1, and p. 552.

<sup>6</sup> He is described as the disciple of Indrakirtivâmin, the disciple of Guṇakîrti who was the disciple of Muḍabhatâraka.—Compare also below, No. 142.

<sup>7</sup> The name Râshtrakûta does not occur in the inscription.

81.—**Ś. 810.**—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrā (now Vienna Oriental Museum) plates<sup>1</sup> of the Rāshtrakūṭa *Mahāsāmantādhipati* Kṛishṇarāja Akālavarsha of Gujaraṭ, issued from Āṅkūlēsvara :—

(Plate iib, l. 11).—Śakanripakāl=ātita-saṁvatsara-śatēshv=ashṭasu daś-caturēshu Chaitrē-māvāsya[yām] sūryagrahaṇa-parvaṇi.

15th April A.D. 888 ; a solar eclipse, visible in India ; see *ibid.* Vol. XXIII. p. 123, No. 66.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirupama Dhruvarāja II.]<sup>2</sup> as No. 77 ; it then mentions [the latter's younger brother] Dantivarman,<sup>3</sup> and after him [his son?] Akālavarsha Kṛishṇarāja.

82.—**Ś. 822** (for 824).—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127 : *PSOCI* No. 85. Nandwāḍige Kanarese inscription of the reign of the Rāshtrakūṭa<sup>3</sup> *Mahārājādhirāja* Akālavarsha (Kṛishṇarāja II.) :—

(L. 1).—Śakanripakāl=ātita-saṁvatsar[aṁga]=eṇṭu-nūṇa]-irppatt-erādāncya Dandabhi=eimba varisha[m] prava[r\*]ttise tadva[r\*]sh-ābhyanāra-Māgha-su(śu)ddha-pañchamyaṁ Bṛiha[s\*]pativārada=andu[m] Uttarāśhāda(ḍhā)-nakshatramuṁ Siddhi=eimba [yegama]m=āge.

Thursday, 6th January A.D. 903 ;<sup>4</sup> see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—**Ś. 824.**—*Jour. Bo. As. Soc.* Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Rāshtrakūṭa<sup>3</sup> king Kṛishṇavallabha (Kṛishṇarāja II.) :—

(L. 2).—Śakanripakāl=shṭha(shṭa)-śatē chaturuttaraviṁśad(ty)-uttarē saṁpragatē Dundubhi-nāmani varshē pravarttamānē.

84.—**Ś. 832.**—*Ep. Ind.* Vol. I. p. 53. Kāpaḍvaṇaj (in Kaira district) plates of the Rāshtrakūṭa<sup>3</sup> Akālavarsha Śubhatuṅga (Kṛishṇarāja II.), and his feudatory, the *Mahāsāmantaprachanda*, the son of Dhavalappa, of the race of Brahmapaka :—

(L. 60).—Śaka-saṁvat 832 Vaisākha-śuddha-paurṇamāsyām mahā-Vaisākhyām.

Śubhatuṅga Kṛishṇarāja [I.] ; his son Nirupama Dhruvarāja ; his son Gōvindarāja [III.] ; his son Mahārāja-Shaṇḍa [Amoghavarsha I.] ; his son Akālavarsha Śubhatuṅga [Kṛishṇarāja II.], called Vallabharāja.

In the race of Brahmapaka there was Kumbaḍi ; his son Dēgaḍi ; his son Rājahanasa Dhavalappa ; his sons Prachanda, Akkuva (Akkuka) and Sella-Vidyādharā.

85.—**Ś. 831** (for 833).—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127 ; *PSOCI* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Rāshtrakūṭa<sup>3</sup> Kannara (Kṛishṇarāja II.) :—

(L. 1).—Śakanripakāl=āti(ti)ta-saṁvatsara-śataṁga]=eṇṭu-nūṇa-vu(mū)vatt-o[u] d a n e y ā Prajāpati=eimba saṁvatsara[m\*] pravarttise.

86.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrā<sup>5</sup> plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, the successor of the *Mahārājādhirāja* Kṛishṇarāja II. Akālavarsha, residing at Mānyakhēta ; issued from Kurundaka : (composed by Trivikramabhaṭṭa, the son of Nēmāditya) :—

(L. 52).—Śakanripakāl=ātita-saṁvatsara-śatēshv=ashṭasu shattrimśad-uttarēshu Yuva-saṁvatsara-Phālguna-śuddha-saptamyaṁ saṁpannē śrī-paṭṭava(ba)ndh-ōtsavē.

In the Sātyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāñchī, etc.) ; his paternal uncle Kṛishṇarāja [I.] ; his son

<sup>1</sup> This grant is very incorrect and full of omissions.

<sup>2</sup> See above, No. 78.

<sup>3</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>4</sup> But the *nakshatra* and the *yōga* are irregular.

<sup>5</sup> Nos. 86 and 87 are spoken of as "Nausāri plates," but they were found at Bagumrā ; compare *Zeitschr. D. Morg. Ges.* Vol. XL. p. 322.

Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vira-Nārāyaṇa [Amoghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Raṇavigraha who was a son of Kōkkalla of the Hainya family; their son Indrarāja [III.]<sup>1</sup> (uprooted Mēru<sup>2</sup>).

87.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa *Mahārājādhirāja Indrarāja III. Nityavarsha*, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—**Ś. 838.**—*Ind. Ant.* Vol. XII. p. 224. Hatti-Mattūr Kanarese inscription<sup>3</sup> of the reign of the Rāshtrakūṭa<sup>4</sup> *Mahārājādhirāja Nityavarsha (Indrarāja III.)*, recording a grant by the *Mahāsāmanta Leṇḍeyarasa* :—

(L. 3).—Sa(sa)kabhūpālakāl-[ā\*]krānta-saṁ[va\*]tsara-Prabā(bha)v-ādi-nāmadē(dhō)yam=uttama-madhyama-jaghanya-pa(pha)lādā(da)-prabhṛitigaḷ=eṇṭu-nūṛa-mūvatt-eṇṭe (ṇṭa)neya Dhātu-saṁvatsar-[ā\*]utarggata.

89.—**Ś. 840.**—*Ind. Ant.* Vol. XII. p. 223. Daṇḍāpur Kanarese inscription of the reign of the Rāshtrakūṭa<sup>4</sup> *Prabhūtavarsha (Gōvindarāja IV.)* :—

(L. 2).—eṇṭu-nūṛa-nālvatt-avu tā || Śaka-kālaṅgaḷ=varshaṁ prakāṭam pesarim Pramāthi varttise dinapaṁ makarakke varppa saṁkramaṇa-kāladol=kūḍe banda Paushada tithiyol!<sup>5</sup>

90.—**Ś. 851.**—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of *Gojjigadēva (Gōvindarāja IV.)* :<sup>6</sup>—

(L. 22).—[Śa]ka-varsha 851neya Vikṛita-saṁvatsarada Māghada puṇṇamey=Ādityavāram=Āślēsha(shā)-nakshatrado(?)! (?) sōma-grahaṇaṁ samanise tuḷā-pu[rusham=i?]lḍu tatsamayadol.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—**Ś. 852.**—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa *Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha*, (described as) the successor of the *Mahārājādhirāja Nityavarsha (Indrarāja III.)*, settled at his capital Mānyakhēṭa :<sup>7</sup>—

(L. 44).—Śakanripakāl-ātita-saṁvatsara-sātēshv-ashtasu dvāpañchāśad-adhikēshv-aṅkatōpi Śaka-saṁvat 852 pravarttamāna-Khara-saṁvatsar-āntarggata-Jyēshṭha-suddha-daśamyām Sōma-dinē Hasta-saṁpasthē chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatējas Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amoghavarsha [I.] (defeated the [E.] Chālukyas at Viṅgavalli); his son Akālavarsha [Kṛishṇarāja II.] (conquered Khēṭaka), married a daughter of Kōkkalla; their son Jagattuṅga [II.], married Lakshmi, the daughter of Kōkkalla's son Raṇavigraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammapadēva who was the son of Kōkkalla's son Arjuna; their son Gōvindarāja [IV.] Prabhūtavarsha Suvarṇavarsha.<sup>8</sup>

<sup>1</sup> Also called Ratta-Kandarpa and Kīrti-Nārāyaṇa.

<sup>2</sup> I.e., probably, Mahōdaya; see below, No. 91.

<sup>3</sup> This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

<sup>4</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>5</sup> See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

<sup>6</sup> See Dr. Fleet *ibid.* p. 177.

<sup>7</sup> But, when making the grant, the king had gone to Kapitthaka on the Gōdāvari for the festival of the *pattābandha*.

<sup>8</sup> Also called Sāhasāṅka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.

92.—**Ś. 855.**—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sāngli (now Sāwantwādi) plates<sup>1</sup> of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III.), residing at Mānyakhēṭa :—

(L. 44.)—Śakanripakāl-ātita-saṁvatsara-śatēshv=ashtasu pañchapañchāśad-adhikēshv=amkatō=pi saṁvatsarānām 855 pravarttamāna-Vijaya-saṁvatsar-āntarggata-Śrāvapa-pauruṣamāsyām vārē Gurōḥ Pūrvvābhadrāpadā-nakshatrē.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—**Ś. 862.**—*Ep. Ind.* Vol. V. p. 192, and Plate. Dēoli (in Wardhā district) plates of the Rāshtrakūṭa Mahārājādhirāja Kṛishṇarāja III. Akālavarsha, the successor of the Mahārājādhirāja Amōghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhēṭa :—

(L. 47.)—Śakanripakāl-ātita-saṁva[tsa]ra-śatēshv=ashtasu dvisha[shṭy-a]dhikē[shu] Śārvvari-saṁ[vatsar-ā]ntarggata-Vaiśākha-va(ba)hula-pañchanyām(myām).

In the lunar race, in Yadu's family, there was the god Viṣṇu-Kṛishṇa; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripatuṅga [Amōghavarsha I.] (founded Mānyakhēṭa); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amōghavarsha [III. Baddiga]; his son Kṛishṇarāja [III.] (slew Dantiga and Vappuka;<sup>2</sup> in Gāṅgapāṭi deposed Rachhyāmalla, i.e. Rāchamalla I.,<sup>3</sup> and put in his place Bhūtārya, i.e. Būtuga II.; he also defeated the Pallava Aṇṇiga).

94.—**Ś. 867.**—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍi) pillar inscription<sup>4</sup> of the reign of Kṛishṇarāja III. Akālavarsha, the son of Amōghavarsha III., residing at Mānyakhēṭa :—

(L. 3.)—Śaka-kālād=gat-ābdānām sa-saptādhikashashṭishu śatēshv=ashtasu tāvatsu samānām=amkatō=pi cha | Varttamānē Plavaṅg-ābdē . . .

(L. 45.)—Pūrvv-ōktē varttamān-ābdē māsē Bhādrāpadē-mchitē pitṛi-parvvaṇi tasy=aiva Kujavārēṇa saṁyutē sūryyagrahaṇa-kālē tu madhya-gē cha divākārē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—**Ś. 872\*.**—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūr (now Bangalore Museum) Kanarese inscription of the time of Kṛishṇarāja III. Kannaradēva<sup>5</sup> (who killed in battle at Takkōla the Chōḷa Mūvaḍi-Chōḷa Rājāditya<sup>6</sup>) and of the W. Gaṅga Permāṇaḍi Būtuga II. Satyavākya-Koṅṇunivarma-dharmamahārājādhirāja, 'lord of Kōḷāla,' 'lord of Nandagiri' :—

(L. 1.)—Sa(sa)kanri(nri)pakāl-ātita-sa[m]vatsara-sa(sa)taṅgaḷ=enṭu-nūṛ-[e]ḷpatt-[e]raḍa-neya Śō(sau)myam=emba sa[m]vatsaram pravarttise.

<sup>1</sup> Compare *Ind. Ant.* Vol. XXXI. p. 219.

<sup>2</sup> Below, in No. 98, the name is Vappuga.

<sup>3</sup> See No. 95.

<sup>4</sup> The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 63) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷaṇa race; and the latter a grant of the Mahāmāṇḍalīvara Gō[v]uṇarasa of the Siḷahāra race.

<sup>5</sup> Described as a bee on the waterlilies that were the feet of Amōghavarshadēva [III.]; see No. 93.

<sup>6</sup> See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Maṇalera, 'lord of Valabhi,' the Sagara *vaṇśa*.—A subsidiary record on the stone states that Bûtuga killed Râchamalla [I.], the son of Ereyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—**Ś. 873.**—*Ind. Ant.* Vol. XII. p. 257. Soratûr Kanarese inscription of the reign of the *Mahârâjâdhirâja Akâlavarsha Kannaradêva* (i.e. the Râshtrakûṭa Kṛishṇarâja III.) :—

(L. 4).—Sa(śa)kanripakâl-âkrânta-saṁvatsara-sa(śa)taṁga[!]\* 873 Virôdhi[kṛit\*]-saṁvatsarada Mârggaśira-mâsada puṇṇameyum=Âdityavâramum Rôhipi(pi)-nakshatramum śo(śo)magrahapad-andu.

Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—**Ś. 876\*.**—Supplied by Dr. Fleet.<sup>1</sup> Date of a Chiñchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa Kṛishṇarâja III. :—

Sa(śa)kabhûpâlakâl-âkrânta-saṁvatsara-sa(śa)taṁga[!]\* enṭu-nûṭ-elpatt-âṇeya Ânanda-saṁvatsarada Vaiśâkha-su(śu)ddha-bidige Sôma-vâramum Mṛigaśira-nakshatramum=âge(? gi).

Monday, 18th April A.D. 953.<sup>2</sup>

98.—**Ś. 880.**—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâḍ plates<sup>3</sup> of the Râshtrakûṭa *Mahârâjâdhirâja Kṛishṇarâja III. Akâlavarsha*, the successor of the *Mahârâjâdhirâja Amoghavarsha III.*, issued from Melpâṭi :—

(L. 56).—Śaku[urî]pakâl-[â\*]tita-[saṁ]vatsara-śatêshv=ashtasv=a[śi]ty-adhikêshu Kâla-vukta-saṁvatsar-ântarggata-Ph[â]lguna-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê.

Wednesday, 9th March A.D. 959.<sup>4</sup>

Genealogy as in No. 93. Kṛishṇarâja III. conquered [the Kalachuri-Chêdi] Sahasrârjuna, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappuga;<sup>5</sup> in Gaṅgapâṭi he deposed Rachhyâmalla (i.e. Râchamalla I.)<sup>6</sup> and put in his place Bhûtârya (i.e. Bûtuga II.); and he defeated the Pallava Appiga.

99.—**Ś. 884\*.**—Supplied by Dr. Fleet.<sup>7</sup> Date of a Dêvi-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa Kṛishṇarâja III. :—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-ântarggata-Paṇsha-su(śu)ddha-trayôdasi(śi) Âdityavâram=uttarâyaṇa-saṁkrânti-andu.

Sunday, 22nd December A.D. 961<sup>8</sup> (with the Uttarâyaṇa-saṁkrânti on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkal (Vishṇu temple) Tamiḷ inscription of the 16th year (of the reign) of the glorious *Kaṇṇaradêva* who conquered Kachchi (i.e. Kâñchîpura) and Tañjai (i.e. Tañjâvûr), (i.e. the Râshtrakûṭa Kṛishṇarâja III.).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkalukkunṇam Tamiḷ inscription of the 17th year (of the reign) of the glorious *Kaṇṇaradêva* who conquered Kachchi and Tañjai (i.e. the Râshtrakûṭa Kṛishṇarâja III.).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkalukkunṇam Tamiḷ inscription of the 19th year (of the reign) of *Kaṇṇaradêva* who conquered Kachchi and Tañjai (i.e. the Râshtrakûṭa Kṛishṇarâja III.).

<sup>1</sup> See *Ep. Ind.* Vol. VI. p. 180.

<sup>2</sup> This day fell in the year Ânanda by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

<sup>3</sup> Compare *Ind. Ant.* Vol. XXX. p. 373.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

<sup>5</sup> Above, in No. 93, the name is Vappuka.

<sup>6</sup> See above, No. 95.

<sup>7</sup> See *Ep. Ind.* Vol. VI. p. 180.

<sup>8</sup> This day fell in the year Dundubhi only by the northern luni-solar system.

103.—*Ep. Ind.* Vol. IV. p. 82, and Plate. Bāvāji Hill (near Vêlūr) Tamil rock inscription of the 26th year (of the reign) of **Kaṇṇaradēva** (i.e. the Rāshtrakūṭa **Kṛishṇarāja III.**). The inscription mentions a **Vira-Chōla**, who according to Dr. Hultsch may be identical with the Gaṅga-Bāṇa Prithivipati II. Hastinalla; see *ibid.* p. 223.—Compare below, No. 671.

104.—**Ś. 893.**—*Ind. Ant.* Vol. XII. p. 255. Adaraguñchi Kanarese inscription of the reign of the *Mahārājādhirāja* **Koṭṭiga (Khotṭiga) Nityavarsha**,<sup>1</sup> and the time of his feudatory, the W. Gaṅga **Permāṇaḍi Mārasimha II.**;<sup>2</sup> recording grants by **Pañchaladēva** :—

(L. 7).—Sa(śa)kanripakāl-ātita-samvachchha(tsa)ra-sa(śa)taṅga[-eṇṇu-nūra-tombhatta-mūṇaneya Prajāpati-sa[m\*]vachchha(tsa)raṁ sallutam-ire tad-varsh-ābhya(bhya)ntaraḍi-Āshva(śva)yujad-amavāse Ādityavāra sūryya-grahaṇa.

Sunday, 22nd October A.D. 971; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 63.

105.—**Ś. 894.**—*Ind. Ant.* Vol. XII. p. 264. and Plates. Kharḍa<sup>3</sup> (now Bombay As. Soc.'s) plates<sup>4</sup> of the Rāshtrakūṭa *Mahārājādhirāja* **Kakkarāja II. (Kakkaladēva) Amoghavarsha**, 'who meditated on the feet of the *Mahārājādhirāja* Akālavarsha,' residing at Mānyakhēṭa :—

(L. 47).—Śakanripakāl-ātita-samvatsara-śatēshv-ashtasu chaturṇa(rṇa)vaty-adhikēshv-āṅkataḥ samvat 894 Āṅgirā(rah)-samvatsar-āntaraggata-Āsvayuja-paurṇamāsyāyā Vu(bu)dha-dinē sōmagrahaṇa-mahāparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Kṛishṇarāja [I.]; his son Gōvinda-rāja [II.]; his younger brother Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvinda-rāja III.]; his son Amoghavarsha [I.] (defeated the [E.] Chālukyas; founded Mānyakhēṭa), his son Akālavarsha Kṛishṇa[rāja II.], married the daughter of the Chēdi Kōkkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Śaṅkaragana, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaragana's daughter Gōvindāmbā who bore to him Amoghavarsha [III.]. Amoghavarsha [III.] married Yuvarājadēva's daughter Kundakadēvi, who bore to him Khotṭigadēva who became king after the death of his eldest brother Kṛishṇarāja [III.]. Amoghavarsha Nripattuṅga Kakkarāja [II.]<sup>5</sup> is the son of Khotṭiga's younger brother Nirupama.

106.—**Ś. 896.**—*Ind. Ant.* Vol. XII. p. 271. Guṇḍūr Kanarese inscription of the reign of the *Mahārājādhirāja* **Kakkaladēva (Kakkarāja II.)**, and the time of his feudatory, the W. Gaṅga **Permāṇaḍi Mārasimha II. Nalambakulāntaka**, and of **Pañchaladēva** :<sup>6</sup>—

(L. 13).—Sa(śa)kha(ka)-varsham-eṇṇu-nūra-tombhatt-āṇaneya Śrimukha-samvatsar-Āshāḍa(dha)-dakṣiṇāyana(na)-samkrāntiyum-Ādityavārad-andum.

Perhaps Sunday, 22nd June A.D. 973, but the Samkrānti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—**Ś. 904.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 57, p. 53. Eulogy, in Kanarese, of the Rāshtrakūṭa **Indrarāja IV.**, the son's son of Kṛishṇarāja III. Date of his death :—

Vanadhi-nabhō-nidhi-pramita-saṁkhyē (khyā)-Śakāvanipāḷa-kālamam nenevise Chitrabbānu parivarttise Chaitra-sitētar-āshṭamī-dina-yuta-Sōmavāradoḷu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

<sup>1</sup> Also called Ratṭa-Kandarpa.

<sup>2</sup> See *Ind. Ant.* Vol. XXXI. p. 220.

<sup>3</sup> Also called Vira-Nāriyana, etc.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 307; *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, No. 132.

<sup>5</sup> See below, No. 129 ff.

<sup>6</sup> The third plate is now missing.



## C.—The Western Gaṅgas.

108.—Ś. 189.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious<sup>1</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Arivarma- (Harivarma-)mahārājādhirāja :—

(L. 10).—Sa(śa)kā(ka)-kālê navôttara-shashtir-êkaśata-gatêshu Prabhava-saṁvatsar-ābhyantarê . . . . . Shâ(Phâ)lgun(n)-âmâvâsô(syâ)-Bhṛigu Rêvati(tî)-nakshatrê Vṛiddhi-yôgê Vṛishabha-lagnê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jâhnavêya family and Kâpâyana gôtra, Kōṅgaṇivarma-dharmamahārājādhirāja; his son Mâdhava-mahārājādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Arivarma-mahārājādhirāja.

109.—Ś. 188.—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍûru (spurious<sup>2</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Harivarma-mahādhirājādhirāja, issued from Talavanapura :—

(L. 11).—Saka-varishêshu gatêshu attâsiti-astê Vibhava-saṁvatsarê Phâlguna-mâsê suddha-[da?]-sami-Guruvârê Punarvasu-nakshatrê.

The date is irregular.

Genealogy substantially as in No. 108.

110.—Ś. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious<sup>3</sup>) Sanskrit and Kanarese plates of a son (described as 'lord of Kôjâla') of the W. Gaṅga Vishnugôpa-mahārājādhirāja, the son of Kōṅgulivarma-dharmamahārājādhirāja of the Jâhnavîya family :—

(L. 9).—Śaga[ . . . . . ] nâyana-gi . . . . . neyâ ? ] Śâdhârâṇa-śammachhcharâda Phalguna-mâ amavâsê Adivârâd-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious<sup>4</sup>) plates of the 29th year of the reign of the W. Gaṅga Kōṅgaṇi-mahārāja (Kōṅgaṇi-rāja) :—

(L. 17).—âtmanah pravarddhamâna-vipula-vi[ja\*]y-aisvaryya êkônatrimâsatô(?) Jaya-sabatsarê<sup>5</sup> Śataya-nakshatrê.

In the Jâhnavîya family, Kōṅgaṇivarma-dharmamahādhirāja; his son Mâdhavādhirāja [I.] (composed a *Dattakasûtra-vyākhyâ*); his son Harivarma-mârāja; his son Vishnugôpa-rāja; his son Mâdhava-rāja [II.]; his son Kōṅgaṇi-rāja.

112.—[Ś.] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious<sup>6</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Avinita Kōṅgaṇi-mahādhirāja :—

(L. 16).—ashta asti uttarasya trayô satasya saṁvatsarasya Mâgha-mâsam Śôma-vâram Svati-nakshatra sudhdha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jâhnavîya family and Kâpâyana gôtra, Kōṅgaṇi-mahādhirāja; his son Mâdhava-mahādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahādhirāja; his son

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

<sup>2</sup> See *ibid.* p. 221, No. 48.

<sup>3</sup> The year Jaya according to Mr. Rice is here Ś. 378.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

<sup>5</sup> See *ibid.* p. 221, No. 46.

<sup>6</sup> See *ibid.* p. 221, No. 50.

Vishṇugōpa-mahādhiraḥ; his son Mādhava-mahādhiraḥ [II.]; his son Avinīta Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ.<sup>1</sup>

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious<sup>2</sup>) plates<sup>3</sup> of the third year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja :—

(L. 37).—ātmana pravarddhyamāna-vipul-aśvayē tritiyē savatsarē Śrāvaṇē māse tithāva-āma . . .

In the Jāhnavēya family and Kāṇvāyana gōtra, Koṅgaṇivarma-dharmamahādhiraḥ; his son Mādhava-mahādhiraḥ [I.] (composed a *Dattakasūtra-vṛtti*); his son Harivarma-mahādhiraḥ; his son Vishṇugōpa-mahādhiraḥ; his son Mādhava-mahādhiraḥ [II.]; his son Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ; his son Koṅgaṇi-mahārāja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOCI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious<sup>4</sup>) plates of the 35th year of the reign of the W. Gaṅga Durvīta Koṅgaṇi-vṛiddharāja :—

(L. 43).—ātmanah=pravarddhamāna-vijayaiśvayyē pañchatrimśad-Vijaya-saṁvatsarē<sup>5</sup> pravarttamānē.

Genealogy as far as Mādhava-mahādhiraḥ [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ; his son Durvīta Koṅgaṇi-vṛiddharāja, daughter's son of Skandavarman (*Rājā* of Punnāḍa).

115.—*Ś. 635.*—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious<sup>6</sup>) plates of the 34th year of the reign of Śivamāra I. Pṛithivī-Koṅgaṇi-mahārāja Navakāma, recording a grant made at the request of the Pallavādhiraḥas Jaya and Vṛiddhi, the sons of Pallava-yuvarāja, issued from Talavanapura :—

(L. 34).—pañchatrimśōttara-shatthhatēshu Śaka-varshēshv=atitēshu ātmanah=pravarddhamāna-vijayaiśvayya-saṁvatsarē chatustrimśatkē pravarttamānē.

Genealogy as far as Mādhava-mahādhiraḥ [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraḥ, sister's son of the Kadamba Kṛishṇavarma-mahādhiraḥ; his son Durvīta Koṅgaṇi-vṛiddharāja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kirātārjunīya*); his son Mushkara Koṅgaṇi-vṛiddharāja; his son Śrīvikrama Koṅgaṇi-mahādhiraḥ, son of a daughter of Sindhurāja; his son Bhūvikrama Koṅgaṇi-mahādhiraḥ Śrīvallabha (defeated the Pallavas at Veḷanda<sup>7</sup>); his younger brother Śivamāra [I.] Pṛithivī-Koṅgaṇi-mahārāja Navakāma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious<sup>8</sup>) Sanskrit and Kanarese<sup>9</sup> plates of the W. Gaṅga dynasty, recording a grant by a certain Eregaṅga.<sup>10</sup>

The grant gives the genealogy from Koṅgaṇivarma-dharmamahādhiraḥ to Navakāma, the younger brother of Bhūvikrama.

<sup>1</sup> For Kadambas named Kṛishṇavarman: see below, Nos. 613 and 614.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

<sup>3</sup> The second side of the fourth plate is illegible, and the following plate or plates are lost.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

<sup>5</sup> The year Vijaya according to Mr. Rice is here Ś. 435.

<sup>6</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

<sup>7</sup> Or Viḷanda.

<sup>8</sup> See *ibid.* p. 222, No. 55.

<sup>9</sup> "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nāgamaṅgala (Dēvarhalli) grants."

<sup>10</sup> There is nothing to indicate whether this is another name of Navakāma (Śivamāra I.) or the name of one of his feudatories.

117.—**Ś. 672.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jāvali (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpurusha Prithivī-Koṅguṇi-mahārāja, issued from Maṇṇagrāma :—

(L. 35).—dvāsaptatyuttara-shaṭchhatēshu Śaka-varshēshv=atitēshv=âtmanah=pravarddhamāna-vijayaiśvaryya-saṁvatsarē pañchavimśē varttamānē . . . Vaisākha-śuklapaksha-daśamyām Uttarāphalguni-nakshatrē Sôma-vārē Vṛishabharāśi-saṁkrāntyām.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpurusha Prithivī-Koṅguṇi-mahārāja.

118.—**Ś. 684.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 284. Hesūr (spurious<sup>1</sup>) plates of the W. Gaṅga Śrīpurusha Prithivī-Koṅgaṇi-mahārāja, issued from Mānyapura :—

Chaturāśīty-uttarēshu shaṭchhatēshu Śaka-varshēshu samatitēshu . . . Vaisākha-māsē sôma-grahāṇē Viśākhā-nakshatrē Śukravārē.

For Ś. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171

Genealogy as in No. 117.

119.—**Ś. 698.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 55, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dēvarhaḷḷi. formerly known as Nāgamaṅgala (spurious<sup>2</sup>) plates<sup>3</sup> of the 50th year of the reign of the W. Gaṅga Mahārājādhīrāja Śrīpurusha Prithuvi-Koṅgaṇi-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūla-Prithuvi-Nirgunda-rāja (the son of Duṇḍu-Nirgundayavarāja, of the Bāṇa family?), in favour of a Jaina temple founded at Śrīpura by Prithuvi-Nirgunda-rāja's wife Kundāchchi, the daughter of Maruvarman of the Sagara family :—

(L. 41).—aṣṭānavaty-uttarēshu [sha\*]ṭchhatēshu Śaka-varshēshv=atitēshv=âtmanah pravarddhamāna-vijayaiśvaryya-saṁvatsarē pañchāṣattamē pravarttamānē.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandranandin, his disciple Kumāranandin, his disciple Kīrtinandin, his disciple Vimalachandrāchārya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhāvi (spurious<sup>4</sup>) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṇḍalēśvara Kambharasa,<sup>5</sup> 'lord of Kuvalāla,' of a grant that had been made by the Gaṅga Mahāmaṇḍalēśvara Saigoṭṭa<sup>6</sup> Permānadi Śivamāra [II.], 'lord of Kuvalāla,' a feudatory of king Amōghavarsha, professedly on the date here given :—

(L. 14).—Śaka-varsha 261neya Vibhava-saṁvatsarada Paushya(sha)-bahula-chaturdāśi-Sôma-vāram=uttarāyana-saṁkrānti-āṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gāṇa and Mailāpa anvaya, Guṇakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigékere (spurious<sup>7</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Raṇavikramayya.

Genealogy as far as Bhūvikrama substantially as in No. 115; his . . .<sup>8</sup>(?) Śivamāra [I.]; his son's son Śrīpurusha; his son Śivamāra [II.] Koṅguṇi-mahārājādhīrāja (anointed as king

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

<sup>2</sup> See *ibid.* p. 223, No. 57.

<sup>3</sup> Part of the formal portion of the grant is in Kanarese.

<sup>4</sup> So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

<sup>5</sup> See *Ep. Ind.* Vol. VI. p. 65, note 2.

<sup>6</sup> See below, No. 127.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 223, No. 59.

<sup>8</sup> The original omits the word which is required here.

by the Rāshtrakūṭa Gōvinda and the Pallava Nandivarman) ; his brother Vijayāditya ; his son Rājamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary Kanarese inscription<sup>1</sup> of the reign of the [W. Gaṅga] *Mahārāja Mārassaḷba*,<sup>2</sup> under whom a certain *Daḍigarasa* was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-panḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vaḷḷimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king *Rājamalla*.

Śivamāra [I.]<sup>3</sup> ; his son Śrīpuruṣa ; his son Raṇavikrama ; his son Rājamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doḍḍahundi (now Bangalore Museum) Kanarese inscription,<sup>4</sup> recording the death of the W. Gaṅga *Nitimārga-Koṅṇuṇivarma-dharmamahārājādhirāja*,<sup>5</sup> 'lord of Kovalāla,' 'lord of Nandagiri,' the illustrious *Permanāḍi*, and the bestowal of a grant by his eldest son *Satyavākya-Pommānāḍi*<sup>6</sup> on one *Agarayya*.

125.—*Ś. 809*.—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCI.* No. 269. Bīḷūr Kanarese inscription of the 18th year of the reign of the W. Gaṅga *Satyavākya-Koṅṇuṇivarma-dharmamahārājādhirāja Permanāḍi*,<sup>7</sup> 'lord of Kovalāla,' 'lord of Nandagiri :—

'Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (Śrīpāñchamī) of Phālguna.'

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCI.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Bēgūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga *Ereyapparasa*<sup>8</sup> lent to *Ayyapadēva*<sup>9</sup> for the purpose of fighting against *Vīramahēndra*<sup>10</sup> a force collected and commanded by the leader of the *Nāgattaras*, that this commander was killed, and that then *Ereyapa* appointed *Iruṅa* to the leadership of the *Nāgattaras* and made a grant to him.

127.—*Ś. 660*.—*Ep. Ind.* Vol. III. p. 176, and Plate. Sūḍi (spurious<sup>11</sup>) plates of the W. Gaṅga *Būtuga II.*<sup>12</sup> *Satyanitivākya-Koṅṇuṇivarma-dharmamahārājādhirāja*, recording a grant to a Jaina temple founded by his mistress *Divaḷāmbā* ; issued from the town of *Purikara* :—

(L. 68).—Sa(śa)ka-vari[śh]ēshu shashtyuttar-āṣṭa[śa]tēshu atikrāntēshu Vikāni(ri)-samvatsara-Kā[r]tt[i]ka-Nandisva(śva)ra-su(śu)ka-pakṣhaḥ aṣṭamyām Ādityavārē.

The date is irregular ; see *ibid.* p. 159.

<sup>1</sup> According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

<sup>2</sup> According to Dr. Fleet to be identified with the *Mārāsarva* cf. No. 64 above.

<sup>3</sup> For *Śivamāra II.* see No. 659.

<sup>4</sup> According to Dr. Fleet to be placed roughly about A.D. 840.

<sup>5</sup> By Dr. Fleet identified with *Raṇavikrama* of No. 123.

<sup>6</sup> By Dr. Fleet identified with *Rājamalla* of No. 123.

<sup>7</sup> For a short Kōtūr undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 3, p. 6 ; *PSOCI.* No. 270.—According to Dr. Fleet he is *Būtuga I.* ; see *Ep. Ind.* Vol. VI. p. 68.

<sup>8</sup> According to Dr. Fleet about A.D. 908-938 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

<sup>9</sup> Identified with a *Nolambādhirāja Ayyapadēva*.

<sup>10</sup> According to Dr. Fleet in all probability identical with the E. Chalukya *Chalukya-Bhīma II.* *Gaṇḍamahēndra* ; see below, No. 560.

<sup>11</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

<sup>12</sup> For *Būtuga I.* see also above, note 7.

Genealogy as far as Bhūvikrama substantially as in No. 115; his son<sup>1</sup> Śivamāra [I.]; his son Śrīpuruṣa Koṅṇuṇivarma-dh.<sup>2</sup>; his son Śivamāra [II.] Koṅṇuṇivarma-dh. Saigotṭa; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅṇuṇivarma-dh.; his son Eregaṅga [I.] Nītimārga-Koṅṇuṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅṇuṇivarma-dh.; his younger brother Būtuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūṭa] Amōghavarsha [I.]); his son Eregaṅga [II.] Nītimārga-Koṅṇuṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Ereyappa'); his son Narasiṅga Satyavākya-Koṅṇuṇivarma-dh., also called Vira-veḍeṅga; his son Rājamalla (?) [III.] Nītimārga-Koṅṇuṇivarma-dh., also called Kachcheya-Gaṅga; his younger brother Būtuga [II.] Satyanītivākya-Koṅṇuṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshtrakūṭa Amōghavarsha III., at Tripurī in Dahāla; on the death of Baddega secured the kingdom for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; caused fear to Kakkarāja of Alachapura, Bijja-Dantivarman of Banavāsi, Rājavarman, Dāmari of Nuḷuvugiri, and Nāgavarman; defeated [the Chōla] Rājāditya,<sup>3</sup> besieged Tanjāpurī, etc.).

128.—Ś. 872\*.—Ātakūṛ Kanarese inscription of the time of the W. Gaṅga Permāṇaḍi Būtuga II. Satyavākya-Koṅṇuṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—Ś. 890.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious<sup>4</sup>) inscription<sup>5</sup> of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṇuṇivarma-dharmamahārājādhirāja:<sup>6</sup>—

(L. 24).—Śakanripakāḷ-ātita-saṁvatsara-śatēshv-aṣṭasu navaty-uttarēshu pravarttamānē Vibhava-saṁvatsarē.<sup>7</sup>

In the Jāhnavēya family and Kāpavāya *gōtrā*, Mādhava Koṅṇuṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛitti*); his son Harivarman-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-panḍita.

130.—Ś. 896.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅṇuṇivarma-dharmamahārājādhirāja (also called Noḷambakulāntakadēva, etc.), 'lord of Kōḷāla,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Būtayya (Būtuga II.):—

(L. 16).—Sa(śa)kanripakāḷ-āt[i]ta-sa[ṁ]vatsara-śataṅga[\*] 896neya Bhāva-saṁvatsarada Pā(phā)lguṇa(na)-su(śu)ddha-paṁchami Bṛihaspativārad-andu.

Thursday, 18th February A.D. 975.<sup>8</sup>

In the reign of [the Rāshtrakūṭa] Akālavarsha Kannaradēva (Kṛishṇarāja II.), Baddegadēva (Amōghavarsha III. Baddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Kṛishṇarāja III.), in marriage to Permāṇaḍi Būtayya (Būtuga II.) Satyavākya-Koṅṇuṇivarma-dharmamahārājādhirāja. Their son Maruḷadēva, married Bijjabe; their son Rachcha(?) Gaṅga. Immediately after his reign, there reigned the son of Būtayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅṇuṇivarma-dh., also called Noḷambakulāntakadēva, etc.

<sup>1</sup> Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.

<sup>2</sup> I.e., here and below, -dharmamahārājādhirāja.

<sup>3</sup> See above, No. 95.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>5</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>6</sup> See above, Nos. 104 and 106.

<sup>7</sup> See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

<sup>8</sup> On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga **Mārasimha II. Satyavākya-Koṅṇivarma-dharmamahārājādhirāja** (called **Noḷamba-kulāntaka**, etc.); engraved after his death.<sup>1</sup>

He conquered the northern region for [the Rāshtrakūṭa] **Kṛishṇarāja** [III.]; destroyed the pride of a certain **Alla**, an opponent of **Kṛishṇarāja**; crowned **Indrarāja** [IV.]; defeated **Vajjala**;<sup>2</sup> destroyed the Śabara chief **Naraga**; conquered the **Chālukya Rājāditya**, etc.—He committed religious suicide at **Baṅkāpura**, near the **Jaina** teacher **Ajitasēna**.

132.—**Ś. 897.**—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga **Pañchaladēva**<sup>3</sup> **Satyavākya-Koṅṇivarma-dharmamahārājādhirāja**, 'lord of **Kuvaḷāḷa**,' 'lord of **Nandagiri**,' the successor of **Noḷambakulāntakadēva** (**Mārasimha II.**):—

(L. 5) —**Sa(śa)ka-varsham-enṭunūṛa-tombhatt-[ē]laneya Yuva-saṁvatsarada Bhādrapada-bahula-bidiye Brihaspativāram Kanyā-saṁkrāntiyu[m].**

Thursday, 26th August A.D. 975.

133.—**Ś. 899** —*Ind. Ant.* Vol. VI. p. 102. No. I., and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOCI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga **Rāchamalla II. Permanaḍi Satyavākya-Koṅṇivarma-dharmamahārājādhirāja**, 'lord of **Kōḷāḷa**,' 'lord of **Nandagiri**':—

(L. 1). — **Sa(śa)kanripakāḷ-ātita-saṁvatsara-sa(śa)taṅga[!\*** 899taneya **Īśva(śva)ra-saṁvatsaram pravartise . . . tadvarsh-ābhyantara-Pā(phā)lguṇa(na)-su(śu)klapakshada Nandīśva(śva)ram tallaj-āvasam-āge(?)**.<sup>4</sup>

The inscription mentions a certain **Rakkasa** (a younger brother of **Rāchamalla**?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of **Bāyiga**, private attendant or guardian of the W. Gaṅga prince (?) **Rakkasa**.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of **Gunti** (who fell in battle?), the wife of **Lōka-Vidyādhara**, erected by her sister's husband **Bāyika** (**Bāyiga**).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of **Chāvunḍarāja**, general of the W. Gaṅga **Jagadēkavira** (i.e. **Mārasimha II.**). Born in the **Brahmakshatra kula**, he fought for **Jagadēkavira**, when the latter at the command of [the Rāshtrakūṭa] **Indrarāja** [IV.] conquered **Vajjaladēva**<sup>5</sup> who was the younger brother of **Pātālamalla**; he also fought in wars with the **Noḷamba** king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of **Gommaṭēśvara**, of whom a colossal statue was erected by **Chāmunḍarāja**, the minister of the W. Gaṅga **Rāchamalla II.**; (composed by the poet **Boppa Sujanōttama**).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a **Jaina** shrine by the minister **Chāmunḍa**'s son, a lay-disciple of **Ajitasēna**.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, **Tamiḷ** and **Marāṭhī** inscriptions containing the names of **Chāmunḍarāja** (**Chāvunḍarāja**) and **Gaṅgarāja**.<sup>6</sup>

<sup>1</sup> According to Dr. Fleet, this record may be placed in A.D. 975.

<sup>2</sup> See below, No. 136.

<sup>3</sup> See Nos. 106 and 140.

<sup>4</sup> See *Ep. Ind.* Vol. V. p. 168, note 4.

<sup>5</sup> See below, No. 286 ff.

<sup>6</sup> See above, No. 131.

**D.—The Western Chálukyas of Kalyāṇi and their Feudatories.<sup>1</sup>**

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,<sup>2</sup> recording the restoration of the W. Chálukya sovereignty by **Taila II.**, the son of Vikramāditya IV. and Bonthâdêvi.—Taila destroyed some Raṭṭas, killed [the Paramâra] Muñja,<sup>3</sup> took in battle the head of [the W. Gaṅga] Pañchala,<sup>4</sup> possessed himself of the Chálukya sovereignty, and reigned for 24 years, beginning with the year Śrīmukha.

[Śrīmukha = Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chálukya **Taila II.**, and of his feudatory, the Raṭṭa **Kārtavīrya I.**,<sup>5</sup> lord of the Kūṇḍi country :—

Sa(sa)ka-varsha 902neya Vikrama-saṁvatsaraḍ=Āshāḍa(dha)d=amavāsye=Ādiv[āram] sūryyagrahaṇa-nimittadoḷ.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saundatti Kanarese inscription of the reign of the W. Chálukya **Tailapa (Taila II.)**, and of his feudatory, the Raṭṭa **Mahāsāmanta Śāntivarman (Śānta)**, the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Prithvirāma :<sup>6</sup>—

(L. 34).—Sa(sa)kanripakāl-ātita-saṁvatsara-śataṅga[!]\* 902neya Vikrama-saṁvatsaraḍa Pausya(sha)-śuddha-daśamī Brihaspativārad=amdin=uttarāyana-sa(sa)ṁkramaṇadoḷ.

Thursday, 23rd December A.D. 980; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausya; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chálukya **Mahārājādhirāja Tailapa Āhavamalla (Taila II.)**, who defeated, amongst others, king Utpala<sup>7</sup>, and of his feudatory **Śōbhana**,<sup>8</sup> the younger brother and successor of Kannapa (or Keenapa) :—

(L. 17).—Sa(sa)kanripa-saṁvatsarēshu chaturadhika-navasatēshu gatēshu Chitrabhānu-saṁvatsarē Bhādrapada-māsē sūryya-grahaṇē sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 912).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.<sup>9</sup> Date of the reign of the W. Chálukya **Tailapayya (Taila II.)**, and of the Sinda **Pulikāla**, born in the Nāga race, 'lord of Bhōgavati,' a son of Kammara (Kammayyara) :—

(L. 4).—Sa(sa)ka-varsha 911 Vikri(kri)tam=emba saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

<sup>1</sup> These include (among others) :—

(a).—The Raṭṭas; see Nos. 141, 142, 153, 163, 181, 189, 192, 193, 201, 220, 263-269, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 189, 218, 224, 233, 234, 238, 243, 247 (and perhaps 253).

(c).—The Kādambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 269, 270 (and below, Nos. 424 and 425).—For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Koṅkana and Nōlambavāḍi (Nōpambavāḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pāṇḍyas of Madhurā see below, section N.

<sup>2</sup> According to Dr. Fleet, of the time of the W. Chálukya Vikramāditya VI.; see his *Dynasties*, p. 426, note 3.

<sup>3</sup> Compare below, No. 328.

<sup>4</sup> See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

<sup>5</sup> See below, No. 181.

<sup>6</sup> See above, No. 79.

<sup>7</sup> I.e. the Paramâra Muñja; see below, No. 150. In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*.

<sup>8</sup> See below, No. 146.

<sup>9</sup> Put on the stone about A.D. 1070.

145.—**Ś. 919.**—*PSOCI.* No. 214; *Mysore Inscr.* No. 99, p. 186. Talgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhimarasa:—

‘Śaka 919 (in figures, 1. 12), the Hēmalambi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja;’ (*Mys. Inscr.*: ‘Vaiśākha, the 8th day of the moon’s decrease,<sup>1</sup> Sunday,’ which would be Sunday, 2nd May A.D. 997).

146.—**Ś. 924.**—*Ind. Ant.* Vol. II. p. 297, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabedaṅga Satyāśraya,<sup>2</sup> and of his feudatory, the *Mahāsāmanta Sōbhanarasa*:<sup>3</sup>—

(L. 7).—Sa(śa)kabhūpālākāl-ākramānta-saṃvatsara-sa(śa)tanig[ī\*] 924neya Śubbakṛti-saṃvatsaram pravarttise tadvarsh-ābhyantara-Chaitra-śuddha 5 Ādityavārad=andū.

Sunday, 22nd March A.D. 1002.

147.—**Ś. 928 (for 929).**—*Ind. Ant.* Vol. XII. p. 212, No. 67. Gudikaṭṭi Kanarese Kādamba inscription.<sup>4</sup> Date of the time of (?) the W. Chālukya [*Yuvarāja*] Jayasimha II., and of his feudatory, the Kādamba (of Goa) *Mahāmaṇḍulīśvara Sheshṭhadēva* I.:<sup>5</sup>—

(L. 13).—Sa(śa)kam=ā(a)bda gaja-dvi-nidhi Plavamūgadola.

(For a later date in the same inscription see below, No. 164).

148.—**Ś. 930.**—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munnawalli Kanarese inscription of the W. Chālukya (Irivabedaṅga) Satyāśraya:—

(L. 10).—Sa(śa)ka-varisha 930 Kilaka-[saṃva]tsa[ra]la Śrāvapa-bahula-chaṭṭi<sup>6</sup> Sōmavārad=andū.

Monday, 26th July A.D. 1008.

149.—**Ś. 930.**—Khārēpāṭa plates of the Silāra *Mandakī Ratṭarāja*, a feudatory of the W. Chālukya (Irivabedaṅga) Satyāśraya; see below, No. 301.

150.—**Ś. 930 (for 931).**—*Ind. Ant.* Vol. XVI. p. 21, and Plate Kanthēm Plates of the W. Chālukya *Mahārājādhirāja Vikramāditya V. Tribhuvanamalla*, recording a grant made at the Kōṭitirtha at Kollāpura:—

(L. 61).—Śakanripakāl-ātita-saṃvatsara-śatēshu navasu trim(trim śad-adhikēshu gatēshu 930 prava[r\*]ttamāna-Saumya-saṃvatsarē paurṇamāsyām sōmagrahaṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.<sup>7</sup>

In the Chālukya lineage,<sup>8</sup> after 59 kings at Ayōdhyā *etc.*, there was Jayasimhavallabha [I.] (who conquered the Rāshṭrakūṭa Kṛishṇa’s son Indra); his son Ranarāga; his son Pulakēśin [I.], (lord of Vātāpipurī); his son Kirtivarman [I.]; his younger brother Mangaliśa; his elder brother’s son [Pulakēśin II.] Satyāśraya (conquered Harsha [of Kanauj]); his son Neḍamari; his son Ādityavarman; his son Vikramāditya [I.]; his son Yuddhamalla; his son Vijayāditya; his son Vikramāditya [II.]; his son Kirtivarman [II.]; a brother (named Bhima?) of Vikramāditya [II.]; his son Kirtivarman [III.]; his son Taila [I.]; his son Vikramāditya [III.]; his son Bhima; his son Ayyapa [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bonthādēvi, a daughter of the Chēdi Lakshmaṇa; their son Taila [II.] (conquered the Rāshṭrakūṭas

<sup>1</sup> But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

<sup>2</sup> For Satyāśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet’s *Dynasties*, p. 432.

<sup>3</sup> See *ibid.* p. 432, and above, No. 143.

<sup>4</sup> Put on the stone in A.D. 1052-53.

<sup>5</sup> See Dr. Fleet’s *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 567; and compare below, No. 154.

<sup>6</sup> This is the true reading of the original, verified by Dr. Fleet.

<sup>7</sup> In the year Saumya of the date this is the only lunar eclipse that was visible in India.

<sup>8</sup> In one of the introductory verses the grant glorifies a king named Akalankacharita, who would naturally be understood to be Vikramāditya V.; but the name was a *biruda* of Irivabedaṅga Satyāśraya.



Karkara, *i.e.* Kakkurāja II., and Rapastambha, and imprisoned king Utpala, *i.e.* the Paramāra Muñja<sup>1</sup>, married Jākavvā, a daughter of the Rāshṭrakūṭa Bhammaha-Raṭṭa; their son [Iṭivabedaṅga] Satyāśraya; his younger brother Yaśovarman,<sup>2</sup> married Bhāgyavati;<sup>3</sup> their son Vikramāditya [V.].

151.—Ś. 940.—*PSOCI.* No. 153; *Mysore Inscr.* No. 80. p. 166. Baḷagāmve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

‘Śaka 940 (in figures, l. 10). The other details of the date are illegible.’

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72. p. 148. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla (‘the moon to the lotus which was king Bhōja,<sup>4</sup> and ‘the lion to the elephant which was Rājendra-Chola [I.]’<sup>5</sup>), and of his feudatory, the *Mahīmāṇḍalēśvara Kundamarasa*, a son of Iṭivabedaṅga:<sup>6</sup>—

(L. 25).—Saka-varsha 941neya Siddhārtthi-saṁvatsarada Pushya-śuddha-bidige Ādityavārad=aṁdin=uttarāyana-saṁkrāntiya parbba(rvva)-nimittadiṁ.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bêlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādevī :—

(L. 29).—Sa(sa)kanṇipakāl-ātita-saṁvatsara-sataraṅga[\*] 944neya Dumdubhi-saṁvatsara=uttarāyana-saṁkrāntiyunā vyatipātamun=Ādityavārad=a[m\*]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādevī’s father Daśavarman, her mother Bhāgaladēvī,<sup>7</sup> and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya Mahārājādhirāja Jayasimha II. Jagadēkamalla, issued from near Kollapura :—

Śakanṇipakāl-ātita-saṁvatsara-satēshu navasu shaṭchatvārīṁśad-adhikēshv=aṁkataḥ saṁvat 946 Raktākshi-saṁvatsar-āmtarggata-Vaiśākha-paurṇamā-gām=Ādityavārē.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;<sup>8</sup> his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tālgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).—Sa(sa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-śudhdha(ddha) 5 Somav[ā]rad=uttarāyanasa[m]krāntiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.<sup>9</sup> Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

<sup>1</sup> See above, No. 143, and below, No. 232.

<sup>2</sup> Usually called Daśavarman; see below, Nos. 153 and 164.

<sup>3</sup> Elsewhere called Bhāgaladēvī; see below, No. 153.

<sup>4</sup> *I.e.* the Paramāra Bhōja; compare *North. Inscr.* No. 57.

<sup>5</sup> Compare below, No. 729.

<sup>6</sup> According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṭivabedaṅga Satyāśraya.

<sup>7</sup> Above, No. 150, the names are Yaśovarman and Bhāgyavati.

<sup>8</sup> But the name of Vikramāditya’s father is here Daśavarman.

<sup>9</sup> Put on the stone about A.D. 1070.

the Sinda *Mahāsāmanta Nāgātiyarasa* (*Nāgāditya*, *Nāgātya*), 'lord of Bhōgāvati,' the son of Pulikāla :—

(L. 52).—Sa(śa)ka-varsha 955[ne\*]ya Śrīmukha-saṁvatsara pravarttise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after *Nāgātya* mentions his son Polasinda, and after him *Sēvya* (the *Mahāmaṇḍalēśvara Sēvyarasa*) as a vassal of the W. Chālukya (*Sōmēśvara II.*) *Bhuvanaikamalla*.

157.—Ś. 957.—*PSOCI*. No. 155; *Mysore Inscr.* No. 71, p. 146. Baḷagāṁve Kanarese inscription of the W. Chālukya *Jayasīmha II.* *Jagadēkamalla*, reigning at Poṭṭalakere :—

(L. 10).—Śaka-varsha 957neya Yuva-saṁvatsarada Pushyada paurṇamāsey=uttarā-yapa-saṁkrānti-vyatipātam=Ādityavārad=amdu.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—Ś. 962.—*Ind. Ant.* Vol. XIX. p. 164. Maṇṭūr Kanarese inscription of the reign of the W. Chālukya (*Jayasīmha II.*) *Jagadēkamalla*, reigning at Poṭṭalakere, and of (his feudatory) the Raṭṭa *Mahāsāmanta Eṇeyammarasa* (*Eṇega*),<sup>1</sup> 'lord of Lattalūr :—

(L. 5).—Sa(śa)ka-varsha 962neya Vikra(va)-saṁvatsarada śrāheya Mārggaśira-śuddha 5 Ādityavārad=amdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—Ś. 966.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hōli Kanarese inscription of the W. Chālukya *Sōmēśvara I.* :—

(L. 20).—Śakanripakāḷ-ātita-saṁvatsara-śataṅgaḷu 966neya Tāraṇa-saṁvatsarada Puśya-shya)-su(śu)ddha(ddha) 10 Ādivāram=a(u)ttarāyapa-saṁkrānti-y-amdu.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausa; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOCI*. No. 216; *Mysore Inscr.* No. 108, p. 204. Tālgund Kanarese inscription of the reign of the W. Chālukya (*Sōmēśvara I.*) *Trailōkyamalla*, and of his feudatory, the *Mahāmaṇḍalēśvara Siṅgaṇadēvarasa* :<sup>2</sup>—

'The Pārthiva saṁvatsara; Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.* : 'the 9th<sup>3</sup> day').

[For Pārthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—*PSOCI*. No. 156; *Mysore Inscr.* No. 92, p. 183. Baḷagāṁve Kanarese memorial tablet of the time of (the W. Chālukya *Sōmēśvara I.* *Trailōkyamalla*, and of his feudatory) the *Mahāmaṇḍalēśvara Chāvunḍarāya* :—

'Śaka 968 (in figures, l. 3), the Vyaya saṁvatsara; Wednesday, the fifth day of the bright fortnight of Mārggaśiraha; (*Mys. Inscr.* : 'the 13th day of the moon's increase, Friday'?).

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOCI*. No. 157; *Mysore Inscr.* No. 53, p. 114. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (*Sōmēśvara I.*) *Trailōkyamalla*, and of his feudatory, the *Mahāmaṇḍalēśvara Chāvunḍarāya*, 'lord of Banavāsi :—

(L. 12).—Śaka-varsha 970neya Sarvvadhāri-saṁvatsarada Jyēshṭha śuddha-trayōdaśi Ādityavārad=andū.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

<sup>1</sup> See below, No. 181.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 439.

<sup>3</sup> The original appears to have '10.'

163.—**Ś. 970.**—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Chálukya (**Sômésvara I.**) **Trailôkyamalla**, and of his feudatory, the Ratta *Mahásámanta Añka*.<sup>1</sup>—

Śaka 970, 'the Sarvadhâri *sañvatsara*, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—**Ś. 973** (for 974).—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kādamba inscription. Date of the reign of the W. Chálukya **Sômésvara I.**, and of his feudatory, the Kādamba (of Goa) **Jayakēśin I.**, 'the lord of Koñkaṇa :'<sup>2</sup>—

(L. 19).—Sa(śa)ka-kālam guṇa-sapta-Naṁda-mṛi(mi)tam=āgal=vañttakam Nandan-āḍalākam.

(For an earlier date in the same inscription see above, No. 147).

165.—**Ś. 975.**—*Ep. Ind.* Vol. IV. p. 260, and Plate. Kelawaḍi Kanarese inscription of the reign of the W. Chálukya (**Sômésvara I.**) **Trailôkyamalla**, and of his feudatory, the *Danḍantiyaka Bhôgadêvarasa*, recording a grant by the latter's nephew, the minister *Supparasa* :—

(L. 21).—Sa(śa)ka [va]rsha 975neya Vijaya-sañvatsarada ut[t\*]arāyapa-anik-āñtiy-āñdu.

166.—**Ś. 976.**—*PSOI.* No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagāñve Kanarese inscription of the reign of the W. Chálukya (**Sômésvara I.**) **Trailôkyamalla Āhavamalla** :<sup>3</sup>—

(L. 15).—Sa(śa)ka-varshada 976neya Jaya-sañvatsarada Vaisākha-bahula akshaya-tri(tri)tiyad=amavāse Ādivāra-nimittam.

For the *akshaya-tritīyā* new-moon, i.e. the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaisākha* has been put erroneously for *Chaitra*.

167.—**Ś. 976.**—*Ind. Ant.* Vol. XIX. p. 272. Honwād (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Chálukya (**Sômésvara I.**) **Trailôkyamalla**, recording grants made at the request of his queen **Kētaladēvi** :—

(L. 33).—Sa(śa)ka-varsha 976neya Jaya-sañvatsarada Vaisâ(śâ)kha=amāvâśye'sye Sôma-vārad=āñdina sū(sū)ryagrahaṇa-nimittya(tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150

The inscription mentions, in the Mūla-saṁgha, Sēna-gaṇa, and Pogari-gachcha: Brahma-sēna, his disciple Āryasēna, his disciple Mahāsēna, and his disciple Chāñkirāja (Chāñkaṇārya or Chāñkimayya, the son of Kommarāja of the Vānasa family), an officer of Kētaladēvi.

168.—**Ś. 977.**—*Ind. Ant.* Vol. IV. p. 203. Notice of a Bañkāpur Kanarese inscription of the time of the W. Chálukya **Vikramāditya VI.** (while viceroy under his father **Sômésvara I.**) and of the Kādamba *Mahimāñḍalēśvara Harikēśarin*.<sup>4</sup>

'The inscription is dated in the Śaka year 977, being the Manmatha *sañvatsara*.'

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

<sup>2</sup> See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254.

<sup>3</sup> Described as 'a lion to the elephant Chôla,' etc.; see below, No. 741 ff.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 563.

169.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgūr Kanarese inscription of the W. Chālukya **Sōmēśvara I.** :—

(L. 11).—Sa(śa)ka[n]ripakāl-ākrānta-saṁvatsara-sataṁga[\*] 984neya Śubhakṛit-saṁvatsaram pravarttise tadvarsh-ābhyantarada Pushya-bahula-saptame(mi) Ādityavāramum=uttarāyaṇasamkrānti-andu.

24th December A.D. 1062;<sup>1</sup> but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillūr-Baḍḍi Kanarese inscription of the W. Chālukya **Sōmēśvara I.** :—

(L. 26).—Sa(śa)kanripakāl-ātita-saṁvatsara-sa(śa)taṁga[\*] 984neya [Śu]bhakṛit-saṁvatsarada Pauśya(sha)-su(śu)ddha-dasa(śa)mi Ādityavāram=uttarāyaṇasamkrānti-vyatipātad=andū.

The date is irregular; compare above, No. 169.

171.—**Ś. 986.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jatiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya **Vishṇuvardhana Vijayāditya**, described as 'the warrior of Āhavamalla (Sōmēśvara I.)' and son of Trailōkyamalla (Sōmēśvara I.), governing the Nolambavādi Thirty-two-thousand (as viceroy) at Kampili :<sup>2</sup>—

(L. 12).—Śaka-varshaṁ [9]86neya Krōdhi-saṁvatsarada Vai[sā]khada puṇṇame Sōmavāraḍa [cha]n[dr]agrahaṇa-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOCI.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dāvāngere Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) **Trailōkyamalla**, and of his son **Vishṇuvardhana Vijayāditya** :—

(L. 17).—Sa(śa)ka-varsha 988neya Parābhava-saṁvatsarada Bhādrapadad=amavasya-Māṅgalavāra sūryya-grahaṇad=amūdu.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170. p. 323 (*Ind. Ant.* Vol. IV. p. 206, No. 8). Banavāsī Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) **Trailōkyamalla**, and of his feudatory, the Kādamba (of Hāṅgal) **Mahāmūḍaśvara Kirtivarman II.**, 'lord of Banavāsī' :<sup>3</sup>—

'In the Śaka year 990, the year Kilaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—**Ś. 993.**—*PSOCI.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the *Danḍanāyaka* **Udayāditya**, residing at Baṅkāpura :—

(L. 12).—Sa(śa)ka-varsha 993neya Virōdhikṛit-saṁvatsarada Pushya-su(śu)ddha Sōmavārad=amūdin=uttarāyaṇasamkrānti-parbba(rvva)-nimittadin.<sup>4</sup>

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**—*PSOCI.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the *Danḍanāyaka* **Udayāditya**; of the same date.

<sup>1</sup> On this day the *tithi* of the date commenced 10 h. 33 m. after mean sunrise.

<sup>2</sup> Compare below, No. 741.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

<sup>4</sup> See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.—**Ś. 993.**—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṭiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III.,<sup>1</sup> styled 'the lion of his elder brother' (Sômēśvara II.), encamped (as viceroy) near Gondavāḍi :—

(L. 8).—Sa(śa)ka-varsha 993neya Virôdhikṛit-samvatsarada Pâ(phâ)lguṇa(na)d=amavâse Budhavâram.

Wednesday, 21st March A.D. 1072 (?).<sup>2</sup>

177.—**Ś. 996.**—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla,<sup>3</sup> and of his feudatory, the *Daṇḍanāyaka Nākimayya* :—

(L. 10).—Sa(śa)ka-varsha 996neya Ânamda-samvatsarada Puśya(shya)-su(śu)-dhdha(ddha) 5 Bri(bṛi)haspativârad=amdin=uttarāyanaśamkrānti-parvva-nimittam=âgi.

Thursday, 25th December A.D. 1074; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—**Ś. 997.**—*Archæol. Surv. of West. India*, Vol. III. p. 105; Vol. I Plate xiii.; *Ind. Ant.* Vol. I. p. 141; *PSOCI* No. 92 Kādarôḷi Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory, the *Daṇḍanāyaka Kēśavāditya* :—

(L. 19).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushyada punṇame Âdityavâra uttarāyanaśam(sam)krānti-vyatipâtad=amdu.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—**Ś. 997.**—*Ind. Ant.* Vol. IV. p. 208; *PSOCI* No. 161; *Mysore Inscr.* No. 69, p. 142. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermāṇaḍi Bhuvanaikavira Udayāditya :—

(L. 30).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushya-śudhdha(ddha) 1 Sômaârad=andin=uttarāyanaśamkrānti-parbba(rvva)-nimittadin=

The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyâśraya [Iṛivabedaṅga], Vikramāditya [V.], Ayyana [II.], Jayasimha [II.], and Trailōkyamalla [Sômēśvara I.].

180.—*PSOCI* No. 162; *Mysore Inscr.* No. 61, p. 132. Baḷagāmve incomplete Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavira Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa Mahāmaṇḍalēśvara Kārtavīrya (Katta) II., 'lord of Lattalūr.'

Genealogy of Kārtavīrya II.: King Nanna; his son Katta (Kārtavīrya) [I.];<sup>5</sup> his son Dāyima (Dāvari); his younger brother Kanna (Kannakaira) [I.]; his son Eṛega (Eṛaga);<sup>6</sup> his younger brother Anka;<sup>7</sup> Eṛaga's son Sēna [I.], married Maḷaladēvi; their son Katta (Kārtavīrya) [II.], married Bhāgaladēvi; their son Sēna [II.].

182.—*PSOCI* No. 177; *Mysore Inscr.* No. 73, p. 151. Baḷagāmve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sômēśvara II. Bhuvanaikamalla).<sup>8</sup>

<sup>1</sup> The full name is Trailōkyamalla-Nolamba-Pallava-Permādi-Jayasimha; see Dr. Fleet's *Dynasties*, p. 453; and below, No. 188; compare also No. 753.

<sup>2</sup> The *tithi* of the date only commenced 13 h. 6 m. after mean sunrise.

<sup>3</sup> In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

<sup>4</sup> He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kōḷālapura' and 'lord of Nandagiri.'

<sup>5</sup> See above, No. 141.

<sup>6</sup> See above, No. 153.

<sup>7</sup> See above, No. 163.

<sup>8</sup> The date is illegible; *Mys. Inscr.* gives the year Rākshasa (which would be Ś. 997).

183.—*Ś. 998.*—*Ind. Ant.* Vol. XVIII. p. 38. Gudigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-paṇḍita* :—

(L. 19).—*Sa(śa)ka-varsha 998neya Naḷa-saṁvatsarada śrāheyoḷu.*

The inscription mentions Kuṅkumamahādēvi, the younger sister of the Chālukya *Chakravartin* Vijayādityavallabha (i.e., probably, the W. Chālukya Vijayāditya<sup>1</sup>), as having formerly founded a certain Jaina temple. It also mentions a Bhuvanaikamalla-Śāntināth-dēva, i.e. a Jaina temple or image of Śāntinātha that had been built or set up by the W. Chālukya Sômesvara II. Bhuvanaikamalla.

184.—*Ś. 999.*—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a Hulgūr Kanarese inscription of the W. Chālukyas *Vikramāditya VI.* and *Jayasimha III.* :—

(L. 14).—*Sa(śa)kanripak[āl]-ātita-saṁvatsara-sa(śa)taṁgaḷu 999neya Piṁgala-saṁvatsarada Āshāḍa(ḍha)-su(śu)ddha 2 Ādityavāra saṁkrānti-pavitṛārôhanad=aṁdu.*

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—*Chā. Vi. 2.*—*Ind. Ant.* Vol. VIII. p. 11. Yêûr Sanskrit and Kanarese inscription of the reign of the W. Chālukya *Mahārājādhirāja Vikramāditya VI.* *Tribhuvanamalla*, residing at his capital of Kalyāṇa :—

Śrīmach-Chālukya-Vikrama-varshada 2neya Piṁgala-saṁvatsarada Śrāvāṇa-paurṇamāsī Ādityavāra sômagrahaṇa-mahāparvva-nimittadiṁ.

[Piṁgala = *Ś. 999*] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy<sup>2</sup> as far as Jayasimha [II.] Jagadēkamalla as in No. 154; his son [Sômesvara I.] Āhavamalla; his son [Sômesvara II.] Bhuvanaikamalla; his younger brother Vikramāditya [VI.] Tribhuvanamalla.

186.—*Chā. Vi. 2.*—*PSOOL.* No. 163; *Mysore Inscr.* No. 60, p. 129. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya *Vikramāditya VI.* *Tribhuvanamalla*, residing at Ētagiri,<sup>3</sup> and of his feudatory, the *Danḍanāyaka Barmadēva* :—

(L. 39).—*śrīmach-Chālukya-Vikrama-varsha 2neya Piṁgala-saṁvatsarada Pushya-su(śu)ddha 7 Ādityavārad=aṁdin=uttarāyāṇa-saṁkrāntiya parbba(rvva)-nimittam.*<sup>4</sup>

[Piṁgala = *Ś. 999*] : Sunday, 24th December A.D. 1077.

187.—*Chā. Vi. 2.*—*PSOOL.* No. 164; *Mysore Inscr.* No. 77, p. 163. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya *Vikramāditya VI.* *Tribhuvanamalla*, residing at Ētagiri, and of his feudatory, the *Danḍanāyaka Barmadēva* :—

(L. 26).—*śrīmach-Chālukya-Vikrama-varshada yeraḍe(ḍa)neya Piṁgala-saṁvatsarada Māghada puṇṇame Sômaavārad=aṁdina sômagrahaṇa-parvva-nimittadiṁ.*<sup>5</sup>

[Piṁgala = *Ś. 999*] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—*Chā. Vi. 3* (for 4?).—*Mysore Inscr.* No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Chālukya (*Vikramāditya VI.*) *Tribhuvanamalla*, and of his younger brother, the *Yuvarāja Jayasimha III.* :—

'In the 3rd year of Chālukya Vikrama, the year Siddhārthi, at the time of uttarāyāṇa-saṁkrānti.'

[Siddhārthi = *Ś. 1001.*]

<sup>1</sup> See above, No. 32 ff.

<sup>2</sup> The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 450, note 2.

<sup>4</sup> See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

<sup>5</sup> See *ibid.* No. 7.

<sup>6</sup> The full name is Trailōkyamalla-Vira-Neḷamba-Pallava-Permanadi-Jayasimha; compare above, No. 176.

189.—**Châ. Vi. 7.**—*Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Châlukya *Mahārājādhirāja* (**Vikramāditya VI.**) Tribhuvanamalla, recording that the *Mahāmāṇḍalēśvara* **Muñja**, 'lord of Bhōgāvati,' (a son of Sindarāja who was the eldest son of Bhūma) of the Sinda family,<sup>1</sup> sold some villages to the [Raṭṭa] *Mahāsāmanta* **Kanna-sāmanta**<sup>2</sup> (**Kannakaira II.**):—

(L. 12).—śrī-Vikru(kra)makāla-saṁvatsarēshu shaṭṣu atītēshu saptamē Duṁdubhi-saṁvatsarē pravarttamānē tasya Kā[r\*]ttika-su(śu)ddha-pratipad-Ādivārē.

[For Dundubhi = Ś. 1004] the date is irregular.

190.—**Châ. Vi. 9.**—*Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) Tribhuvanamalla, recording a grant by Jñānaśakti-panḍita,<sup>3</sup> the disciple of Dēvaśakti-panḍita :—

(L. 5).—śrīmach-Châlukya-Vikrama-varshada 9neya Raktākshi-saṁvatsarada Chaitra-su(śu)dhdha(ddha) 1 Sōmavârad-aṁdu.

[For Raktāksha = Ś. 1008] the date is irregular.

191.—**Ś. 1008** (for 1009).—*Ep. Ind.* Vol. III. p. 305, and Plate. Sitābaldī (now Nāgpur Museum) inscription of the reign of the W. Châlukya *Mahārājādhirāja* (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatory, the *Mahāsāmanta* **Dhāḍibhaṇḍaka** (also called the *Rāṇaka* **Dhāḍiadēva**), 'who had emigrated from Latalaura,' of the Mahārāshtrakūṭa lineage :—

(L. 1).—Sa(śa)kaṇṇipakāl-ātīta-saṁvatsar-āntarggata-daśasata ya[tra] ashtatyadhikē (possibly altered to ashtādhikē) Saku 1008 Prabhava-saṁvatsarē 'Vaisākha-su[dha]-tṛtīyā-Su(śu)kradinē.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—**Ś. 1009.**—*Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Châlukya **Vikramāditya VI.**, and) of the Raṭṭa *Mahāmāṇḍalēśvara* **Kārtavīrya II.** and his wife Bhāgaladēvi :<sup>4</sup>—

Śaka 1009, 'the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvaṇa.'

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.—**Châ. Vi. 12.**—*Jour. Bo. As. Soc.* Vol. X. p. 287; *PSOCI.* No. 93. Konṇūr Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) Tribhuvanamalla, of his son **Jayakarna**,<sup>5</sup> and of the *Danḍādhipa* **Chāmaṇḍa**, and the Raṭṭa *Māṇḍalēśvara* **Sēna II.** (?), and the Raṭṭa *Mahāmāṇḍalēśvara* **Kanna II.** :<sup>6</sup>—

(L. 56).—śrīmach-Châlukya-Vikrama-kālada 12neya Prabhava-saṁvatsarada Pausa-kṛishṇa-chaturdāśī Vādḍavârad-uttarāyaṇasamkrāntiy-aṁdu.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakarna, of the 46th year and the year Plava = Ś. 1043, but some of the details of it are illegible).

<sup>1</sup> He is also described as 'the frontal ornament of the Nāga family.'

<sup>2</sup> See below, Nos. 193 and 201.

<sup>3</sup> Read *Vaisākha-suddha*.

<sup>4</sup> See Dr. Fleet's *Dynasties*, pp. 455 and 554.

<sup>5</sup> In the original the name is written *Nedna*.

<sup>6</sup> Compare below, No. 201.

<sup>7</sup> See Nos. 189 and 201.

194.—**Châ. Vi. 16.**—*Ind. Ant.* Vol. VIII. p. 21. Notice of an Âlûr Sanskrit and Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *samvatsara*, which was the sixteenth of the years of the glorious Châlukya king Vikrama.’

[**Prajâpati = Ś. 1013**]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110. No. 3.

(The same inscription contains another record of grants, dated in the 46(?)9th year, the Krôdhin *samvatsara* = Ś. 1046; but the given date is irregular).

195.—**Châ. Vi. 16.**—*PSOCI.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tâlgund Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**):—

‘The sixteenth year (in words, l. 20) of his reign,<sup>1</sup> the Prajâpati *samvatsara*; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For **Prajâpati = Ś. 1013**] the date is irregular; see above, No. 194.

196.—**Châ. Vi. 18.**—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Inscr.* No. 38, p. 73. Balagâmve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**), recording grants made to Sômêśvara-paṇḍita<sup>2</sup> (the disciple of Śrīkaṇṭha-paṇḍita who was the disciple of Kêdârasakti), the priest of the god Nakha-rêśvaradêva at Tâvaragege:—

(L. 27).—śrīmach-Châlukya-Vikrama-varshade(da) 18neya Śrīmukha-samvatsarada Pâ(phâ)lguṇa(na)d=amavâsye Âdivâra sûryya-grahanad=aṁdu.

[**Śrīmukha = Ś. 1015**]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—**Châ. Vi. 18 (?)**.—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysaḷa inscription:<sup>3</sup>—

‘in the (?) 18th year of Châlukya Vikrama, the month Jêṣṭha, the 5th day of the moon’s increase, Monday, at the Saṅkramaṇa.’

For **Châ. Vi. 18 = Ś. 1015** the date is incorrect; for Ś. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—**Châ. Vi. 19 (for 20 ?)**.—*Ind. Ant.* Vol. X. p. 185. Dambaḷ Sanskrit and Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**), and of his queen **Lakshmâdêvi**, recording grants to two Buddhist *vihâras* (or monasteries):—

(L. 17).—śrī-Châlukya-Vikrama-varshada 19neya Yuva-samvatsarada Mâgha-su(śu)ddha-paṇchamî Âdityavârad=aṁdu uttarâyanasamkrânti-vyatipâtad=aṁdu.

The date is intrinsically wrong and of course irregular both for **Yuvan = Ś. 1017**, and for Ś. 1016.

199.—**Châ. Vi. 21.**—*Ind. Ant.* Vol. VI. p. 133, and Plate; *PSOCI.* No. 71. Kaṭṭagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank:—

(L. 1).—śrīmach-Châlukya-Vikrama-varshada 21neya Dhâtu-samvatsarada Chaitra-su(śu)ddha 5 Âdityavârad=aṁdu.

[**Dhâtri = Ś. 1018**]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

<sup>1</sup> The original has *Châlukya-Vikrama-varshada*.

<sup>2</sup> Compare Dr. Fleet’s *Dynasties*, p. 500, note 6.

<sup>3</sup> Compare *Mys. Inscr.* p. 91.



200.—Châ. Vi. 21.—*PSOCI.* No. 166; *Mysore Inscr.* No. 84, p. 170. Balagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatory, the *Danḍanāyaka Sarvadēva* :—

(L. 47).—śrīmach-Châlukya-Vikrama-kâlāda 21neya Dhātu-saṁvatsarada Pushya-su(śu) 5 Âdivâradh(d)=aṁdin=uttarâyapaṣaṁkrānti-vyatîpâtad=aṁdu.<sup>1</sup>

[For Dhâtṛi = Ś. 1018] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Châ. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOCI.* No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**) **Permādīdēva**, and (?) of the Raṭṭa **Sēna II.** :—

(L. 39).—Vīra-Vikrama-kâlā-nāmadhēya-saṁvatsar-aikaviṁśati-pramitēshv=atītēshu | varttamāna-Dhātu-saṁvatsarē Pushya-bahula-trayôḍaśyām=Âdivâr-ôttarâyapaṣaṁkrāntô(ntau).

[For Dhâtṛi = Ś. 1018] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy :<sup>2</sup>—In the race of the Raṭṭas there was, as a son of king Nanna, Kârtavīrya [I.], a feudatory of [the W. Châlukya Taila II.] Âhavamalla; his son Dâvari; his younger brother Kannakaira [I.]; his son Eṛaga; his younger brother Aṅka; Eṛaga's son Sēna (Kâlasēna) [I.], married Mailalâdēvi; their son Kannakaira (Kanna) [II.]; his younger brother Kârtavīrya [II.]; his son Sēna (Kâlasēna) [II.].

The *Mahāmaṇḍalēśvara* Kârtavīrya [II.], 'lord of Lattalûr,' is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhāgalāmbikā.<sup>3</sup>

(For another date in the same inscription see above, No. 79).

202.—Châ. Vi. 22 (for 23).—*PSOCI.* No. 167; *Mysore Inscr.* No. 47, p. 107. Balagâmve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI**) **Tribhuvanamalla**, and of his feudatories, the *Danḍanāyakas Bhīvanayya*<sup>4</sup> and *Padmanābhayya* :—

(L. 39).—śrīmach-Châlukya-Vikrama-kâlāda 22neya Bahudhānya-saṁvatsarada Pushyad-amavāsyey=Âdityavāram=uttarâyapaṣaṁkrānti-vyatîpâtad=aṁdu.<sup>5</sup>

[Bahudhānya = Ś. 1020]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Châ. Vi. 24.—*PSOCI.* No. 113. Kiruvatti Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla** :—

(L. 34).—Châlukya-Vikrama-varishada 24neya Pramāthi-saṁvatsarada Jyêshṭha-śuddha-paurṇa(rṇa)māsi Âdityavāra sōma-grahanaḍ=aṁdu.<sup>6</sup>

[Pramāthin = Ś. 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Châ. Vi. 27.—*PSOCI.* No. 168; *Mysore Inscr.* No. 40, p. 78. Balagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatories, the *Danḍanāyakas Anantapāla* and *Gōvindarasa* :—

(L. 47).—śrīmach-Châlukya-Vikrama-varshada 27neya Chitrabhānu-saṁvatsarada Pausya(sha)-śuddha 13 Budhavārad=uttarâyapaṣaṁkrāntiy-aṁdu.

[Chitrabhānu = Ś. 1024]: Wednesday, 24th December A.D. 1102.

<sup>1</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 17.

Compare above, No. 192.

<sup>2</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

<sup>3</sup> Compare above, No. 191.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 451.

<sup>5</sup> See *ibid.* No. 20.

205.—Chā. VI. 27.—PSOCL. No. 169; *Mysore Inscr.* No. 85, p. 173. Baḷagāmve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla?]:—  
 ‘The twenty-seventh year (in figures, 1. 6) of his reign, the Chitrabhānu saṁvatsara; Monday, the first day of the dark fortnight of Phālguna;’ (*Mys. Inscr.* ‘the 27th year of Chālukya-Vikrama’).

[For Chitrabhānu = Ś. 1024] the date is irregular.

206.—Chā. VI. 27.—PSOCL. No. 170; *Mysore Inscr.* No. 58, p. 127. Baḷagāmve Kanarese inscription<sup>1</sup> of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla [and of his Daṇḍandya Gōvindarāja]:—

(L. 41).—śrīmach-Chālukya-Vikrama-varshada 27neya Chitrabhānu-saṁvatsarada Phālguna(na)d=amāvāsyē Ādityavāra saṁkramana-vyattipāṭad=amdu.<sup>2</sup>

[For Chitrabhānu = Ś. 1024] the date is irregular.

207.—Chā. VI. 28.—PSOCL. No. 171; *Mysore Inscr.* No. 68, p. 139. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍandya Anantapāla and Gōvindarāja:—

(L. 45).—śrīmach-Chālukya-Vikrama-varshada 28neya Subhānu-saṁvatsarada Pushya-ba 10 Su(śu)kravārad=amdin=uttarāyana-saṁkramanadalli.

[Subhānu = Ś. 1025]: Friday, 25th December A.D. 1103.

208.—Chā. VI. 32.—PSOCL. No. 218; *Mysore Inscr.* No. 104, p. 199. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍandya Anantapāla and Gōvindarāja:—

(L. 20).—Chālukya-Vikrama-kālada mūvatt-eraḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativāradalu.<sup>4</sup>

[For Sarvvajit = Ś. 1029] the date is irregular.

209.—Chā. VI. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hāli Kanarese memorial tablet:—

‘Vaḍḍavāra, the fifth tithi of the dark fortnight of Śrāvāṇa of the Sarvvajit saṁvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.’

[Sarvvajit = Ś. 1029]: Saturday, 10th August A.D. 1107.

210.—Chā. VI. 33.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) Mahāmaṇḍalēśvara Tailapa II., ‘lord of Banavāsi,’ ruling at Pānthipura:—

(L. 38).—śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhāri-saṁvatsarada Herjjuggiya<sup>5</sup> puṇṇami Sōmavārad=andina śubha-lagnadoḷ.

[Sarvvadhārin = Ś. 1030]: Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarma<sup>6</sup> [I.] to Jayavarman [II.] as stated in Dr. Fleet’s *Dynasties*, p. 539. Jayavarman [II.] had five sons, *vīs.* Māvulidēva, Tailapa [I.], Śāntivarman [II.], Chōkidēva, and Vikrama; of these, Śāntivarman [II.] married Siriyadēvi of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvi of the Pāṇḍya family.

<sup>1</sup> According to *Mys. Inscr.* the inscription is of the time of the Mahāmaṇḍalēśvara Permaḍidēva, ‘chief of the great city of Kolālapura.’ This apparently would be the Mahāmaṇḍalēśvara Udayāditya Gaṅga-Permaḍi, of the W. Gaṅga family, mentioned in Dr. Fleet’s *Dynasties*, p. 452.

<sup>2</sup> “The inscription is almost wholly illegible.”

<sup>3</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 26.

<sup>4</sup> See *ibid.* p. 192, No. 29.

<sup>5</sup> Herjjuggi or Hejjuggi is the day of the full-moon of Āśvina; see *Ep. Ind.* Vol. V. p. 15.

<sup>6</sup> Compare below, No. 603.

211.—Châ. Vi. 33.—*PSOCI.* No. 137; *Mysore Inscr.* No. 10, p. 17. Dâraṅgere Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatory, the *Daṇḍanāyaka* **Bammarasa (Barmarasa)** :—

(L. 28).—Châlukya-Vikrama-kâlada 33neya Sarvadhâri-saṁvatsarada Prshya-śuddha-paṁchami Bri(bri)havârad=uttarâyâṇasaṁkramaṇa-vyatipâta-nimittam=âgi.

[For **Sarvadhârin** = **Ś. 1030**] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausa.

212.—Châ. Vi. 37.—*PSOCI.* No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagâṁve Sanskrit and Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatory, the Pāṇḍya *Mahâmaṇḍalêśvara* **Tribhuvanamalla Kâmadêva**, 'lord of Gôkarṇa,' 'ruler of the Koṅkaṇa *râshṭra* : '—

(L. 58).—giri-Bhavalôchana-37-pramita-Vikrama-varsha-ja-Nandan-âkhyâ-vatsara-bhava-Paushya(sha)mâsa-sitapaksha-chaturthi Mahijavâradol=beras-iral=uttarâyâṇadol.<sup>2</sup>

[**Nandana** = **Ś. 1034**] : Tuesday, 24th December A.D. 1112.

213.—Châ. Vi. 38 (for 37?).—*PSOCI.* No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagâṁve Kanarese memorial tablet of the reign of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas* **Anantapâlayya** and **Gôvindarasa** :—

(L. 4).—śrîmatu-Châlukya-Vikrama-varshada 3Sneya Nandana-saṁvatsarada ;<sup>3</sup> (*Mys. Inscr.* : 'in the 4th year . . . , the year Siddhârti, the month Śrâvapa, the 5th ' ?).

[**Nandana**=**Ś. 1034**.]

214.—Châ. Vi. 38.—*PSOCI.* No. 103. Hâṅgal Kanarese memorial tablet of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla** :—

(L. 1).—[śrî]mat(ch-)Châlukya-Vikrama-varshada 3Sneya Vijaya-saṁvatsarada Chaitra-śuddha-pâḍiva Buddha(dha)vârad=aṁdu.<sup>4</sup>

[**Vijaya** = **Ś. 1035**] : Wednesday, 19th March A.D. 1113<sup>5</sup>

215.—Châ. Vi. 38 (or 39?).—*PSOCI.* No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagâṁve Kanarese memorial tablet of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his *Daṇḍanāyaka* **Gôvindarasa**.<sup>6</sup>

216.—Châ. Vi. 39.—*PSOCI.* No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas* **Anantapâla** and **Gôvindarâja (Gôvindamayya)** :—

(L. 49).—śrîmach-Châlukya-Vikrama-kâlada 39neya Jaya-saṁvatsarada Chaitrada puṇṇave Âdivâra grahaṇa-vyatipâta-saṁkramaṇad=aṁdu.<sup>7</sup>

[In **Jaya** = **Ś. 1036**] the *tithi* of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mêsâ-saṁkrânti only took place on the 24th March A.D. 1114.

217.—Châ. Vi. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI.* No. 82. Aihole Kanarese inscription, recording donations to a temple :—

(L. 1).—Châlukya-Vikrama-varishada 43[ne\*]ya Viḷambi-saṁvatsarada uttarâyâṇa-saṁkramaṇad=aṁdu.

[**Vilamba** = **Ś. 1040**.]

<sup>1</sup> See D. Fleet's *Dynasties*, p. 452.

<sup>2</sup> See *ibid.* p. 192, No. 30.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

<sup>4</sup> The details of the date seem quite doubtful.

<sup>5</sup> See *Ind. Ant.* Vol. VIII. p. 190, No. 3.

<sup>6</sup> See *ibid.* No. 31.

<sup>7</sup> See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—**Châ. Vi. 45<sup>1</sup>** (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Kodikop Kanarese inscription of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, reigning at Jayantipura, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Ācha* (**Āchama**) II. :<sup>2</sup>—

(L. 16).—śrīmat(ch-)Châlukya-Vikramā-kâlada 45neya Śubhakri(kṛi)t-saṁva-chchha(tsa)rada Chaitra-su(śu)ddha 8 Sômavara uttarāyaṇasaṁkrānti-āṁdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—**Châ. Vi. 46<sup>3</sup>**.—*PSOCI.* No. 138; *Mysore Inscr.* No. 7, p. 14. Dâvāngere Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva, 'lord of Kāñchīpura,' ruling the Nōlambavāḍi Thirty-two-thousand :—*

(L. 37).—Châlukya-Vikrama-varshada 46neya Plava-saṁvatsarad=Āśvija-bahula-paṁchami Ādivārad=āṁdu.

[Plava = Ś. 1043]: Sunday, 2nd October A.D. 1121.

220.—**Ś. 1045**.—*Ind. Ant.* Vol. XIV. p. 15. Têrḍāl Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika Goṅka*<sup>4</sup> (**Goṅkidēvarasa**) of Têrīdāla, a dependent of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla Permāḍirāya**, and of his feudatory, the Ratta *Mahāmaṇḍalēśvara Kārtavīrya II.*,<sup>5</sup> 'lord of Lattanūra :—

(L. 49).—Sa(śa)ka-va[r\*]sha 1045neya Śu(śô)bhakri(kṛi)t-saṁvatsarada Vaiśākhada puṇṇami Bra(bṛi)haspativāradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalāchārya Māghaṇḍi-saiddhāntika*, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollagira). The same Māghaṇḍi-saiddhāntika also is described as the preceptor of the *Sāmanta Nimbādēva*.<sup>6</sup>

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—**Ś. 1047**.—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narēndra Kanarese inscription of the W. Châlukya **Vikramāditya VI.** :—

(L. 108).—Śaka-varshaṁ 1047neya Visvā(śvā)vasu-saṁvatsarada [Bhā]drapada-ba 13 Śukravāra mahātithi-yugādi-āṁdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Inscr.* No. 63, p. 135. Baḷagāṁve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatory, the *Daṇḍanāyaka Guṇḍamarasa*.

223.—*PSOCI.* No. 108. Chaudadāmpur incomplete Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**; of his feudatory, the *Mahāsāmāntā-dhipati Gōvindarasa*, and of a subordinate (?) of the latter, the Gutta *Mahāsāmanta* (?) **Malla** (**Mallidēva**),<sup>7</sup> the son of Gutta I. who was the son of Māgutta.

224.—[**Ś. 872\***].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narēgal incomplete Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla Permāḍi**, and of

<sup>1</sup> For a Drākshārāma inscription dated in S. 1042 and in the Châlukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

<sup>3</sup> For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *South-Ind. Inscr.* Vol. I. p. 167.

<sup>4</sup> He is stated to have sprung from the family of Jimūtavāhana; compare below, No. 301 ff.

<sup>5</sup> But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

<sup>6</sup> See also below, Nos. 319 and 413.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda *Mahāmaṇḍalēśvara Permāḍi I.*, ruling at Erambarage; records a grant which is stated to have been made<sup>1</sup>—

(L. 47).—Sa(śa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṇṇime Sōmavāra sōma-grahanaṁ=uttarāyana-saṁkrānti-āṁdu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyana-saṁkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siṅga [I.], Dāsa, Dāva, Chaṇḍa (Chāvunḍa) [I.], and Chāva; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poysaḷa, took Gōve, put to flight Lakshma, seized upon the Konkaṇa, etc.), married Mahādēvi (Mādēvi); their son Permāḍi [I.].<sup>2</sup>

225.—Ś. 1045(?).—*PSOCI.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II.,<sup>3</sup> and of his feudatory, the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*,<sup>4</sup> 'lord of Kāūchīpura,' residing at Uchchaṅgi and ruling the Nōḷambavāḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śōbhakṛit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'at the time of the equinox'?).

The date is irregular.

226.—Ś. 1051\*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Ingleshwar Kanarese inscription of the W. Chālukya Sōmēśvara III., and of his feudatory, the Kalachurya *Mahāmaṇḍalēśvara Permāḍi*:<sup>5</sup>—

Śakha(ka)-varusha 1051neya Kīlaka-saṁvatsarada Kārttika-paurṇamāseyoḷ sōmagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCI.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagāṁve Kanarese inscription of the third year of the reign of the W. Chālukya Sōmēśvara III. Bhūlōkamalla, and of his feudatory, the Kādamba (of Hāṅgal) *Mahāmaṇḍalēśvara Taila* II.,<sup>6</sup> 'lord of Banavāsapura':—

'The third year (in figures, l. 70) of his reign, the Kīlaka saṁvatsara; Thursday, the day of the new-moon of Māgha.'

[For Kīlaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśikatti Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, recording a gift by the *Mahāmaṇḍalēśvara Mārasimhadēvarasa*:—

(L. 1).—śrīmad-Bhūlōkamalladēvara varṣa(ṛaṣa) 6neya Sāvā(dhā)raṇa-saṁvatsarada Phālguna(na)-śu 5 Ādivārad=āṁdu.

[For Sādhāraṇa = Ś. 1052] the date is irregular.

<sup>1</sup> The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare below, No. 234.

<sup>2</sup> Compare below, No. 243.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet, Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

<sup>4</sup> Described as 'defeater of the designs of Rājiga-Chōḷa' (i.e. Rājendra-Chōḷa II., Kulōttunga-Chōḷa I.); see below, Nos. 250 and 571.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 268, where the name (in Sanskrit) is Paramardin.

<sup>6</sup> The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bādāmi Kanarese inscription of the second year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, recording a grant by his *Danḍanāyaka Mahādēva* and *Pāladēva*:—

(L. 21).—Chālukya-Jagadēkamalla-varishada eraḍe(ḍa)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-trayōdasi(śi) Sōmavārad=aṁdu.

[Siddhārthin = Ś. 1061]: Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagāmve Kanarese inscription of the reign<sup>1</sup> of the W. Chālukya (*Sōmēśvara III.*) Bhūlōkamalla:—

'The Siddhārthi saṁvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhārthin = Ś. 1061] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dāvāṅgere Kanarese inscription of the reign<sup>2</sup> of the W. Chālukya (*Sōmēśvara III.*) Bhūlōkamalla, and of his feudatory *Vīra-Pāṇḍyadēva*, residing at Uchchaṅgīdurga and ruling the Nēlambavāḍi Thirty-two-thousand:—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi saṁvatsara; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1064] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managōli Kanarese inscription of the 6th year of the reign of the Kaḷachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.* (and his feudatory, the *Danḍanāyaka Bammanayya*), and gives the following date of the 5th year of that king's reign:—

(L. 39).—nija-bhuja-vijaya-nām-āṁkita-varshada 5neya Dundubhi-saṁvatsarada Puishya-śuddha 10 Bri(bri)haspativārad=aṁdu=uttarāyapa-saṁkrānti-vyatīpāta-nimittav-āgi.

[For Dundubhi = Ś. 1064] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyapa [I.] (the father of Vikramāditya IV.), mentions a Chalukya Kattiyaradēva.<sup>3</sup> It also states that Taila [II.] annihilated the Rāshtrakūṭas Kakkara (Kakkarāja II.) and Raṇakambha (Raṇastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permādi I.*:—

(L. 22).—Jagadēkamalla-varshada 7neya Raktākshi-saṁvatsarada Pushyad=amāvāsye Sōmavāra uttarāyapa-saṁkramaṇa-vyatīpāta-sūryyagrahaṇad=aṁdu.

[For Raktāksha = Ś. 1066] probably Monday, 25th December A.D. 1144; the Uttarāyapa-saṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya *Jagadēkamalla II.*, and of the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permādi I.*, ruling at Erambilage; records a grant which is stated to have been made<sup>4</sup>—

(L. 37).—Sa(śa)ka-varsha 872neya Sādhārāṇa-saṁvatsarada Kārttikad=amāvāsye Vri(bri)haspativārad=aṁdina sūryya-grahaṇadol.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

<sup>1</sup> But see Dr. Fleet's *Dynasties*, p. 455, note 6.

<sup>2</sup> But see *ibid.* — Part of the inscription is illegible.

<sup>3</sup> Compare above, No. 51.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 575.

<sup>5</sup> The date, of course, has nothing to do with the reign of *Jagadēkamalla II.* See Dr. Fleet's *Dynasties*, p. 575, note 3. — Compare above, No. 224.

Permāḍi [I.] vanquished Kulaśekharaṅka, besieged and beheaded Chaṭṭa, put to flight [the Kādamba of Goa] Jayakēśin [II.], and defeated Bṛṭṭiga (i.e. the Hoysala Viṣṇuvardhana).

235.—*PSOCI.* No. 97. Lakshmēshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of the [Kādamba of Goa?] *Mahāmaṇḍalēśvara Jayakēśin [II.]*:—

(L. 55).—Jagadēkamalladēva-varshada 10neya Prabhava-saṁvatsarada Āshāḍha-suddha 12 Bṛhaspativāra dakṣiṇāyanasamkramaṇa-vyatipātāṁ (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Āshāḍha.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription<sup>1</sup> of the W. Chālukya *Perma Jagadēkamalla II.*, and of his feudatory, the *Mahāmaṇḍalēśvara Vira-Pāṇḍyadēva*, ruling the Nolambavāḍi Thirty-two-thousand:—

*Mys. Inscr.*: 'in the 10th year of the emperor Jagadēkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagāṁve Kanarese inscription of the 13th (?) year<sup>2</sup> (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Jagaddēva*<sup>3</sup> of the Śāntara family of Paṭṭi-Pombuchchapura:—

(L. 40).—Jagadēkamalladēva-varshada 13neya Śukla-saṁvatsarada Kārttikada paurṇṇamāsyē Sōmavāra sōma-grahāṇad-amḍu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time<sup>4</sup> of the W. Chālukya *Jagadēkamalla II.*, and of the Kaḷachurya *Bijjala* and his servant, the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, the ruler of the Nolambavāḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Īśvara,<sup>5</sup> 'lord of Karahāṭa').

239.—Ś. 1076.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgūr Kanarese inscription of the W. Chālukya *Taila III.*:—

(L. 18).—Śakauri(nṛi)pakāl-ātita-śataṁgaḷ 1076neya Bhāva-saṁvatsarada Āśā(shā)-ḍa(ḍha)-su(śu)ddha 5 Bri(bṛi)haspativārad-amḍu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagāṁve Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (*Taila III.*) *Trailōkyamalla*, and of the Kaḷachurya *Mahāmaṇḍalēśvara Bijjana*, 'lord of Kālāñjara,' and his *Daṇḍanāyaka Mahādēva*:—

(L. 44).—Trailōkyamalla-varshada 6neya Yuva-saṁvatsarada Māghad-amāvāsyey<sup>6</sup> uttarāyanasamkrānti-Sōmavāra-vyatipātad-amḍu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 249 and 254, and No. 405, note.

<sup>2</sup> Much of the inscription is illegible.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 457, note 5. <sup>4</sup> Compare below, Nos. 388 and 584.

<sup>5</sup> The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

<sup>6</sup> See *ibid.* p. 577.

241.—**Ś. 1080.**—*Ind. Ant.* Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmaṇḍalēśvara Śivachitta Permāḍi*, 'lord of Banavāsī,' and (his brother) the *Yuvarāja Vijayāditya II.*,<sup>1</sup> staying near Sampagāḍi:—

(L. 28).—Śaka-varṣam(rshaṁ), 1080neya Bahudhānya-saṁvatsarada Āsā(shā)ḍa(ḍha)d=amavāsya Sōmavārad=aindu dakṣiṇāyanasamkrānti-vyatipātada punya-tithiyolu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golihalli Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmaṇḍalēśvara Koṅkaṇa-chakravartin Śivachitta Permāḍi*, 'lord of Banavāsī,' ruling at his capital of Gôve (Goa):—

(L. 33).—śrī-Kādamba-Śivachitta-śrī-Vīra-Permmāḍidēva-varshada 14neya Vikrama-saṁvatsarada Vaiśākha-māsada śuddha-daśamī Sōmavārad=aindu.

[For **Vikrama** = **Ś. 1082** = **Ky. 4261**] the date is irregular.

(L. 37).—Permmāḍidēva-varshada 17neya Svabhānu-saṁvatsarada Mārggaśīra-bahula-daśamī (?)<sup>2</sup> Sōmavārad=aindu.

[**Subhānu** = **Ś. 1085** = **Ky. 4264**] : Monday, 18th November A.D. 1163.

(L. 54).—Permmāḍidēva-varshada 26neya Nandana-saṁvatsara Māghamāsa-śuddha-daśamī Bṛihaspativārad=aindu.

[**Nandana** = **Ś. 1094** = **Ky. 4273**] : Thursday, 25th January A.D. 1173.

243.—**Ś. 1084** (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67. Paṭṭadakul Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāvunḍa II.*, (who was, or rather had been) a feudatory of the W. Chālukya *Nūрмаḍi-Taila* (Taila III.)<sup>3</sup>—

(L. 66).—Sa(śa)ka-varshada sāsirad-embhata-nālke(lka)neya Subhānu-saṁvatsarada Jē(jyē)shṭha-su(śu)ddha-paurṇamāsye Sōmavāra sōmagrahaṇa-vyatipāta-samkramapada punya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Âchugi [I.]; his brothers Nāka, Simha [I.], Dāsa, Dāma, Chāvunḍa [I.], and Chāva. Âcha's (Âchugi's) son Bamma; his younger brother Siṅga [II.]; his son Âcha [II.] (burnt Gôve and repulsed [the Śilāhāra] Bhôja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvunḍa [II.], married Dēmaladēvi; their sons Âchidēva [III.] and Permmāḍi [II.].<sup>4</sup>

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dāvāngere Kanarese inscription<sup>5</sup> of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uchchaṅgi, of the 15th year of the reign of (?) the W. Chālukya *Tailapa Trailōkyamalla* (Taila III.), the year Pārthiva.<sup>6</sup>

[**Pārthiva** = **Ś. 1087**.]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription<sup>7</sup> of the time of the W. Chālukya *Nūрмаḍi-Tailapa* (Taila III.), and of the Kaḷachurya *Bijjala* and his dependent *Kasapayya-nāyaka*.<sup>8</sup>

<sup>1</sup> Compare below, Nos. 249 and 254.

<sup>2</sup> According to the translation this should be *pañchamī*, and the European equivalent of the date, given above, is for this *tithi*.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 575.

<sup>4</sup> Part of the inscription is illegible.

<sup>5</sup> Compare Nos. 224 and 247.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

<sup>7</sup> The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

<sup>8</sup> See below, Nos. 279 and 281.



246.—*PSOCI.* No. 104 and No. 105. Two Hāngal Kanarese memorial tablets of the time of the W. Chālukya Nūrmāḍi-Tailapa (Taila III.).

247.—*Chā. Vi. 94.*—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāmūḍa (Chāvūḍa) II.* and his sons (by Siriyādēvi) *Bijjala* and *Vikrama*:<sup>1</sup>—

(L. 23).—śrīmach-Chālukya-[Vikrama-varshada] 94neya Virōdhi-saṁvatsarada . . .<sup>2</sup>  
[Virōdhi = Ś. 1091.]

248.—Ś. 1091.—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dāvāṅgere Kanarese inscription of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, 'lord of Kāñchīpura,' residing at Uchchaṅgi and ruling the Nōlambavāḍi Thirty-two-thousand:—

(L. 16).—śrīmat-Saka-varshada<sup>3</sup> 1091neya Virōdhi-saṁvatsarada dvitīya-Śrāvaṇa-suddha-puṇṇami Sōmavārad-aṁdu.<sup>4</sup>

In the given year Śrāvaṇa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—*Ky. 4270* and *4272.*—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halsi inscription<sup>5</sup> of the 23rd year of the reign of the Kādamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Vishṇuchitta; (the first part of the inscription was composed by Madhusūdanasūri, the second by Yajñēśvarasūri<sup>6</sup>):—

(L. 18).—Saṁnivṛttē Kalēḥ kālē kha-sapta-dvi-payōnidhau | pravardhamānē tad-rājyē trayō-vimśē Virōdhini | saṁvatsarē Śuchau māsē darśē vārē Vṛi(bṛi)haspatēḥ | dakṣiṇāyana-saṁkrāntau.

[Virōdhi = Ś. 1091 = *Ky. 4270*]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Saṁnivṛttē Kalēḥ kālā(lē)=śva(śvi)-sapta-dvi-payōnidhau | pravardhamānē tad-rājyē pañcha-vimśē samē Kharē | Māghē cha suddha-dvādaśyām māsē vārē Vṛi(bṛi)haspatēḥ | saṁprāptē Vaidhritau yōgē.

[For *Khara* = Ś. 1093 = *Ky. 4272*] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilōchana); in his race, Jayakēsin [I.], conquered the Ālupas and established the Chālukyas in their kingdom, and took his abode at Gōpakapaṭṭana (Goa); his son Vijayāditya [I.]; his son Jayakēsin [II.] married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikramārka (Vikramāditya VI.); their son Paramardin Śivachitta; his younger brother Vishṇuchitta.

250.—Ś. 1093\* and 1095\*.—*PSOCI.* No. 118; *Mysore Inscr.* No. 28. p. 51. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*,<sup>7</sup> 'lord of Kāñchīpura,' and of his *Danḍanātha Vijaya-Permāḍi*:<sup>8</sup>—

(L. 49).—Śaka-varsha 1093re(ṛa)neya Vikṛita-saṁvatsarada Pushya-bahula-pāḍīva Śukravārad-uttarāyana-saṁkramaṇad-aṁdu.

(L. 63).—Śaka-varsha 1095neya Nāmdana-saṁvatsarada Bhādrapada-suddha-tadige Bṛihaspativārad-aṁdu.

Friday, 25th December A.D. 1170;<sup>9</sup> and Thursday, 24th August A.D. 1172.

<sup>1</sup> Compare above, No. 248.

<sup>2</sup> Read *śrīmach-Chālukya*.

<sup>3</sup> Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

<sup>4</sup> Compare below, No. 269.

<sup>5</sup> Described as 'defeater of the designs of Rājiga-Chōla'; see above, No. 225.

<sup>6</sup> The inscription also mentions a Kādamba *Mahāmaṇḍalēśvara Kētarasa*, 'lord of Uchchaṅgigiri'; see Dr. Fleet's *Dynasties*, p. 564.

<sup>7</sup> On this day the *tīthi* of the date commenced 2 h. 36 m. after mean sunrise.

<sup>8</sup> The full details of the date are illegible.

<sup>9</sup> See *Ind. Ant.* Vol. XIX. p. 156, No. 37.

251.—*PSOCI.* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* **Vira-Pāṇḍyadēva** and **Vijaya-Pāṇḍyadēva**.<sup>1</sup>

252.—*PSOCI.* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of **Vijaya-Pāṇḍyadēva(?)**.<sup>2</sup>

253.—**Ś. 1095** and **1103**.—*As. Res.* Vol. IX. p. 431; Colebrooke's *Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgôḍ, now Calcutta Museum) Sanskrit and Kanarese inscription<sup>3</sup> of the reign<sup>4</sup> of the W. Chālukya Tribhuvanamalla **Vira-Sômēśvara (Sômēśvara IV.)**, reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* **Irmaḍi-Rāchamalla** (surnamed Sindagōvinda) of Kuṇḍōḍadurga:—

'The year of Śālivāhan<sup>5</sup> 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan<sup>6</sup> 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rāchamalla; to him and his wife Sôvaladēvi was born Iruṅgula; and to him and his wife Êchaladēvi were born Irmaḍi-Rāchamalla and Sôma.

254.—**Ky. 4275**.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dēgāmve inscriptions<sup>6</sup> of the 28th year of the reign of the Kādamba **Śivachitta Permāḍi**, residing at Gôpakapurī (Goa); recording a grant made at the request of his queen **Kamalādēvi**; (composed by Gōvindadēva):—

(P. 269, l. 33, and p. 291, l. 42).—pañchasaptatyadhika-dviśatōttara-chatuṣṣahasrēṣhu Kaliyuga-saṁvatsarēṣhu parāṇṛittēṣhu pravartamānē cha śrī-Kādamba-Śivachitta-Vira-Permāḍidēvasya pravardhamāna-vijayarājya-saṁvatsarē aṣṭāvimśē Jay-āhvayē Mārgaśīrṣhā amāvāsyām Bhaumavārē sūryagrahaṇa-parvāṇi.

[**Jaya = Ś. 1096 = Ky. 4275**]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kadamba; in his lineage, the Kādamba kings; in their family, Gūhalla Vyāghramārin; his son Shashṭhadēva [I.]; his son Jayakēśin [I.], a god of death to the king of Kāpardika-dvīpa, uprooted Kāmadēva etc.; his son Vijayāditya [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivachitta Permāḍi, married Kamalādēvi, the daughter of Kāmadēva of the lunar race and of his wife, the Pāṇḍya princess Chaṭṭaladēvi.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dēgāmve Kanarese inscription, recording the construction of two temples at the command of **Kamalādēvi**, the queen of the Kādamba (of Goa) **Śivachitta Permāḍi** (and daughter of king Kāma, here described as belonging to the solar race, and Chaṭṭaladēvi, here described as belonging to the lunar race<sup>7</sup>).

<sup>1</sup> The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

<sup>2</sup> The greater part of the inscription is illegible.

<sup>3</sup> I owe an account of this inscription to Dr. Fléet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 384.

<sup>4</sup> But compare Dr. Fleet's *Dynasties*, p. 463, note 4.

<sup>5</sup> *Śālivāhana* really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

<sup>6</sup> The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters; compare above, No. 48. Both (called *upala-śāsana*) are perhaps copies of a copper-plate inscription.

<sup>7</sup> Compare above, No. 254.

256.—*Ś. 1104\**.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a private grant:—

(L. 59).—Sa(śa)ka-varṣam 1104neya Plava-saṁvatsarada Âśvayuja-bahuja 3 Âdivâradalu.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—*Ś. 1106*.—*PSOCI.* No. 102. Dambal Sanskrit and Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla:—

(L. 71).—Sa(śa)kanri(nri)pakâl-âṭita-saṁvatsara 1106neya Krôdhi-saṁvatsarad-Âśu(śhâ)da(ḍha)d-amâvâsyê Sômaṣvâra sûryyagrahaṇa-saṁkrânti-vyatipâtad-amdu.<sup>1</sup>

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrânti on that day.

258.—*Ś. 1109*.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a grant by the Daṇḍanâyaka Bhâṣyidêva, the son of the Daṇḍanâyaka Têjugi:<sup>2</sup>—

(L. 79).—Sa(śa)ka-varṣam(rṣam) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bri)haspativârad-amdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—*Ś. 1110\**.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the Mahâmaṇḍalêśvara) Barma,<sup>3</sup> ruling at Toṛagale, recording a grant by his wife Suggaladêvi:—

(L. 33).—Sa(śa)ka-varṣam 1110neya Plavaṅga-saṁvatsarada Puśya(śhya)-bahuja 10 Vaḍḍavârav-uttarâyaṇasaṁkramaṇa-vyatipâtadalu.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The Mahâmaṇḍalêśvara Âhavamalla-Bhûtiga (as a feudatory of Nûrmaḍi-Taila, i.e. Taila II., killed Pañchala<sup>4</sup>); his son Dâvaramalla [I.]; his son Chatṭa [I.]; his son Dâvaramalla [II.]; his son Chatṭa [II.]; his son Bhûta (Bhûtiga); his son Barma.

260.—*Ś. 1111*.—*PSOCI.* No. 90.<sup>5</sup> Hângal Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hângal) Mahâmaṇḍalêśvara Kâmadêva:<sup>6</sup>—

‘Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun’s commencing his progress to the north.’

261.—*Ky. 428a*.<sup>7</sup>—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsi plates of the 13th year of the reign of the Kâdamba (of Goa) Jayakêśin III.; (composed by Gaṅgâdharasûri, the son of Yajñêśvara<sup>8</sup>):—

(L. 66).—sâstâśîti-śatadvay-âdhikêśhu chaturshu sahasrêśhu Kaliyuga-saṁvatsarêśhu parâvrittêśhu śrî-Saptakôṭîśvara-labdha-varaprasâda-śrî-Kâdamba-Vira-Jayakêśidêva-vijayarâjyê pravartamânê trayôdaśê Siddhârthi-saṁvatsarê Chaitra-suddha-dvâdaśî-Gurvârê damanârôpaṇa-samanantaram.

[Siddhârthin = *Ś. 1131* = *Ky. 4300*]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 209, No. 19.

<sup>2</sup> See Dr. Fleet’s *Dynasties*, p. 465. Têjugi (Têja) is described as ‘a thunderbolt in breaking the mountain Simhânarâya, and a lion to the elephant—the brave Kaṇîgarâya.’

<sup>3</sup> This person is different from the Daṇḍandya Barma (Bammana, etc.) who was a son of Kâma (Kâvaṇa); see below, No. 294.

<sup>4</sup> See above, No. 140.

<sup>5</sup> A son of Tailama who was a son of Tailapa II. in No. 210.—See also below, Nos. 424 and 425.

<sup>6</sup> This is not the year in which the grant was made, but the year from which the regnal years were counted.

<sup>7</sup> See above, No. 249.

<sup>8</sup> See Dr. Fleet’s *Dynasties*, p. 466, note 1, and p. 563.

The mythical Jayanta or Trilôchana-Kadamba; in his lineage, Shashthadêva [I.]; his son Jayakêsin [I.]; his son Vijayâditya [I.]; his son Jayakêsin [II.], married Mailalamahâdêvi, the daughter of [the W. Châlukya] Permâdi (Vikramâditya VI.) and younger sister of Sôma (Sômêśvara III.); their sons Śivachitta Permâdi and Vijayâditya [II.] (Vijayârka, Vâṇi-bhūshana); the latter married Lakshmi who bore to him Jayakêsin [III.].

262.—**Ky. 4289**\*.<sup>1</sup>—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittûr Kanarese inscription of the 15th year of the reign of the Kûdamba (of Goa) **Jayakêsin III.**, 'lord of Banavâsi,' recording a trial by ordeal:<sup>2</sup>—

(L. 3).—Kaliyuga-saṁvatsaram 4289neya saṁd=ad=âdi(di)y-âgi . . .

(L. 12).—śrī-Vīra-Jayakêsi(śi)dêv-arasara varshaka(da) 15neya Du[r\*]mmati-saṁvatsarada Âshâḍa(ḍha)-śud[dh\*]ja ashtamī 8 Âdivârad=aṁdu.

(L. 25).—tat-saṁvatsarada Âshâḍa(ḍha)-bahuḷa 7 saptamī Âdivârad=adum.<sup>3</sup>

(L. 30).—â bahuḷa 8 Sôma-vâra de(di)vasa.

[Durmati = Ś. 1123 = **Ky. 4302**]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—*PSOCI.* No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Konṇûr much damaged Kanarese inscription of the Raṭṭa **Mahâmaṇḍalêśvara Chakravartin Kattama (Kârtavīrya III. ?)**:<sup>4</sup>—

'The . . . year of his reign, the . . . saṁvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—**Ś. 1124**\*.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Râybag inscription<sup>5</sup> of the Raṭṭa **Mahâmaṇḍalêśvara Kârtavīrya IV.**, dated Śaka 1124, the Durmati saṁvatsara, Friday, the 15th of the bright half of Vaiśākha.

Friday, 20th April A.D. 1201.

265.—**Ś. 1127**\*.—*Jour. Bo. As. Soc.* Vol. X. p. 220; *PSOCI.* No. 95. Kalhoḷe Kanarese inscription of the Raṭṭa **Mahâmaṇḍalêśvara Kârtavīrya IV.**, 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the Yuvarâja **Mallikârijuna**:—

(L. 54).—Śaka-varsham 1127neya Raktâkshi-saṁvatsarada Paushya(sha)-śuddha-bidigo Śanivârad=aṁd=uttarâyaṇa-saṁkramaṇadalli.

Saturday, 25th December A.D. 1201; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sêna [II.]<sup>6</sup> married Lakshmidêvi; their son Kattama (Kârtavīrya) [III.], married Padmaladêvi; their son Lakshmidêva (Lakshmaṇa) [I.], married Chandrike (Chandrikâdêvi, Chandaladêvi); their sons Kârtavīrya [IV.] (who married Êchaladêvi) and Mallikârijuna.

266.—**Ś. 1131**\*.—*Ind. Ant.* Vol. XIX. p. 245. Bhôj plates of the Raṭṭa **Mahâmaṇḍalêśvara Kârtavīrya IV.**, 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the Yuvarâja **Mallikârijuna**; (composed by Âdityadêva):—

(L. 97).—Śakanṇipa-kâlasy=aikatri(tri)ṁśaduttara-śatâdhika-saha-ratamasya Vibhava-saṁvatsarasasya Kârttika-mâsasya śukla-dvâdaśyâm Budhavâra-samanvitâyâm.

Wednesday, 22nd October A.D. 1203; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Raṭṭa race, raised to eminence by Kṛishṇarâja,<sup>8</sup> was Sêna [II.]; his son Kârtavīrya [III.]; his son Lakshmidêva (Lakshmidhara) [I.], married Chandrikâdêvi; their sons Kârtavīrya [IV.] (who married Êchaladêvi) and Mallikârijuna.

<sup>1</sup> This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 571.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 555.

<sup>4</sup> See above, No. 201.

<sup>5</sup> I.e. the Râshtrakûṭa Kṛishṇarâja II.

<sup>6</sup> Read =aṁdu.

<sup>7</sup> See *ibid.* p. 557.

<sup>8</sup> For another Âdityadêva see below, Nos. 288 and 300.

267.—**Ś. 1141\***.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nēsargi (Nēsarge) Kanarese inscription of the Raṭṭa *Mahāmaṇḍalēśvara Kārtavīrya IV.*, ruling at Vēṇupura (Vēṇugrāma):—

(L. 57).—Sa(śa)ka-varśa(rsha) 1141neya Bahudhānya-saṁvatsarada Māgha-suddha 7 Guruvārad=aṁd=uttarāyaṇasaṁkrānti-vyatipāta kūḍida puṇya-tithiyal=.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṁkrānti); see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavīrya [IV.] as in No. 266.

268.—**Ś. 1151\***.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archæol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii.; and Vol. III. p. 119; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahāmaṇḍalēśvara Lakshmidēva II.*, 'lord of Lattanūr,' ruling at Vēṇugrāma, the son of Kārtavīrya IV. and Mādēvi; recording grants made at the command of the *Rājaguru* Munichandra:—

(L. 64).—Śaka-varshaṁ 1151neya Sarvvadhāri-saṁvatsarada Āshāḍhad=amavāse Sōmavārad=aṁdina sarvvagrāsi-sūryyagrahaṇad=uttama-tithiyol.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—**Ky. 4348.<sup>1</sup>**—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvaṇa); (composed by Chaṭyaṇārya, the son of Sōmanātha and grandson of Yajñavarya<sup>2</sup>):—

(L. 29).—ashtāchatvārimśadadhika-trisatō[ttā\*]rēshu chatuḥ-sahasrēshu Kaliyuga-saṁvatsarēshu parāvrittēshu satsu | svarājy-ānubhava-kālē pañchamē Sādhāraṇa-saṁvatsarē [I ta]sy=Āśvayuja-śu[d\*]dha-pratipadi Budhavārē Tulā-rāsim=upagatavati bhagavati bhāskarē vishuva-saṁkrāntau | mah[ā\*]puṇya-kālē |

[Sādhāraṇa = Ś. 1172 = Ky. 4351]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gūhalla; then Shashṭha [I.]; his son Jayakēśin [I.]; his son Vijayārka [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Permādi (Vikramāditya VI.); their sons Permādi and Vijaya [II.]; Vijaya's son Jayakēśin [III.], married Mahādēvi; their son Tribhuvanamalla, married Mānikādēvi; their son Shashṭha [II.].—His sister was married to the prince Kāmadēva (Kāvaṇa), the son of Lakshmidēva and Lakshmi.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dēgāṁve Kanarese Kādamba inscription (?).

271.—**Ś. 1182.**—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Chālukya *Mahāmaṇḍalēśvara Kāmavadēvarāya*, 'lord of Kalyāṇapura,' recording a grant by his minister Kēśava:—

(L. 1).—Śrī-Śaku 1182 varshē Raudra-saṁvatsarē | Pushya-vadi saptami(mi) Sa(śa)ni-dinē | . . . uttarāyaṇasaṁkrānti-parvāni.

Saturday, 25th December A.D. 1260;<sup>3</sup> see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

<sup>1</sup> This is not the year in which the grant was made, but the year from which the regnal years were counted.

<sup>2</sup> Probably the *Yajñēśvara* of No. 249.

<sup>3</sup> On this day the *tithi* of the date commenced 13 h. 19 m. (and the *Uttarāyaṇa-saṁkrānti* took place 16 h. 45 m.) after mean sunrise.

272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates<sup>1</sup> of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Satyâśraya*, lord of, and residing at, Kalyânapura, the son of Gôvindarâya :—

(L. 20).—Bhâva-saṁvachharê Jyêshṭha-mâsê krishṇa-pakshê Sasivârê saptamyâm tithau.

273.—**Ś. 366.**—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious<sup>2</sup>) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Nonamba*, lord of, and residing at, Kalyânapura :—

(L. 13).—Saka-varusha 366 Târâṇa-saṁvachharê Phâlguna-mâsê krishṇa-pakshê Bihavâra amâvâsyayâm tithau.

For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445 ; but Ś. 366 could be called Târâṇa only by the southern luni-solar system, which was not in use at so early a period ; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270 ; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kôlhâpur inscription<sup>3</sup> of a Châlukya named **Sômadêva (Sômêśvara)**.—In a Châlukya family which flourished at Saṁgamêśvara in the Konkan was born king Karṇa (who lived at 'Vijaypat') ; his son Vêtugidêva ; his son Sômadêva ; his younger brother (?) Sômadêva (Sômêśvara), whose queen was Mânikyadêvi.

#### E.—The Kaḷachuryas.<sup>4</sup>

275.—**Ś. 1079.**—*PSOCI.* No. 219 ; *Mysore Inscr.* No. 102, p. 185. Talgund Kanarese inscription of the Kaḷachurya *Mahâmaṇḍalêśvara Bhujabala-chakravartin Bijjana*,<sup>5</sup> 'lord of Kâlânjara,' and of his *Danḍanâyaka Kêśimayya (Kêśava)* :—

(L. 57).—Sa(śa)ka-varshaṁ 1079ney=Îśvara-saṁvatcha(tsa)rada Pushyada puṇṇami Sômaṇvaram=uttarâyaṇasaṁkramapa-vyatipâtad=amdu.

The date is irregular.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjana.<sup>6</sup>

276.—*PSOCI.* No. 182 ; *Mysore Inscr.* No. 90, p. 182. Baḷagâṁve Kanarese memorial tablet of the third (?) year of the reign of the Kaḷachurya *Bhujabala-chakravartin Bijjana* :—

'The second year<sup>7</sup> (in figures, 1. 3) of his reign, the Bahudhânya saṁvatsara ; Tuesday, the fourteenth day of the dark fortnight of Chaitra ;' (*Mys. Inscr.* : 'the month Kârttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhânya = Ś. 1080] the date would be irregular, with either reading.

277.—**Ś. 1080.**—*PSOCI.* No. 183 ; *Mysore Inscr.* No. 74, p. 152. Baḷagâṁve Kanarese inscription. Date of the time of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kâlânjara,' and of his *Danḍanâyaka Kêśimayya (Kêśava, Kêśirâja)* :—

(L. 62).—Śaka-varshaṁ 1080neya Bahudhânya-saṁvatcha(tsa)rada Puśya(shya)da puṇṇami Sômaṇvaram=uttarâyaṇasaṁkrânti-vyatipâta-sômagrahanad=amdu.<sup>8</sup>

<sup>1</sup> According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 369.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 221, No. 49 ; the grant apparently is a quite modern forgery.

<sup>3</sup> See *ibid.* p. 207. <sup>4</sup> See also above, Nos. 226, 232, 238, 240 and 245.

<sup>5</sup> Here and in other inscriptions Bijjana has the *śirûda* Nisâṅkamalla.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 473.

<sup>7</sup> According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada ; (for Ś. 1080 the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 23rd September A.D. 1159).

<sup>8</sup> See *Ind. Ant.* Vol. XII. p. 212, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṁkrānti on this day. The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.<sup>1</sup>

(For another date in the same inscription, of the third year of the Kaṭachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōli Kanarese inscription of the 6th year (of the reign) of the Kaṭachurya *Bhujabala-chakravartin* Bijjala:—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u\*]-saṁvatsarada Bhādrapada-bahula 6 Maṅgalavārad=aṁd[u].

(L. 64).—Kapila-chaṭṭi-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083] : Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rōhiṇi and the *yōga* Vyatipāta.<sup>2</sup>

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāṁve Kanarese inscription<sup>3</sup> of the 6th year (of the reign) of the Kaṭachurya *Mahāmaṇḍalēśvara*<sup>4</sup> *Bhujabala-chakravartin* Bijjala Tribhuvanamalla, 'lord of Kālāñjara,' and of his *Danḍanāyaka* Barmarasa; recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*:<sup>5</sup>—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-māsad-amāvāsye sūryya-grahanaḍ=aṁdu.

[Vishu = Ś. 1083] : 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōli Kanarese inscription of the 10th year (of the reign) of the Kaṭachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala, 'lord of Kālāñjara,' reigning at his capital of Kalyāṇa, and of his *Danḍanāyaka* Ammaṇayya:—

(L. 18).—Bijjaladēva-varshada 10neya Pārṭti(rṭhi)va-saṁvatsarada Mārggaśīrad-amāvāsye Ādityavāra sūryyagrahana-bya(vya)tipāta-nimittadiṁ.

[Pārthiva = Ś. 1087] : Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription<sup>6</sup> of the Kaṭachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanamalla, and of his *Danḍanāyaka* Barmarasa, the son of Muñjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāṁve Kanarese memorial tablet of the time of the Kaṭachurya *Bhujabala-chakravartin* Bijjala, and of his *Danḍanāyaka* Padmarasa.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāṁve Kanarese memorial tablet of the time of the Kaṭachurya *Bhujabala-chakravartin* Bijjala.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaṭachurya (?) Bijjala; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāṁve Kanarese inscription of the 16th Kaṭachurya year,<sup>7</sup> recording the transference of the government by the Kaṭachurya

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 473.

<sup>2</sup> See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapaleśa VI.

<sup>3</sup> The inscription, besides other literary works, mentions the *Kaumāra*, *Pāṇīya* and *Śikāṭāyana* grammars.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 475.

<sup>5</sup> See Nos. 245 and 281.

<sup>6</sup> For an account of the descent of Bijjala (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 476, note 4.

*Bhujabala-chakravartin* Bijjaṇa Tribhuvanamalla to his son Sôma (Sôvidêva),<sup>1</sup> and grants made with the latter's permission by the *Danḍandiyaka* Boḷikeya-Kêsimayya (Kêśava) :—

(L. 37).—śrīmat-Kalachuryya-varshada 16neya Sarvadhâri-saṁvatsarada Vaiśākha-paurṇ[imā?] Âdityavâra sômagrahaṇa-saṁkramaṇa-vyatipâtad=amdu.

[For Sarvadhârin = Ś. 1090] the date is irregular.

286.—*PSOCI.* No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagâṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kalachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 2).—Sôvidêva-varshada [6]neya<sup>2</sup> Khara-saṁvatsarada Śrâvâṇa-bahulaḍ=amavâsye Sôma-vârad=amdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.<sup>3</sup>

287.—*PSOCI.* No. 101. Narsâpûr Kanarese inscription of the 7th year (of the reign) of the Kalachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 84).—Sôvidêva-varshada 7neya Vijaya-saṁvatsarada Pushya-su(śu)dha(iddha) 13 Sôma-vârad=amdu.

[For Vijaya = Ś. 1095] the date is irregular.<sup>4</sup>

288.—Ś. 1096.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṭnûr (Belgaum district) plates of the Kalachuri *Mahârâjadhîrâja* Sôma (Sômêśvara, Sôvidêva), recording a grant which was made with his permission by his queen Sâvaladêvi; (composed by Âdityadêva,<sup>5</sup> the disciple of Śrîpâda) :—

(L. 71).—Shaṇṇavatyaḍhika-sahasratamô Śakê Jaya-saṁvatsarê Kârttika-śukla-dvâdaśyâm Bṛihaspativâra-Rêvatīnakshatra-Vyatipâtayôga-Va(ba)vakarapa-yuktâyâm.

Thursday, 7th November A.D. 1174; but the day fell in the month Mârgaśīrsha, not Kârttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kalachuri Kshatriya lineage, king Kṛishṇa; his son Jôgama; his son Paramardin; his son Bijjaṇa; his son Sôma.

289.—Ś. 1096.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgûr Kanarese inscription of the Kalachurya (Kalachurya) Sômêśvara (Sôvidêva) :—

(L. 18).—Śaka-varsha 1096neya Jaya-saṁvatsarada Jyêsthada amavâsye Âdityavâra sūryyagrahaṇa-vyatipâtad=andū.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgaśīrada punṇami Âdityavâra sôma-grahaṇad=andū.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgaśīra-bahulaḍ=amavâsye Maṅgalavâra sūrya-grahaṇad=andū.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

<sup>1</sup> Here and elsewhere he has the *biruda* Râya-Murâri.

<sup>2</sup> *Mys. Inscr.* : 'the 5th year.'

<sup>3</sup> But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

<sup>4</sup> In line 89 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.

<sup>5</sup> See No. 300, and compare No. 266.

<sup>6</sup> Compare above, No. 226, where the name (in Kanarese) is Permâḍi.



290.—*PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tâlgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Sôvidêva** :—

(L. 1).—Sôvidêva-varushada Virôdhikri(kṛi)tu-saṁvatsarada Âśvija-bahula 8nê Âdivarad-aṁ[du ?].

*Virôdhikṛit* may be a mistake for *Virôdhi*-; but the date is irregular for Virôdhi = Ś. 1091 (as well as for Virôdhakṛit = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managôḷi Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* **San̄kama**, 'lord of Kâlañjara,' and of the *Dan̄ḍanâyakas Kêsimayya (Kêśava)* and his nephew **Brahmadêva** :—

(L. 24).—San̄kamadêva-varṣa(rṣa)da mûṛaneya Viḷa[ṛibi-saṁ]vatsarad=Âśâ(shâ)-ḍa(ḍha)-su(śu)dhdha(ddha) 11 Âdityavâra dakṣiṇâyanasaṁkramaṇa-parvva-nimittam.

[For **Vilamba** = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Baḷagâṁve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* **San̄kama Niśśan̄kamalla**, and of his *Dan̄ḍanâyaka Kêsirâjayya*, and the Gutta *Mahâmaṇḍalêśvara Sampakarasa* :<sup>1</sup>—

(L. 81).—San̄kamadêva-varshada 3neya Vikâri-saṁvatsarada Chaitrada. puṇṇame Sôma-vâra vishusaṁkrânti-vyatipâta-sômagrahaṇad=aṁdu.

[For **Vikârin** = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.<sup>2</sup>

(For another date in the same inscription, of the time of the Kaḷachurya Bijjala, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Baḷagâṁve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya **San̄kama**,<sup>3</sup> the younger brother of Sôma (Sôvidêva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kâlañjara' :—

(L. 28).—San̄kamadêva-varshada 5neya Vikâri-saṁvatsarada Vaiśâkhamâsad=amâvâsyê Sôma-vâra Vṛishasaṁkramaṇa-vyatipâtad=aṁdu.

[For **Vikârin** = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahâmaṇḍalêśvaras* Tailahadêva (Tailapa) and Eṛaha;<sup>4</sup> and it also records a grant made in Ś. 1108, the Parâbhava *saṁvatsara*.

294.—*PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya **San̄kama**, and his *Dan̄ḍanâyaka Kâvaṇa (Kâvaṇayya)*, a son of the *Dan̄ḍanâyaka* Barmadêva<sup>5</sup> and his wife Jakkaṇayve.

295.—*PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Baḷagâṁve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* **Âhavamalla** :—

'The Śârvari *saṁvatsara*;<sup>6</sup> Sunday, the first day of the bright fortnight of Kârttika;' (*Mys. Inscr.* : 'of the moon's decrease').

[For **Śârvari** = Ś. 1102] the date is irregular.

<sup>1</sup> See Dr. Fleet's *Dynasties*, pp. 487 and 581.

<sup>2</sup> This was the day of the Mêṣa-(vishva)-saṁkrânti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

<sup>3</sup> The inscription mentions as the leader of his whole army the *Dan̄ḍanâyaka* Kâvaṇayya.

<sup>4</sup> Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 464, note 6.—Kâvaṇa (Kâma) himself had a son, again named **Brahma** (Bamma, Bammaṇa, Bammayya, Bammaraṣa, Bammidêva) and mentioned below, in No. 419.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 458, note 3.

296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāmve Kanarese memorial tab.<sup>1</sup> t of the reign of the Kaḷachurya *Chakravartin* **Āhavamalla**, and of his *Daṇḍādyaka* **Kēśimayya** :—

(L. 1).—Āhavamalladēva-varshada Sâ(śâ)rvvari-saṁvatsarada Plâlguna(na)d-amâvâse Sôma-vârad-aṁdu.

[**Śârvari = Ś. 1102**] : Monday, 16th March A.D. 1181.<sup>1</sup>

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāmve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Āhavamalla**, and of his *Daṇḍādyaka* **Kēśimayya (Kṛishṇa-Kēśava)** :<sup>2</sup>—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṁvatsarada Śrâvaṇa-bahula 12 (or 13 ?) [Ādi ?]vâra<sup>3</sup> saṁkramaṇa-vyatipâtad-aṁdu.

[**Plava = Ś. 1103**] : Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no *Saṁkrānti* on this day.

298.—**Ś. 1103 and Ś. 1110\***.—*PSOCI.* No. 230. Haraḷahaḷli<sup>4</sup> Kanarese inscription of the reign of the Kaḷachurya **Āhavamalla**, and of his feudatory, the Gutta *Mahâmaṇḍalêśvara* **Jôyidēva (Jôma) I.**, the son of *Vira-Vikramāditya I.* who was the son of *Mallidēva* :<sup>5</sup>—

‘Śaka 1103 (in words, l. 83), the *Plava saṁvatsara*; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,<sup>6</sup> connected with the Gutta *Mahâmaṇḍalêśvara* **Vira-Vikramāditya II.**, the son of Gutta II. who was the brother of *Jôyidēva I.* :—

‘Śaka 1110 (in figures, l. 103), the *Plavaṁga saṁvatsara*; Thursday, the thirteenth day of the bright fortnight of *Phâlguna*.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāmve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya **Āhavamalla** :—

‘The eighth year (in figures, l. 3) of his reign, the *Śôbhakṛit saṁvatsara*; Monday the fifth day of the (?) bright fortnight of *Phâlguna*;’ (*Mys. Inscr.* ‘the month *Bhâdrapada*, the 13th day of the moon’s decrease’).<sup>7</sup>

[For **Śôbhakṛit = Ś. 1105**] the date is irregular, with either reading.

300.—**Ś. 1105**.—*Ind. Ant.* Vol. IV. p. 275. Bêhaṭṭi plates of the Kalachuri *Mahârâjâdhirâja* **Siṅghana**;<sup>8</sup> (composed by *Ādityadēva*,<sup>9</sup> the disciple of *Śrîpâda*) :—

(L. 59).—Sa(śa)kanripakâl-âtîtê cha paṁchôttara-satâdhika-sahasratagê(mê) Śakê Śôbhakṛit-saṁvatsarê Āsva(śva)yukt-âmâvâsyâm Sôma-vârê Vyatipâta-yogê.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as *Sôma* as in No. 288; his younger brother *Saṅkama*; his brother **Āhavamalla**; his younger brother *Siṅghana*.

<sup>1</sup> On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

<sup>2</sup> See Dr. Fleet’s *Dynasties*, p. 489.

<sup>3</sup> Dr. Fleet and Mr. Rice both have ‘Sunday.’

<sup>4</sup> See *ibid.* p. 581, note 4.

<sup>5</sup> Compare above, No. 223.

<sup>6</sup> The same date occurs in another Haraḷahaḷli Kanarese inscription of the Gutta *Vira-Vikramāditya II.* *PSOCI.* No. 231.—Compare also below, No. 335.

<sup>7</sup> See Dr. Fleet’s *Dynasties*, p. 489, note 3.

<sup>8</sup> A postscript in Kanarese records a minor grant by the *Daṇḍādyaka* *Divākara*.

<sup>9</sup> See above, No. 288.

F.—The Silāras, Śilāras, Śilāhāras.<sup>1</sup>

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khārēpāṭa plates<sup>2</sup> of the Silāra Maṇḍalika Raṭṭarāja, a feudatory of the W. Chālukya Mahārājādhirāja (Iṭivabedaṅga) Satyāśraya:—

(L. 40).—Śakanripakāl-ātita-samvatsara-nava-śatēshu trīmśad-adhikēshu pravarttamāna-Kilaka-samvatsar-āntargata-Jyēsthā-paurṇamāsyām.

In the race of the Rāshtrakūṭa lords there was Dantidurga; his father's brother Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; [his younger brother] Nirupama [Dhruvarāja]; his son Jagattuṅga [I.] [Gōvindarāja III.]; his son Amōghavarsha [I.]; his son Akālavarsha [Kṛishṇarāja II.]; his grandson Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Kṛishṇarāja [III.]; his brother Khōṭika (Khōṭṭiga); his brother's son Kakkala (Kakkarāja II.), was defeated by the [W.] Chālukya Tailapa (Taila II.), whose son Satyāśraya is represented as ruling over Raṭṭapāṭi.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādhara, Jīmūtakēta's son Jīmūtavāhana, sprang the Silāra family. To that family belonged: [Sa]naphulla, a favourite of [the Rāshtrakūṭa] Kṛishṇarāja [I.]; his son Dhammiyara (founded Valipattana); his son Aiyaparāja; his son Avasara [I.]; his son Ādityavarman; his son Avasara [II.]; his son Indrarāja; his son Bhīma; his son Avasara [III.]; his son, the king (rājan) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamayūra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kāṇheri inscription of the [Śilāra] Mahāsāmanta Pullaśakti,<sup>3</sup> the successor of Kapardin I., 'the lord of Koṅkaṇa;' see above, No. 72.

303.—Ś. 775 (for 773).—Kāṇheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa;' see above, No. 73.

304.—Ś. 799.—Kāṇheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., 'the lord of Koṅkaṇa;' see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhādāna<sup>4</sup> plates of the Śilāra Mahāmaṇḍalēśvara Aparājita-dēvarāja, 'lord of Tagara,'<sup>5</sup> issued (after the downfall of the Raṭṭa, i.e. Rāshtrakūṭa, rule) from Sthānaka:—

(L. 53).—Sa(śa)kanripakāl-ātita-samvatsara-sa(śa)tēshu navasu(sv-) ē kō na vi m śa ty-  
nttarēshu pravarttamāna-Hēmalamva(mba)-samvatsar-ānta<sup>6</sup> Āshāḍha-va(ba)hula-  
chatusyām(rthyām=) anka(nka)tō=pi samvat 919 Āshāḍha-vadi 4 . . . samjāta-dakṣiṇāyana-  
Karkkaṭa-sa[m]krānti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Rāshtrakūṭa) kings:—1, Gōvinda-rāja [I.]; 2, Karkarāja [I.]; 3, Indrarāja [II.]; 4, his son Dantivarman [II.]; 5, Karkarāja's son Kṛishṇarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gōvindarāja III.]; 9, Durlabha Amōghavarsha [I.]; 10, his son Kṛishṇarāja [II.]; 11, Jagattuṅga's<sup>7</sup> son Indradēva [III.] Nityamvarsha; 12, his son Amōghavarsha [II.] (reigned

<sup>1</sup> Compare above, No. 94, note, and 220, note.

<sup>2</sup> The plates are numbered with numeral figures.

<sup>3</sup> Below, in No. 305 ff., the name is spelt *Pulāśakti*.

<sup>4</sup> This is the name of the village granted. The plates were found in the Bhiwāṇḍī tāluks of the Thāṇā district and belong to Colonel A. F. Dobbs.

<sup>5</sup> See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

<sup>6</sup> Read *-samvatsar-āntargat-Āshāḍha-*.

<sup>7</sup> This Jagattuṅga [II.] was a son of Kṛishṇarāja II.; he did not reign.

for one year); 13, his younger brother Gôvindarāja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityamvarsha; 15, Kṛishṇarāja [III.]; 16, Khottiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chálukya] Tailappa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jīmútakētu and his son Jīmútavāhana, 'the ornament of the Śilāra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggirāja; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mṛigāṅka.

306.—**Ś. 939.**—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thāpā plates of the Śilāra *Mahāmaṇḍalēśvara* **Arikēśarin**, 'lord of Tagara':—

'On the fifteenth of the bright moon of *Cārtica*, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of *Cārtica* 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēśarin.

307.—**Ś. 948.**—*Ind. Ant.* Vol. V. p. 277. Bhāṇḍūp plates of the Śilāra (or Śilāhāra) *Mahāmaṇḍalēśvara* **Chhittarājadēva**, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).—Sa(śa)kanṇipakāl-ātīta-saṁvatsara-sa(śa)tēshu navasu(sv=) ashtachātvarimśad-adhikēshu Kshaya-saṁvatsar-āntarggata-Kārttika-su(śu)ddha-paṁchadasyām(śyām) yatṛ=āṁkatō-pi saṁvat 948 Kārttika-su(śu)ddha 15 Ravau saṁjātō(ta) ādityagrahaṇa-parvvaṇi.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jīmútakētu's son Jīmútavāhana; in his lineage, the Śilāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (?) brother Kēsidēva (? i.e. Arikēśarin); his nephew, Vajjaḍa's son Chhittarāja.

308.—**Ś. 982 (?)**.—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyāṇ Ambarnāth temple inscription of the [Śilāra] *Mahāmaṇḍalēśvara* **Māmvāṇi-rājadēva**, recording the construction of a temple of the god (?) of the *Mahāmaṇḍalēśvara* Chhittarājadēva:—

(L. 1).—Śaka-saṁvat 982 Śrā[vaṇa?]-śuddha 9 Su(śu)krē.<sup>1</sup>

The date is irregular for Ś. 982 current and expired.

309.—**Ś. 1016.**—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khārēpāṭaṇ plates of the Śilāra *Mahāmaṇḍalēśvarādhipati* **Anantapāla** (**Anantadēva**), 'lord of Tagara,' ruler of the whole Koṅkaṇa country:<sup>2</sup>—

(L. 73).—Sa(śa)kanṇipakāl-ātīta-saṁvatsara-daśa-sa(śa)tēshu shōḍaś(ś)-ādhikēshu Bhāva-saṁvatsar-āntarggata-Māgha-su(śu)ddha-pratipadāyām yatṛ=āṁkatō-pi saṁvat 1016.

Jīmútakētu's son Jīmútavāhana; in his lineage, the Śilāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

<sup>1</sup> So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is 'Śaka-saṁvat 782 Jētha-sudha 9 Sukrē,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shews that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the *tithi* seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 543.

<sup>2</sup> In lines 80 and 81 of the grant he is called *Kuṅkaṇa-chakravartin*.

Goggi; his son Vajjaḍa [I.]; his son Aparājita<sup>1</sup> (contemporary of Gōma, Aiyapadēva, and of the kings Bhillama and . . . .<sup>2</sup>); his son Vajjaḍa [II.]; his brother Arikēsarin; his nephew, Vajjaḍa's son Chhittarāja; his younger brother Nāgārjuna; his younger brother Mummupi; Nāgārjuna's son Anantapāla.

310.—Ś. 1076.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śilāra] **Haripāladēva** :<sup>3</sup>—

(L. 1).—Śaku 1076 Bhāva-samvatsarē Māgha-su(śu)ddha-paurṇamāsyām parvvaṇi . . .  
(L. 4).—śrī-Haripāladēvu.

311.—Ś. 1078.—From impressions supplied by Dr. Fleet. Chiplūn (now Bombay As. Soc.'s) fragmentary inscription of the [Śilāra] **Mahāmaṇḍalēśvarādhipati Mallikārjuna** :<sup>4</sup>—

(L. 3. of one fragment) :—[Śakanripakāl-ātita-samvatsara-śatēshu daśa[sv=a]shṭasaptaty-adhikēshu Śaka-samvatu || 1078(?) | Dhātā(tri)-samvatsarē Vaiśākha-[śuddha]-aksha[ra\*]tritiyāyām yugādi-parvvaṇi Bhauma-dinē Mrigaśira-nakshatrē.

Tuesday, 24th April A.D. 1156; see *Ind. Ant.* Vol. XXIII. p. 116. No. 22.

312.—Ś. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śilāra] **Aparāditya** :—

(L. 1).—[Śaka-]samvatu 1107 Visvā(śvā)vasu-samvachchha(tsa)rē Chaitra-śuddha 15 Ravau dinē.<sup>5</sup>

Sunday, 17th March A.D. 1155.

313.—Ś. 1109\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 333, and Plate. Parel (now Bombay As. Soc.'s) inscription<sup>6</sup> of the [Śilāra] **Mahārājādhirāja Koṅkaṇa-chakravartin Aparāditya** :—

(L. 1).—Śaka-samvatu 1109 Parābhava-samvatsarē || Māghē māsi ||  
(L. 8).—samjāta-Māghī-parvvaṇi.

314.—Ś. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription<sup>7</sup> of the reign of the Śilāhāra **Mahāsāmantādhipati Koṅkaṇa-chakravartin Sōmēśvara**,<sup>8</sup> 'lord of Tagara'

The year of the date is Ś. 1181 (in words and figures), the Siddhārthin *samvatsara*, but I am unable to give the date in full.

315.—Ś. 980.—*Jour. Roy. As. Soc.* Vol. IV. p. 251; *Cave-Temples of West. India*, p. 102, and Plates. Miraj plates<sup>9</sup> of the Śilāhāra **Mahāmaṇḍalēśvara Mārasimha**, 'lord of Tagara;' issued from Khilgiḷadurga (Kilgiḷadurga) :—

(L. 44).—Sa(śa)kanripakāl-ātita-samvatsara-śatēshu | asī(śi)tyadhika-na va śa tē sh v = anbhēshu | pravarttatayiti<sup>10</sup> Viḷambi-samvatsarē | Pausha-māsasya śuddha-pakshē | saptamyām Bṛihaspativārē | udagayana-parvvaṇi |

<sup>1</sup> He is surnamed Birudaṅka-Rāma; compare Birudaṅka-Bhima in No. 568.

<sup>2</sup> The original has *Bhillamammamanamouva-kshisibhritām*.

<sup>3</sup> I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol. XIII. Part II. p. 426 — This inscription contains only 9 short lines and is for the most part written in a kind of old Marāṭhi. It contains the usual curse of the ass and the woman, but no sculpture.

<sup>4</sup> The Bombay As. Soc. has another inscription (from Bassein) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as *Mahāsāmantādhipati, Tagarapura-paramēśvara* and *Si(śi)lāhāra-varēndra*. The inscription contains a sculpture of an ass and a woman.

<sup>5</sup> The date is given wrongly in *Ind. Ant.* Vol. IX. p. 40, note 62.

<sup>6</sup> Lines 22-24 are "in the local dialect of the Koṅkaṇa language of the period. Below the inscription is a rude sculpture of an ass and a woman."

<sup>7</sup> The inscription contains a sculpture of an ass and a woman.

<sup>8</sup> See Dr. Bhandarkar's *Early History of the Deccan*, p. 115.

<sup>9</sup> These plates belonged to Mr. Wathen; they are now lost.

<sup>10</sup> For *pravartamānē*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115. No. 14.

Jatiga [II.], the ornament of the Śīlāhāra (Śīlāhāra) family, born in the lineage of Jīmūta-vāha (Jīmūtavāhana); his son Goṅka; his younger brother Gūhala [I.]; Goṅka's son Mārasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnūr Kanarese inscription of the [Śīlāhāra] *Mahāmaṇḍalēśvara* Ballāla and Gaṇḍarāditya.

317.—Ś. 1032\* [and 1033\*].—*Jour. Bo. As. Soc.* Vol. XIII. p. 2, and Plates. Talalen plates of the Śīlāhāra *Mahāmaṇḍalēśvara* Gaṇḍarāditya, 'lord of Tagara,' issued from Tinnavaḍa:—

(L. 26).—Śakanripakāl-ātita-dvātriṃśaduttara-sahasrē Virōdhī-saṃvatsarē Māgha-śuddha-daśamyām Maṅgalavārē.

(L. 31).—tatsaṃvatsar-ōparitana-Vikṛita-saṃvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvāṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,<sup>1</sup> with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śīlāhāra family, Jatiga [I.]; his son Nāyivarman; his son Chandrarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūvala [I.]; his brother Kirtirāja; Goṅka's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya.

318.—Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, ruling at Valavāḍa; dated Śaka 1040, the Vilamba *saṃvatsara*, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058\*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Bo. As. Soc.* Vol. II. p. 267, No. VI. Kōlhāpur Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, 'lord of Tagara,' and of his subordinate, the *Mahāsāmanta* Nimbadevarasa,<sup>2</sup> dated (in words) Śaka 1058 the Rākshasa *saṃvatsara*, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.<sup>3</sup>

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kōlhāpur Sanskrit and Kanarese inscription of Gaṇḍarāditya.

321.—Ś. 1065\*.—*Ep. Ind.* Vol. III. p. 209; *Ind. Inscrip.* No. 45. Kōlhāpur inscription<sup>4</sup> of the Śīlāhāra *Mahāmaṇḍalēśvara* Vijayāditya, 'lord of Tagara,' residing at Valavāḍa:—

(L. 16).—Śaka-varshēshu pañchashashtyuttara-sahasra-pramitēshv-ātītēshu pravartta-māna-Dumḍubhi-saṃvatsara-Māgha-māsa-paurṇamāsyām Sōmavārē | sōmagrahaṇa-parvva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 127, No. 86.

In the Śīlāhāra Kshatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gūvala [I.], Kirtirāja and Chandraditya; Goṅkala's son Mārasimha; his five sons Gūvala [II.], Gaṅgadēva, Ballāla

<sup>1</sup> This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham's *Kolhapoor* p. 342 No. 1.

<sup>2</sup> He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

<sup>3</sup> On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

<sup>4</sup> The inscription ends with a Kanarese verse.

Bhōjadēva [I.], and Gaṇḍarāditya; Gaṇḍarāditya's son Vijayāditya.—The inscription also mentions a *Sāmanta Kāmadēva*.<sup>1</sup>

322.—Ś. 1065\* and 1066\*.—*PSOCI*. No. 96. Miraj Kanarese inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vijayāditya*, and his minister *Mādirayya* :—

(L. 19).—[Śaka]-varsha 1065neya Durūdubhi-saṁvatsarada B h ā d r a p a d a -su(śu)dhdha(ddha) 2 (*altered to 6*) Śukravārad=aṁdu.<sup>2</sup>

(L. 47).—Sa(śa)ka-varshaṁ 1066neya Rudhirōdgāri-saṁvatsarada Māgha-bahula 14 Vaddavārad=aṁdu Śivarātreyā parvva-nimittav-āgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—Ś. 1073\*.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43 Bāmaṇi inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vijayāditya*, 'lord of Tagara,' residing at Valavāḍa :—

(L. 12).—Śaka-varshēshu trisaptatyuttara-sahasra-pramitēshv=atitēshu aṁkatō=pi 1073 pravarttamāna-Pramōḍa-saṁvatsara-Bhādrapada-paurṇamāsī-Śukravārē sōmagrahāṇa-parvva-nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilāhāra family, *Jatiga* [II.]; his sons *Goṅkala* and *Gūvala* [I.]; *Goṅkala*'s son *Mārasimha*; his son *Gaṇḍarāditya*; his son *Vijayāditya*.

324.—Ś. 1101\*.—Graham's *Kolhapoor*, p. 382, No. 6. Kōlhāpur Kanarese inscription of the *Mahāmaṇḍalēśvara Bhōjadēva II.*, residing at Valavāḍa; dated Śaka 1101, the Vilamba *saṁvatsara*, the 10th of the bright half of Āshāḍha, the Dakṣiṇāyana-saṁkramaṇa.

The 26th June A.D. 1178.<sup>4</sup>

325.—Ś. 1109.—Graham's *Kolhapoor*, p. 397, No. 7. Kōlhāpur inscription of the *Mahāmaṇḍalēśvara Bhōjadēva II.*, residing at Kollāpura; dated (in words) Śaka 1109, the *Plavaṅga saṁvatsara*, on Friday, the new-moon *tithi* of the month Bhādrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—Ś. 1112, 1114 [and 1115].—*Ep. Ind.* Vol. III. p. 215. Kōlhāpur inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vira-Bhōjadēva II.*, residing at Pranālakadurga (also called Paṇṇāledurga) :—

(L. 2).—Śakanṛipa-kālād=ārabhya varshēshu dvādaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Sādhārāṇa-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaumavārē bhānōr=uttarāyāṇa-saṁkramaṇa-parvvaṇi.

(L. 13).—Śakanṛipa-kālād=ārabhya varshēshu chaturdśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Paridhāvi-saṁvatsar-āntarggata-Āsvija-śuddha-pratipadi Śukravārē.

(L. 19).—Pramādi-saṁvatsar-āntarggata-Phālguna-śuddha-paṁchamyām Śukravārē.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1191; the second is irregular.

<sup>1</sup> The inscription mentions the town of Kōlhāpur (Kollāpura) under the name Kshullakapura; the same name we have in No. 323 — Kāmadēva is also mentioned below, in No. 413

<sup>2</sup> See *Ind. Ant.* Vol. XIX. p. 317.

<sup>3</sup> The *tithi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-rātri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

<sup>4</sup> On this day the 10th *tithi* of the bright half of Āshāḍha ended 15 h. 4 m., and the Dakṣiṇāyana-saṁkrānti took place 16 h. 19 m. after mean sunrise.

327.—**Ś. 1113.**—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sâtârâ plates of the Śilâhâra *Mahâmaṇḍalêstara Bhôjadêva II.*, 'lord of Tagara,' residing at Padmanâladurga; recording a grant made at the request of the prince *Gaṇḍarâditya* :—

Śaka-varshêshu satrayôdasa-śatâdhika-sahasrêshu 1113 gatêshu vartamâna-Virôdhikṛita-saṁvatsarê Âshâdha-śuddha-chaturthyâm Bṛhaspativârê dakshinâyana-saṁkramaṇa-parvayî.

Thursday, 27th June A.D. 1191.

In the Śilâhâra family, Jatiga [I.]; his son Nâyimma; his son Chandrarâja; his son Jatiga [II.]; his son Gôkalla (or Gôkala); his brother Gûvala [I.]; his brother Kirtirâja; his brother Chandrâditya; Gôkalla's son Mârasimha; his son Gûvala [II.]; his brother Bhôjadêva [I.]; his brother Ballâla; his brother Gaṇḍarâditya; his son Vijayârka (Vijayâditya); his son Bhôjadêva [II.].

#### G.—The Yâdavas of Sêuṇadêsa and Dêvagiri.<sup>1</sup>

328.—**Ś. 922.**—*Ep. Ind.* Vol. II. p. 217. Saṁgamnêr plates of the Yâdava *Mahâsâmantâ Bhillama II.*, 'lord of Dvâravati,' residing at Sindinagara; issued from Nâsika :—

(L. 1).—Śakanṇipakâl-âtîta-saṁvatsara-śatêshu navasu dvâvimśaty-adhikêshv=amkatô=pi saṁvatsarâḥ 922 ||

(L. 110).—Sâ(śâ)rvvarisaṁvatsariya-Bhâdrapad-âmâvâsyâyâm . . . sūrya-grahanê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sêuṇachandra [I.]; his son Dhâḍi[yappa]; [his son] Bhillama [I.]; his son Râja (or Râjan); his son Vandiga (Vaddiga, a follower of [the Râshtrakûta] Kṛishṇarâja [III.]), married Voddiyavvâ, a daughter of the [probably Râshtrakûta] prince Dhôrappa [i.e., probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramâra] Muñja<sup>2</sup> for Raparâṅgabhîma [i.e., apparently, the W. Châlukya Taila II. Âhavamalla]), married Lakshmi [on her mother's side] of the Râshtrakûta family.

329.—**Ś. 948\*.**—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrûkh plates<sup>3</sup> of the Yâdava *Mahâsâmantâ Bhillama III.*, whose capital was Sindinagara; (composed by Harichandra, the son of Rudrapaṇḍita) :—

(L. 14).—Śakanṇipakâl-âtîta-saṁvatsara-śatêshu navasv=ashtâchatvâri[m\*]śad-adhikêshv=amkatô=pi || 948 || Krôdhana-saṁvatsara-Kârttika-saṁjât-âdityagrahanê.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sêuṇachandra [I.]; his son Dhâḍiyappa; his son Bhillama [I.]; his son Râja (or Śrîrâja); his son Vaddiga; his son Bhillama [II.], married Lakshmi [on her mother's side] of the Râshtrakûta family; their son Vêṣu; his son Bhillama [III.].

330.—**Ś. 991.**—*Ep. Ind.* Vol. II. p. 225. Vâghli inscription of the Yâdava *Mahâmaṇḍalanâtha Sêuṇa* (Sêuṇachandra II.), and of his feudatory, the Maurya chief *Gôvindarâja* :—

(Page 227, l. 9).—Rûpa-Namda-âmka-tulyê tu 991 Śaka-kâlasya bhûpatau Saumya-saṁvatsar-Âshâdha-ravigrahaṇa-parvayî ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Mândhâtṛi of the solar race, and whose capital originally was Valabhi in Surâshtra) : Kikata; Takshaka; Bhîma; Sarvasûra; Gôvindarâja; Sâdhvasika; Jhâñjha; his son Dêvahastin; his son Muñja; his son Padmâkara; (two names illegible); Vappaiya; his son (name not preserved); his son Vâlaparâja; Sâdhvasika; Śantirâja; his son Pravarasûkara (?); his son Bhâilêka; Bhîmarâja; Gôvindarâja (whose wife was Nâyaki).

<sup>1</sup> These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

<sup>2</sup> Compare above, No. 140.

<sup>3</sup> The plates are numbered with numeral figures.



331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates<sup>1</sup> of the Yādava *Mahāmaṇḍalēśvara* Sēuṇachandra II.:—

(L. 24).—Sa(śa)ka-saṁvat êkanavatṛadhika-navasa(śa)tēshu saṁvat 991 Saumya-saṁvatsarīya-Śrāvana-sudi chaturdasyām(śyām) Guru-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahāra came from Dvārāvātī and founded(?) Chandrādityapura; his son Sēuṇachandra [I.], founded Sēuṇapura in Sindinēra; his son Dhāḍiyappa; his son Bhillama [I.]; his son Śrīrāja (or Rāja); his son Vaddiga; his son Bhillama [II.], married Lachchhiyavvā (Lakshmi), the daughter of king Jhañjha<sup>2</sup> [and on her mother's side] of the Rāshtrakūṭa lineage; their son Vēsuka (?), married Nāyaladēvi, the daughter of the *Maṇḍalikatilaka* Gōgi of the Chālukya lineage;<sup>3</sup> their son Bhillama [III.], married Hammā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasimha [II.];<sup>4</sup> in his family, Sēuṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanēri inscription of the reign of the Yādava *Mahāsāmanta* Sēuṇadēva, 'lord of Dvārāvātī':—

(L. 1).—Śaka-saṁvat 1063 Dumdubhi-saṁvatsar-āntargata-Jyēsthā-sudi pañchadaśyām Sōmē Anurādhā-nakshatrē Siddha-yōgē asyām saṁvatsara-māsa-paksha-divasa-pūrvvāyām tithau

Monday, 11th May A.D. 1142; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate; *PSOCI.* No. 283. Pāṭṇā (in Khândēs) inscription of the Nikumbha family. Date of the foundation of a temple by Indrarāja:—

(L. 20).—Varshā[pān] pañchasaptatyā sahasrē sādrikē gatē | 1075 | Śakabhūpāla-kālasya rathā Śrīnukha-vatsarē ||

In the race of the mythical king Nikumbha who was of the solar race, Kṛishṇarāja [I.]; his son Gōvana [I.]; his son Gōviudarāja; his son Gōvana [II.]; his son Kṛishṇarāja [II.]; his son Indrarāja (whose minister was Chaṇḍadēva) married Śrīdēvi of the lineage of Sagara; their son Gōvana [III.].<sup>5</sup>

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the Dēvagiri-Yādava *Mahārājadhīrāja* Pratāpa-chakravartin Bhillama, recording a grant which was made at the request of his minister Jaitasimha,<sup>6</sup> from the camp at Hērūrā:—

(L. 13).—Śakamipakāl-ātita-saṁvatsara-śatēshu trayōdaś-ādhikēshv-ēkādāśasu varttamāna-Virōdhakṛit-saṁvatsar-āntargata-Jyēsth-āmāvāsyāyām-Ādityavārē sūrya-grahāṇē.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In Yadu's family, Sēvapa;<sup>7</sup> his son Mallugi; his son Amaragaṅga; his younger brother Karṇa; his son Bhillama.

335.—Ś. 1113.—*PSOCI.* No. 109. Chaudāḍāmpur Kanarese inscription of the Gutta *Mahāmaṇḍalēśvara* Vira-Vikramāditya II.,<sup>8</sup> and his Nāyaka Khaṇḍeya-Kāra-Kāmeya-nāyaka:—

(L. 72).—Sa(śa)ka-varsham 1113neya Virōdhikri(kṛi)tu-saṁvatsarada Mārgasīrad-āmāvāse sūryya-grahāṇad-āṁdu.<sup>9</sup>

<sup>1</sup> The plates were bought by Dr. Bhāu Dāji, but it is not known where they are now.

<sup>2</sup> Perhaps the Jhañjha of No. 305 ff.

<sup>3</sup> For a Goggirāja who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the Goggirāja of No. 305 ff., above.

<sup>4</sup> See above, No. 151 ff.

<sup>5</sup> See below, No. 337.

<sup>6</sup> I.e. the Jaitasimha of No. 419.

<sup>7</sup> Probably Sēuṇachandra II. of Nos. 330 and 331.

<sup>8</sup> Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

<sup>9</sup> In line 80 there is another date of the month Pausa of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managôli fragmentary Kanarese inscription of the time of the Dêvagiri-Yâdava Jaitugidêva (Jaitapâla) I., the son of Bhillama.—The inscription mentions one of Jaitugi's officers, the *Daṇḍanâtha* Sahadêva, whose elder brother was the *Daṇḍanâtha* Mallidêva.

337.—*Ś. 1128* (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pâṭṇâ (in Khândêś) inscription,<sup>1</sup> recording that the chief astrologer of the Dêvagiri-Yâdava Siṅghaṇa, Chaṅgadêva, a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântasirômaṇi*, etc., which was endowed by the brothers Sôidêva and Hêmâḍidêva of the Nikumbha family, feudatories of the Yâdavas. Date of Sôidêva's grant:—

(L. 21).—*Śâkê 1128* Prabhava-saṁvatsarê Śrâvaṇa-mâsê paurṇamâsyâm chaṁdragrahaṇa-samayê.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapâla [I.]; his son Siṅghaṇa (Siṁha).—In Nikumbha's family (see No. 333), Kṛishṇarâja [II.]; his son Indrarâja; his son Gôvana [III.]; his son Sôidêva; after his death, his younger brother Hêmâḍidêva.—Of Chaṅgadêva the following genealogy is given: In the Sâṇḍilya family, the poet Trivikrama; his son Bhâskarabhaṭṭa (received from king Bhôja the title *Vidyâpati*); his son Gôvinda-sarvajña; his son Prabhâkara; his son Manôratha; his son, the poet Mahêśvarâchârya; his son Bhâskara (the astronomer); his son Lakshmidhara (appointed chief Paṇḍit by king Jaitrapâla); his son Chaṅgadêva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—*Ś. 1135\**.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagiri-Yâdava Siṅghaṇa:—

(L. 34).—*Śakanripakâl-âkrânta-saṁvatsara-śatamgaḷu 1135neya Âṅgirasa-saṁvatsarada Phâlguṇa(na)-śudhdha(ddha)-bidige Śanaischaravârad=amdu.*<sup>2</sup>

The date is irregular.

339.—*Ś. 1136\**.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrâpur inscription of the Dêvagiri-Yâdava Mahârâjâdhîrâja Pratâpa-chakravartin Siṅghaṇa (Siṁha), 'lord of Dvâravâtî,' residing at Dêvagiri:—

(L. 8).—*Śaka-varshê 1136* Śrîmukha-saṁvatsarê Chaitrê sûrya-parba(rva)ṇi Sôma-dinê.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—*Ś. 1136\**.—*PSOCI.* No. 234. Haralahaḷli<sup>3</sup> Kanarese inscription of the Gutta Mahâmaṇḍalêśvara Vira-Vikramâditya II., whose daughter (by Paṭṭamâdêvi) Tuḷuvaladêvi (Tuḷvaladêvi) was married to Ballâja (son of a feudatory chief named Siṁha, Siṅga, Siṅgidêva, lord of the Sântaḷi maṇḍala), and whose sons were Jôvidêva (Jôyidêva) II.<sup>4</sup> and Vikrama (Vikramâditya III.):—

(L. 63).—*Śaka-varshada 1136neya* Śrîmukha-saṁvatsarada Chaitrad=amavâsyê Sôma-vâra sûryagrahaṇa-saṁkrânti-vyatiyapâtad=adam.<sup>5</sup>

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-saṁkrânti took place on the following Wednesday).

<sup>1</sup> The concluding lines of the inscription are in old Marâṭhî.

<sup>2</sup> See *Ind. Ant.* Vol. XII. p. 210, No. 23.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.

<sup>4</sup> See below, No. 351.

<sup>5</sup> Read -vyatipâtad=adam.

341.—**Ś. 1137.**—*PSOCI.* No. 201; *Mysore Inscr.* No. 37, p. 72. Bajagāmve Kanarese inscription of the Dēvagiri-Yādava *Mahārājādhirāja Siṃhaṇa (Siṃghaṇa)*, 'lord of Dvārāvati':—

(L. 23).— . . . 1137neya Yuva-saṁvatsarada Bhādrapadad=amāvāsye Bri(bṛi)haspati-vārad=aṁdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—**Ś. 1140.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kōlhāpur inscription of the Dēvagiri-Yādava *Chakravartin Siṃhaṇa (Siṃghaṇa)*, the son of Jaitrapāla who was the son of Bhillama :—

(L. 16).— Śaka-varsha 1140 Bahudhānya-saṁvatsarē.

343.—**Ś. 1144.**—*Ep. Ind.* Vol. III. p. 112. Bahāl (in Khândēs) inscription, recording the foundation of a temple by Anantadēva, the chief astrologer of the Dēvagiri-Yādava *Siṃha (Siṃghaṇa)*; (a *praśasti* composed by Anantadēva's younger brother Mahēśvara) :—

(L. 18).— Shat-k-ōnē sadala-śat-ādhi[kē] sahasrē 1144 varshāpām Śaka-prithivīpatēḥ prayātē | Chaitr-ādyā-pratipadi Chitrabhānu-varshē.

The ornament of Yadu's family Bhillama; his son Jaitrapāla [I.] (made Gaṇapati<sup>1</sup> lord of the Andhra country); his son Siṃha (defeated king Arjuna<sup>2</sup>).—Of Anantadēva the following genealogy is given: In the family of the sage Śāṇḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantadēva (author of astronomical works). Compare above, No. 337.

344.—**Ś. 1145\*.**—*Jour. Bo. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCI.* No. 91. Munōlji (Manōlji) Kanarese inscription of the reign of the Dēvagiri-Yādava *Mahārājādhirāja Pratāpa-chakravartin Siṃghaṇa*, ruling at his capital of Dēvagiri; recording grants made by his *Daṇḍanāyaka Purushōttama* and others :—

(L. 24).— Sa(śa)ka-varsha 1145neya Chitrabhānu-saṁvatsarada Kārttika-su(śu)dhadha(dhha)-puṇṇami Sōmavāra sōmagrahaṇa-bya(vya)tipātadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—**Ś. 1145.**—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kōlār (Kōlhār) Kanarese inscription of the time of the Dēvagiri-Yādava *Siṃghaṇa*, reigning at his capital of Dēvendraḡiri :—

(L. 9).— Śaka-varusada<sup>3</sup> 1145de(da)neya Svabhānu-saṁvachchharada<sup>4</sup> dvitiya-Bhādrapada-su(śu)dhadha(ddha) 5 Su(śu)kravārad=aṁdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—**Ś. 1148\*.**—*PSOCI.* No. 110. Chaudadāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava *Siṃghaṇa*?) :—

(L. 26).— Śaka-varsha 1148neya Pārthiiva-saṁvatsarada Bhādrapa[da\*]-śuddha 15 Sōmavāra chaṁdrōparāga-<sup>5</sup>puṁṇyatithiya madhyāhnasamaya<sup>6</sup>.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 5, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

<sup>1</sup> *I.e.* the Kākatīya Gaṇapati; compare below, No. 585 ff.

<sup>2</sup> *I.e.*, probably, the Paramāra Arjunavāman; see *North. Inscr.* No. 195.

<sup>3</sup> Read *-varshada*.

<sup>4</sup> Read *-saṁvatsarada*.

<sup>5</sup> Read *puṇya*<sup>2</sup>.

347.—**Ś. 1156.**—*PSOCI.* No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava **Siṃhaṇa (Siṅghaṇa)** :—

(L. 5).—Śaka-varushada<sup>1</sup> 1156neya Jaya-saṁvatsarada Vaisā(śā)kha-su(śu)ddha-puṁṇame<sup>2</sup> Vaddavārad-aṁdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—**Ś. 1157.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava **Siṅghaṇa** :—

(L. 1).—Śaka 1157 Manmatha-saṁvatsarē Śrāvaṇa-bahula 30 Gurau.

For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157\* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—**Ś. 1158.**—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava **Mahārājādhirāja Praudha-pratāpa-chakravartin Siṅghaṇa**, 'lord of Dvārāvati' :—

(L. 1).—Śaka 1158 varshē Durmmukha-saṁvatsarē Māgha-śuddha-pūrṇamāsyām tithau Sōma-diné |

(L. 14).— . . . sōmē=pavi[ddhē ?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—**Ś. 1160\*.**—*PSOCI.* No. 112. Tiliwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava **Siṃhaṇa (Siṅghaṇa)**, and of his feudatory **Sāvanta-Ṭhakkura** :—

(L. 77).—Śaka-varsha 1160neya Hēmaṇambi-[sa]ṁvatsarada Phālguna(na)-su(śu) 3 Bri(bṛi)haspativārad-aṁdu.

Thursday, 18th February A.D. 1233; <sup>3</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—**Ś. 1160\*.**—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralahaḷli (now Bombay As. Soc.'s) plates<sup>4</sup> of the reign of the Dēvagiri-Yādava **Mahārājādhirāja Praudha-pratāpa-chakravartin Siṅghaṇa**, 'lord of Dvārāvati,' recording a grant by his **Dandēsa Bichirāya<sup>5</sup> (Bicha, Vichana)**, the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta **Mahāmaṇḍalēśvara Jōyidēva II.**,<sup>6</sup> 'lord of Ujjayani' :—

(L. 62).—Śaka-varshād=ārabhya shashtyadhika-śatōttara-śa(sa)hasra-mitē Hēma-ṇa[m\*]vi(bi)-śaṁ(saṁ)vatsarē Phālguna-māsē saptamyām.

In the Yādava race was Amaragāṅgēya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṅghaṇa.

352.—**Ś. 1162.**—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOCI.* No. 286. Ambā inscription of the Dēvagiri-Yādava **Siṃha (Siṅghaṇa)**, and of his generals **Khôlēśvara** (the son of Trivikrama) and his son **Rāma** of the Maudgala family; (a *praśasti* composed by Kavirāja ?) :—

(L. 27).—Śaku 1162 Śārvarī-saṁvatsarē | Kārtika-śuddha [da 10 ?].

353.—*PSOCI.* No. 285. Ambā inscription<sup>7</sup> of the time of the Dēvagiri-Yādava **Siṅghaṇa**, his general **Khôlēśvara**, etc.

<sup>1</sup> Read *Śaka-varshada*.

<sup>2</sup> Read *-puṇṇame*.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

<sup>4</sup> The description of the boundaries is in Kanarese.

<sup>5</sup> Not Chikkadēva.— Compare below, No. 357.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 583; and above, No. 340.

<sup>7</sup> An edition of this inscription is desirable.

354.—*PSOCI.* No. 111. Chaudadâmpur Kanarese inscription. Date (l. 99) of 'the Śubhakṛit saṁvatsara, in the era of the Yādava king Simhaṇa (Siṅghaṇa); Friday, the third day of the bright fortnight of Pushya.'

[Śubhakṛit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarāyana-saṁkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaḍakol Kanarese memorial tablet of the 37th year (of the reign) of the Dēvagiri-Yādava Bhujabala-pratāpa-chakravartin Simhaṇa (Siṅghaṇa):—

(L. 2).—Simhaṇadēva-varsha 37 Parābhava-saṁvatsarada Mārggaśira-su(śu)dha(ddha)-pañchami Bri(bri)havāradalu.

[Parābhava = Ś. 1168]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172\*.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Kanharadēva (Kṛishṇa), dated Śaka 1172, the Saumya saṁvatsara, "Vaiśākha-vadi 30 Śukrē."

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOCI.* No. 21. Chikka-Bāgewādi plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Kṛishṇa, the son of Jaitugi II who was the son of Simhaṇa, i.e. Siṅghaṇa); recording a grant by the minister Mallisaiṭṭi (Malla, the elder brother of Bīcha and son of Chikkadēva<sup>1</sup>), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister Chaṇḍisaiṭṭi:—

(L. 19).—Ēkasaptatyuttara-śatādhē(dhi)ka-sahasra-saṁkhyēshu Śak-āvdē(bdē)shv=atitēshu pravarttamānē Saum(sau)mya-saṁvatsarē tad-amta[r\*]gat-Āshāḍha-paurṇamāsyām Śanaishcharavārē Pūrvāshāḍh[ā\*]-nakshatrē Vaidhṛiti-yōgē ittham bhūta-puṁ(pu)ṇyakālē.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—*Ind. Ant.* Vol. XIV. p. 69. Beṇḍigeri plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Kṛishṇa, described as in No. 357); recording a grant by the minister Mallisaiṭṭi, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister Chaṇḍisaiṭṭi:—

(L. 22).—Śaka-saṁvatsarasya śatādhika-sahasra-aikādhika-saptatyās=ch-ānamtarē Saumyē=bdē Śrāvaṇē māsi sita-pakshē dvādaśyām Guruvārē.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munōlli (Manōli) Kanarese inscription of the reign of the Dēvagiri-Yādava Bhujabala-praudha-pratāpa-chakravartin Kandhara (Kṛishṇa, the son of Jaitugi II. who was the son of Siṅghaṇa), 'lord of Dvārāvati,' residing at his capital of Dēvagiri:—

(L. 20).—Sa(śa)ka-varsha 1174neya Virō[dhikṛitu]-saṁvatsarada Jēṣṭha-<sup>2</sup>bahula va(a)māvāse sūryya-grahaṇa Su(śu)kravā[rad=a]mdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bēhaṭṭi plates of the 7th year (of the reign) of the Dēvagiri-Yādava Mahārājādhirāja Kanhara (Kṛishṇa), 'lord of Dvārāvati,' recording a grant by the minister Chaṇḍa-(Chāvunḍa-)rāja, the son of Vihaṇa who was the younger brother of Agramalla (? Malla<sup>3</sup>):—

(L. 51).—Pañchasaptatyadhika-śatōttara-sahasrakē Śaka-varshē varttamānē svasti śrīmad-Yādavanārāyaṇa-bhujava(ba)lapraudhapratāpachakravartti-śrī-Kanharadēva-varshēshu saptamē Pramādi-saṁvatsarē Chaitra-māsē kṛishṇa-pakshē amāvāsyāyām Sōmavārē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

<sup>1</sup> See above, No. 351.

<sup>2</sup> Read *Jyēṣṭha*.

<sup>3</sup> Compare above, No. 351.

In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [I.]; his son Siṃhala (Siṅghaṇa); his grandson Kṛishṇa.

361.—*PSOCI*. No. 110. Chaudadāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dēvagiri-Yādava Kanhara (Kṛishṇa):—

(L. 1).—Kanhara-dēva-varshada Siddhārthi-saṁvatsarada Chaitra-bahula 15 Sô sūryya-grahapada samaya(?).

[For Siddhārthin = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadāl inscription<sup>1</sup> of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Mahādēva, 'lord of Dvāravati':—

(L. 1).—Śaku 1183 Dū(du)rmmati-saṁvatsarē.

363.—*PSOCI*. No. 110. Chaudadāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III., the son of Vikrama (Vikramāditya III.) and Maṇḍaladēvi:<sup>2</sup>—

(L. 40).—Mahādēvarāya-vijayarājy-ōdaye(ya)da Śṛaneya Duṁdubhi-saṁvatsarada Vayaśākha-su(śu)dhadha(ddha) 15 Sôma-vāra sôma-grahapadalli.

[For Duṁdubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185\*.—*PSOCI*. No. 111. Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III.:<sup>3</sup>—

(L. 79).—Śaka-varsha 1185neya Duṁdubhi-saṁvatsarada Vayaśākha-śuddha 15 Sôma-vāra sôma-grahapad=amdu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI*. No. 111. Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva:—

(L. 92).—Rudhirōdgāri-[saṁvatsa]rada Jêshṭha-bahula 5 (but possibly 1) Âdivāra Shaḍaśtīmukha-saṁkrānti tatkaladalli.

[Rudhirōdgārin = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;<sup>4</sup> *Ind. Inscr.* No. 49. Kôlhāpur inscription of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Mahārāja Mahādēva, the younger brother of Kanhara (Kṛishṇa):—

(L. 8).—Śaka-varshê 1187 varttamāna-Krôdhana-saṁvatsarê Māghamāsa-pūrṇimâyām Śukra-dinê.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva:—

(L. 15).—Śaka-varuśada<sup>5</sup> 1189neya Prabhava-saṁvatsarada Jêshṭha-<sup>6</sup>ba 30 Budhavāra sūrya-grahapad=andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

<sup>1</sup> The last lines of the inscription appear to be in old Marāṭhī.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

<sup>3</sup> See above, No. 363.

<sup>4</sup> Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. ii.

<sup>5</sup> Read *-varshada* and *Jyêshṭha*.

368.—*PSOCI.* No. 142; *Mysore Inscr.* No. 12, p. 20. Dāvāngere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādēva :—

‘The Prajāpati *samvatsara*. No further details of the date are given.’

[Prajāpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paiṭhaṇ (now Bombay Secretariat’s ?) plates of the Dēvagiri-Yādava Rāma (Rāmachandra) :—

(L. 62).—Sa(śa)kē cha ēkādaśasu trinavaty-adhikēshv=atītēshu 1193 varttamāna-Prajāpati-samvatsar-āntargata-Māgha-suddha-dvādaśyām Vu(bu)dhē.

Wednesday, 13th January A.D. 1272 ; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon’s family, Siṅghaṇa ; his son Mallugi ; after him, Bhillama ; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati<sup>1</sup> from prison) ; his son Siṅghaṇa (overthrew Ballāla,<sup>2</sup> the Andhra king, Kakkalla,<sup>3</sup> the lord of Bhambhāgiri, Bhōja,<sup>4</sup> and Arjuna<sup>5</sup>) ; his son Jaitugi [II.] ; his son Kṛishṇa ; his younger brother [Mahādēva] (defeated Viśala<sup>6</sup>) ; his son Āmaṇa ; from him Kṛishṇa’s son Rāma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Ṭhāṇā plates of the reign of the Dēvagiri-Yādava Rāmachandra, ‘lord of Dvāravati ;’ recording a grant by Achyuta-Nāyaka :—

Śālivāhana-Śakā 1194 Aṁgirā-nāma-samvatsarē Āśvina-suddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhillama ; after him, Jaitrapāla [I.] ; his son Siṅghaṇa ; after him, Kṛishṇa ; his younger brother Mahādēva ; Kṛishṇa’s son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet ;<sup>7</sup> Graham’s *Kolhapoor*, p. 437, No. 15. Kōlbāpur inscription of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmadēva (Rāmachandra) :—

(L. 23).—Śaka-varshēshu 1194 vēd-āmka-Rudra-pramitēshu vyatītēshu varttamān-Aṁgirah-[sam]vatsara-Māgha-pūrṇimāyām sōmagrahaṇa-parvaṇi.

3rd February A.D. 1273 ; a lunar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199\*.—From an impression supplied by Dr. Fleet ; Graham’s *Kolhapoor*, p. 451, No. 16. Sidnūrle inscription<sup>10</sup> of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra :—

(L. 13).—Śaka-varshēshu 1199 ramdhr-āmka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-samvatsar-ām(ā)ntargata-Śrāvaṇa-pūrṇimāyām Sōma-dinē yajūōpavita-parvaṇi.

Monday, 27th July A.D. 1276 ; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOCI.* No. 125 ; *Mysore Inscr.* No. 26, p. 44 ; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava Prauḍha-pratāpa-

<sup>1</sup> See Dr. Fleet’s *Dynasties*, p. 528 and p. 529, note 1.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXX. p. 517.

<sup>3</sup> I.e. the Kakatiya Gaṇapati ; see below, No. 585 ff.

<sup>4</sup> I.e. the Hoysala Ballāla II. ; see below, No. 415 ff.

<sup>5</sup> Perhaps some prince Kakkalla of the Kalachuri (Chēdi) family.

<sup>6</sup> I.e. the Śilāhara Bhōja II. ; see above, No. 324 ff.

<sup>7</sup> I.e., probably, the Paramāra Arjunavarman ; see above, No. 843.

<sup>8</sup> Compare *North. Inscr.* No. 225.

<sup>9</sup> Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iv.

<sup>10</sup> The inscription contains a sculpture of an ass and a woman.

*chakravartin Rāmachandra*, 'lord of Dvāravati,' and of his feudatory, the *Mahāmaṇḍalēśvara Sājuva-Tikkamadēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṁvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.<sup>1</sup>

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthin) *saṁvatsara* (Ś. 1201).

374.—*PSOCI*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāmve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the *Chitrabhānu saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrsha;' (*Mys. Inscr.*: 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month.

375.—*PSOCI*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(L. 4).—*Rāmachandradēva-vijayarājya-ōdayada* 12 *Svabhānu-saṁvatsarada Phālguna(na)-su(su)* 5 *Vaḍḍavārad-aṁdu*.

[For *Subhānu* = Ś. 1205] the date is irregular.

376.—*PSOCI*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 3) of his reign, the *Tāraṇa saṁvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.*: 'the 3rd day').

[*Tāraṇa* = Ś. 1206]: Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCI*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 2) of his reign, the *Tāraṇa saṁvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[*Tāraṇa* = Ś. 1206]: Wednesday, 26th April A.D. 1284.

378.—*PSOCI*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāmve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, l. 6) of his reign, the *Vyaya saṁvatsara*. The other details of the date are illegible.'

[*Vyaya* = Ś. 1208.]

379.—Ś. 1212\*.—*Jour. Roy. As. Soc.* Vol. V. p. 178. Ṭhāṇā plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Prauḍha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvāravati,' recording a grant by *Kṛishṇadēva*, the governor of Koṅkaṇa :—

Śālivāhana-Śakā 1212 *Virōdhi-saṁvatsarē Vaiśākha-suddha-paurṇamāsyām Bhaumē*.

The date is irregular.

In the race of the *Yadus*, *Bhillama*; after him, *Jaitrapāla* [I.]; his son *Sīnghaṇa*; after him, *Jaitrapāla* [II.]; after him, *Kṛishṇa*; his younger brother *Mahādēva*; *Kṛishṇa*'s son *Rāmachandra*.

380.—Ś. 1219\*.—From an impression supplied by Dr. Burgess. British Museum inscription of the *Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śaku-saṁvatu 1219 || *Durmushī(khi)-saṁvatsarē Kārttika-vadi amāvāsyām Ravau*.

<sup>1</sup> This is the proper equivalent of the *tithi* for the bright half of Chaitra.



(L. 5).—sūrya-parvaṇi.

Sunday, 28th October A.D. 1296 ; a solar eclipse, visible in India.

381.—Ś. 1222.—From impressions supplied by Dr. Fleet. Vêlâpur inscription<sup>1</sup> of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śak[u] 1222 Śârvarî-samvatsarê Mârgisaru-vadi [9?] Sômê.

Supposing the figure for the *tîthi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. 1227.—From impressions supplied by Dr. Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śâku 1227 | Viśvâvasu-samvachchha(tsa)rê | Mârga-su(śu)ddha(ddha) 5 Sômê.

Monday, 22nd November A.D. 1305 ; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

#### H.—The Hoysaḷas.<sup>2</sup>

383.—Ś. 961 (P).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.<sup>3</sup> The Poysaḷa (Hoysaḷa) *Mahâmaṇḍalêśvara Vinayâditya Tribhuvanamalla*, 'lord of Dvârâvatî,' and his wife *Keḷeyabbarisi (Keḷeyaladêvi)*, residing at their capital of Sosavûru(?),<sup>4</sup> gave a girl in marriage to, and bestowed the lordship of Sindageṛe on, the *Danḍanâyaka Maṛiyâne* :—

'The Śaka year 961,<sup>5</sup> the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—Ś. 987 (P).—*Mysore Inscr.* No. 166, p. 307. Date (in the Nirgund inscription of the time (?) of the Hoysaḷa Sômêśvara, below, No. 438) of the time (?) of the W. Gaṅga *Mahâmaṇḍalêśvara Gaṅgarasa* and (?) the Hoysaḷa *Vishṇuvardhana* :<sup>6</sup>—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect ; it is incorrect also for Ś. 987 current and expired.

385.—Ś. 1025.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysaḷa *Ballâḷa I.*, reigning at his capital of Bêlâpura (Vêlâpura), married *Padmaladêvi*, *Châvalidêvi* and *Boppadêvi*, the three daughters of the *Danḍanâyaka Maṛiyâne* of the second generation, on whom he again conferred the lordship of Sindageṛe :—

'The Śaka year 1025, the year Svabhânu, the month Kârttika, the 10th day of the moon's increase, Thursday.'

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—Ś. 1037 (for 1035).—*Inscr. at Śravaṇa-Belgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of *Bûchana (Bûchirâja)*, the son of the

<sup>1</sup> The inscription contains a sculpture of an ass and a woman.

<sup>2</sup> Compare also above, Nos. 197 and 234, and below, No. 713.

<sup>3</sup> Compare Dr. Fleet's *Dynasties*, p. 451, note 4.

<sup>4</sup> The translation has 'Sesulya.'

<sup>5</sup> In the Alêsandra inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969 ; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

<sup>6</sup> Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

<sup>7</sup> The same date is given in the Alêsandra inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.

*Daṇḍanāyakitī* Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother:<sup>1</sup>—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaiśākha-su(śu)ddha 10 Ādityavārad-andu.

[Vijaya = Ś. 1035]: Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravaṇa-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividya-dēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Daṇḍanāyakitī* Lakshmimati (Lakshmi), the wife of Gaṅgarāja, minister of the Hoysala Viṣṇuvardhana:—

Sa(sa)ka-varṣam 1037neya Manmatha-saṁvatsarada Mārggaśira-su(śu)ddha 14 Bṛhāvaram Dhanur-lagnada pūrvāhṇad-āru-ghaṇiyey-app-āgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCI.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Mahāmaṇḍalēśvara* Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' reigning at Vēlāpura (Bēlāpura), and his *Paṭṭamahādēvi* Śāntaladēvi:—

(L. 5 of side 9).—Śaka-varṣa sāsirada-mūvatt-ombhatte(tta)neya Hēmaḷambi-saṁvatsarada Chaitra-śuddha-pañchamiy-Ādivāra.

The date is irregular.

In Yādu's lineage (the legendary) Śāla received the royal name Poysāla. Among the Poysālas, 'lords of Dvārāvati,' born in Śasapura, was Vinayāditya, who married Keḷeyabbe (Keḷeyaladēvi). Their son Eḷeyaṅga married Ēchaladēvi; their sons Ballāla [I.], Viṣṇu (Viṣṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva<sup>2</sup> and Narasimha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vira-Ballāla (Ballāla II.); and commencing with l. 21 of side 12 is a short inscription of Narasimha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda saṁvatsara;' this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription<sup>3</sup> of the reign of the Hoysala *Mahāmaṇḍalēśvara* Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati;' recording a grant by his minister, the *Daṇḍanāyaka* Gaṅgarāja, which was confirmed by the *Daṇḍanāyaka* Ēchirāja:—

Sa(sa)ka-varṣam 1039neya Hēmaḷambi-saṁvatsarada Phālguna(na)-śuddha 5 Sōmavārad-andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Māra<sup>4</sup> married Mākaṇabbe; their son Ēcam (Ēchirāja),<sup>5</sup> married Pōchikabbe; their son Gaṅgarāja (defeated the army of the [W.] Chālukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permāḍidēva), married Lakshmīdēvi; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmati), the daughter of the *Daṇḍanāyakitī* Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāmuṇḍaśeṭṭi,

<sup>1</sup> Compare below, No. 390.

<sup>2</sup> According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 237; compare also below, No. 584.

<sup>3</sup> Identical with part of this is *Inscr. at Śravaṇa-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

<sup>4</sup> In *Inscr. at Śravaṇa-Belgoḷa* No. 144 (below, No. 406) he is called Māramayya and described as the son of Nāgavarman.

<sup>5</sup> Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in her memory by her mother :<sup>1</sup>—

Sa(śa)ka-varusha 1042neya Vikāri-saṁvatsarada Phālguna(na)-bahuḷa 11 Bṛihavārad-andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Gaṅgarāja.

392.—Ś. 1043\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pōchikabbe (Pōchāmbike, Pōchaladēvi), and the erection of a tomb in her memory by her son Gaṅgarāja :—

Sa(śa)ka-varsha 1043neya Sā(śā)rvvari-saṁvatsarada Āshāḍha-su(śu)ddha 5 Sōmavārad-andu.

The date is irregular.

393.—Ś. 1044\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the *Danḍanāyakitī* Lakkavve (Lakshmyambike), the wife of Gaṅgarāja and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varsha 1044neya Plava-saṁvatsarada . . . śuddha 11 Śukravārad-andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pōchavve by her son Gaṅgarāja.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by Gaṅga[rāja], the son of Budhamitra<sup>2</sup> and Pōchāmbikā, of a shrine (for his wife Lakshmi?).

396.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit<sup>3</sup> and Kanarese inscription. Date of grants made by Śāntaladēvi, the chief queen of the Hoysala *Mahāmaṇḍa-lēśvara* Viṣṇuvardhana (Biṭṭidēva),<sup>4</sup> 'lord of Dvārāvati' :—

(P. 41).—Sa(śa)ka-varusha sāyirada-nālvatt-ayde(yda)neya Śōbhakṛit-saṁvatsarada Chaitra-su(śu)ddha-pādiva Bṛihaspativārad-andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Śāntaladēvi, with the same date as in No. 396.

398.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhāntadēva, the chief disciple of Maladhāridēva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarāja :—

Bāṇ-āmbhōdhi-nabhaś-śasāṅka-tulitē jātē Śak-ābdē tatō varshē Śōbhakṛit(d)-āhvayē vyupanatē māsē punaś-Śrāvaṇē | pakshē kṛishṇa-vipaksha-varttini Sitē vārē daśamyām tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by Śāntaladēvi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

<sup>1</sup> See above, No. 386.

<sup>2</sup> This must be another name of Êcham (Êchirāja); see above, No. 389.

<sup>3</sup> Only the first verse and the last are in Sanskrit.

<sup>4</sup> He supported 'the rise of Paṭṭi-Perumāla's own kingdom,' burnt Chakragōṭṭa, defeated Adiyama (Idigama), Narasimhavarman, etc.

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of **Śāntalādēvi**,<sup>1</sup> the chief queen of the Hoysala **Vishṇuvardhana**:—

(P. 38).—Sa(śa)ka-varuṣaṁ 1050mūṣe(ṛa)neya Virōdhikṛit-saṁvatsarada Chaitra-su(śu)ddha-pañchamī Sōmavārad=andū.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1060\***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**, 'lord of Dvārāvati,' residing at Dōrasamudra, and of the **Danḍanāyaka** **Mariyāne** and **Bharata** (**Bharataṇa**, **Bharatamayya**):—

'In the Śaka year 1060, the year Paṅgala, the month Pushya, the 10th day of the moon's increase, uttarāyana-saṁkrānti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the **Danḍanāyaka** **Bharatamayya** (**Bharata**), the younger brother of the **Danḍanātha** **Mariyāne**.<sup>2</sup>

403.—**Ś. 1061 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for **Siṅgimayya**,<sup>3</sup> the son of the **Danḍanāyaka** **Baladēva** and his wife **Bāchikabbe**:—

Sa(śa)ka-varuṣa 1041 (in translation 1061)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-dvādasa(śi) Sōmavārad=andū.

[For **Siddhārthin** = **Ś. 1061**] the date is irregular.

404.—**Ś. 1061 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of **Baladēva**, a son of **Nāgadēva** (whose brother was **Siṅgaṇa**) and his wife **Nāgiyakka**, and grandson of the **Danḍanāyaka** **Baladēva**<sup>3</sup> (whose wife was **Bāchikabbe**):—

Sa(śa)ka-varuṣa 1041 (in translation 1061) Siddhārthi-saṁvatsarada Mārggasi(śi)ra-su(śu)ddha-pāḍīva Sōmavārad=andū.

[For **Siddhārthin** = **Ś. 1061**] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbid Kanarese inscription of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**,<sup>4</sup> 'lord of Dvārāvati.'

In Yadu's lineage (the legendary) **Saḷa**; **Vinayāditya**; his son **Eṇṇaṅga**, married **Ēchaladēvi**; their sons **Ballāḷa** [I.], **Vishṇu** and **Udayāditya**.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the **Danḍanāyaka** **Ēcha** (**Ēchirāja**), the son of **Gaṅgarāja's**<sup>5</sup> elder brother **Bamma** and his wife **Bāgaṇabbe** (a disciple of **Bhānukīrtidēva**); the erection of a tomb for him by **Gaṅgarāja's** eldest son, the **Danḍanāyaka** **Boppadēva**, as well as grants by him to **Mādhava-chandradēva**, the disciple of **Śubhachandra-siddhāntadēva**; and donations by **Ēchirāja's** wife **Ēchikabbe**, etc.—In the introductory part the inscription first mentions the [W.] **Chālukya** [**Vikramāditya VI.**] **Tribhuvanamalla**, and then the **Poysaḷas** (**Hoysaḷas**) **Vinayāditya**, his son **Eṇṇaṅga** (**Eṇṇa**), his son **Ballāḷa** [I.], and **Ballāḷa's** younger brother **Vishṇuvardhana**.

<sup>1</sup> Her guru was **Prabhāchandra-siddhāntadēva**; her father, **Mārasīṅgayya**; and her mother, **Māchikabbe** (the daughter of **Baladēva** and **Bāchikabbe**, and elder sister of **Siṅgimayya**, **Siṅga**). Compare below, Nos. 403 and 404.

<sup>2</sup> Compare *Mysore Inscr.* p. 332 f., above, No. 401.

<sup>3</sup> See above, note 1.

<sup>4</sup> He defeated [the **Kādamba**] **Jayakēśin** [II.]. Compare above, No. 235. note.

<sup>5</sup> He killed **Narasīṅga** (**Narasimha**).

407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by Êchana (Boppaṇa), the son of Gaṅga[rāja].

408.—Ś. 1088\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription<sup>1</sup> recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividya-dēva and fellow-student of Mēghachandra's son Virāṇandin:<sup>2</sup>—

Sa(śa)ka-varshaṁ 1068neya Krôdhana-saṁvatsarada Âśvīja-su(śu)ddha-daśamī  
Brihavārad-andu Dhanur-lagnada pūrvvāhṇad=āru-ghaḷigey=app=āgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mēghachandra's fellow-student Śubhakīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysaḷa Viṣṇuvardhana's Paṭṭamahādēvi Śāntaladēvi, whose mother was Māchikabbe.

409.—Ś. 1081.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysaḷa Nārasiṁha I. and his minister and senior treasurer Huḷḷapa, the son of Jakkirāja and Lōkāmbikā, of the Vāji vaṁśa:<sup>3</sup>—

Êkāsītyuttara-sahasra-Śaka-varshêshu gatêshu Pramādi(thi)-saṁvatsarasya Pushyamāsa-suddha-Śukravāra-chaturdaśyām=uttarāyana-saṅkrāntau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII. p. 117, No. 23.

In the Hoysaḷa race, sprung from Yadu: Vinayāditya, married Kēliya-dēvi; their son Eṅgāṅga (burnt Dhārā, laid waste Chakragōṭṭa), married Êchaladēvi; their son Viṣṇu (defeated Nārasiṁhavarman, Adiyama, the lord of Mālava, Jagaddēva<sup>4</sup> and Iruṅgōḷa), married Lakshmīdēvi; their son Nārasiṁha (Nārasiṁha I., surnamed Bhujabala-Vira-Gaṅga and Prātāpa-Hoysaḷa), married Êchaladēvi.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription<sup>5</sup> of the reign of the Hoysaḷa Mahāmaṇḍalēśvara Nārasiṁha (Nārasiṁha I.) Tribhuvanamalla, 'lord of Dvārāvati,' recording works of piety and donations by himself and his minister, the Daṇḍanāyaka Huḷḷa (Huḷḷarāja, Huḷḷapa, Huḷḷana, Puḷḷana), the son of Yaksharāja of the Vāchi vaṁśa<sup>6</sup> and husband of Padmāvati.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by Huḷḷamayya, the minister and senior treasurer of Nārasiṁha I.

412.—Ś. 1085.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the Mahāmaṇḍalāchārya Dēvakīrti-paṇḍitadēva:—

Śaka-varsha sāsirada-embhāt-aidaneya || Varshê khyāta-Subhānu-nāmani sitê pakshê tad-Âshādhakê māsê tan-navamī-tithau Budha-yutê vārê dinêś-ôdayê.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the Mahāmaṇḍalāchārya Dēvakīrti-paṇḍitadēva by the Daṇḍanāyaka Huḷḷarāja (Huḷḷapa), the son of Yaksharāja of the Vāji vaṁśa and Lōkāmbikā, and minister and senior treasurer of Nārasiṁha (Nārasiṁha I.).—The inscription mentions the temple of Rūpa-Nārāyaṇa<sup>7</sup> at Kollāpura; also the Sāmantas Nimbādēva<sup>8</sup> and Kāmādēva,<sup>9</sup> who were lay-disciples of Māghanandin.

414.—Ś. 1099\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Huḷḷa's friend Nayakīrtidēva, the (son and) disciple of Guṇachandradēva, fellow-student of Guṇachandradēva's son

<sup>1</sup> The inscription is partly identical with No. 387.

<sup>2</sup> Compare Nos. 410 and 413.

<sup>3</sup> The text agrees partly with the text of No. 416.

<sup>4</sup> See Nos. 220 and 319.

<sup>5</sup> Compare above, No. 74.

<sup>6</sup> See above, No. 388.

<sup>7</sup> Compare Nos. 409 and 413.

<sup>8</sup> See No. 321.

Māpikyanandin, and guru of king Iruṅgōla; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgadēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṁvatsarē Vaiśākhē dhavaḷē chaturddasa-dinē vārē cha Sūryātma-jē | pūrvvāhṇē praharē gatē 'rddha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,<sup>1</sup> eulogizing, and recording works of piety by, Gaṅgarāja,<sup>2</sup> minister and general of the Hoysala Viṣṇuvardhana, and Hūḷayya (Hūḷa), minister and senior treasurer of Vira-Ballāḷa (Ballāḷa II.),<sup>3</sup> and lay-disciple of Nayakīrtidēva, the son of Guṇachandradēva.

416.—Ś. 1104\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,<sup>4</sup> recording a grant by the Hoysala Mahāmaṇḍalēśvara Vira-Ballāḷa Tribhuvanamalla (Ballāḷa II., the son of Narasimha I. and Ēchaladēvi), 'lord of Dvārāvātī,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varshada sāyirada-nūṅa-nālke(lka)neya Plava-saṁvatsarada Paushya(sha)-bahuḷa-tadige Su(su)kravārad=uttarāyana-saṁkrānti=e(a)ndu.

Friday, 25th December A.D. 1181;<sup>5</sup> see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vira-Ballāḷa laid siege to Uchchaṅgi and captured its Pāṇḍya king Kāmadēva.<sup>6</sup>

417.—*Inscr. at Śravaṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāḷa (Ballāḷa II.), made at the request of Chandramauli's wife Āchaladēvi.<sup>7</sup>

418.—Ś. 1113(?).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Vira-Ballāḷa (Ballāḷa II.) :—

(L. 51) —Sa(śa)ka-varshada 1113neya Siddhārththi-saṁvatsarada<sup>8</sup> Chaitra-su 11 Ādivāra vyatīyapāta-saṁkrāmaṇad=<sup>9</sup>aindu.

Siddhārthin would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāḷa (Ballāḷa II.), 'lord of Dvārāvātī,' recording a grant made from his camp at Lokkiguṇḍi; (composed by Agnīśarma) :—

(L. 43).—Śakanripakāl-ātita-saṁvatsara-satēṣhu chaturddas-ādhikēṣhv-ēkādāśasu amkatō=pi 1114 varttamāna-Paridhāvi-saṁvatsar-āntarggata-Mārggaśirsha-paurṇamāsyām Śanaishchara-vārē sōma-grahāṇē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Saḷa, at Śasakapura, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Ereyāṅga; his sons Ballāḷa [I.]

<sup>1</sup> Partly identical with *Inscr. at Śravaṇa-Belgoḷa*, No. 59; above, No. 389.

<sup>2</sup> He defeated the Chōḷa's feudatory Adiyama, the 'liguḷa Dāman, the feudatory Dāmōdara, Narasimhavarman and other Chōḷa feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

<sup>3</sup> He laid siege to Uchchaṅgi and took its king Kāmadēva; compare No. 416.

<sup>4</sup> The text partly agrees with the text of No. 410.

<sup>5</sup> On this day the *tithi* of the date commenced 0 h 30 m. after mean sunrise.

<sup>6</sup> Compare Nos. 415 and 423.

<sup>7</sup> A full account of her is given in *Inscr. at Śravaṇa-Belgoḷa*, No. 124 (above, No. 413) where her name is given also as Āchiyakka.

<sup>8</sup> Read *Siddhārththi-saṁvatsarada Chaitra-iu*.

<sup>9</sup> Read *vyatīyapāta-saṁkrāmaṇad=*.

(defeated Jagaddēva<sup>1</sup>), Vishṇuvardhana and Udayāditya; Vishṇuvardhana's son Narasimha [I.] married Êchaladēvi; their son Vira-Ballāḷa (defeated the general Brahman,<sup>2</sup> and Jaitrasimha, the right arm<sup>3</sup> of Bhīllama<sup>4</sup>).

420.—Ś. 1114.—*PSOCI.* No. 200; *Mysore Inscr.* No. 46, p. 103. Baḷagāmve Sanskrit and Kanarese inscription of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāḷa (Ballāḷa II.)*, reigning at Lakkigundi:—

‘Śaka 1114<sup>5</sup> (in figures, l. 62), the Paridhāvi *saṁvatsara*; Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun's commencing his progress to the north;’ (*Mys. Inscr.*: ‘the 6th day’).

Friday, 25th December A.D. 1192.<sup>6</sup>

421.—Ś. 1114 (for 1115).—*PSOCI.* No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysaḷa *Vira-Ballāḷa (Ballāḷa II.)*:—

‘Śaka 1114 (in figures, l. 5), the Pramādi *saṁvatsara*; Sunday, the fifth day of the bright fortnight of Bhādrapada;’ (*Mys. Inscr.*: ‘the Śaka year 1116,’ and ‘the 8th day’).

Pramādin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—Ś. 1117\*.—*PSOCI.* No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagāmve Sanskrit and Kanarese inscription of the Hoysaḷa *Vira-Ballāḷa (Ballāḷa II.)*:—

(L. 34).—Sa(sa)kanṛipa-saṁvachchha(tsa)ram=ārabhya śatādhika-sahasrōpari saptada-cha(sa)mē Â[na\*]nda-saṁvachchha(tsa)rē Mārggaśīrṣh-āmāvāsyâyām Sōmavārē vyatīpāta-yōgē.<sup>7</sup>

The date is irregular.

423.—Ś. 1118\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 130, p. 97. Kanarese inscription of the reign of the Hoysaḷa *Mahāmaṇḍalēvara Pratāpa-chakravartin Vira-Ballāḷa (Ballāḷa II.)*, ‘lord of Dvārāvati.’ Date of private donations:—

Sa(sa)ka-varsha 1118neya Rākshasa-saṁvatsarada Jēshṭha-7su 1 Bṛihavārad=andū.

The date is irregular.

Laying siege to Uchchāṅgi, Vira-Ballāḷa took its king Kāmadēva.<sup>8</sup>

424.—*PSOCI.* No. 106. Hāṅgal Kanarese memorial tablet of the time of the Hoysaḷa *Ballāḷa II.* and the Kādamba (of Hāṅgal) *Kāmadēva*:<sup>9</sup>—

‘The (?) sixteenth year (in figures, l. 12) of Kāmadēva, the Nala *saṁvatsara*; Tuesday, the . . . day of the dark fortnight of Āśvayuja.’

[Nala, Anala = Ś. 1118.]

425.—*PSOCI.* No. 107. Another Hāṅgal Kanarese memorial tablet of the time of the Kādamba (of Hāṅgal) *Kāmadēva*, not dated.

426.—*PSOCI.* No. 233; *Mysore Inscr.* No. 118, p. 217. Halēbid Kanarese inscription of the Hoysaḷa *Vira-Ballāḷa (Ballāḷa II.)*:—

‘Thursday, the first day (in words, l. 7) of the bright fortnight of Kārttika of the Nala *saṁvatsara*;’ (*Mys. Inscr.*: ‘Sunday’).

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

<sup>1</sup> Compare above, No. 388.

<sup>2</sup> See No. 294, note.

<sup>3</sup> See No. 334.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 505, note 1.

<sup>5</sup> This is the proper equivalent for the 5th *tithi*.

<sup>6</sup> See *Ind. Ant.* Vol. XII, p. 210, No. 35.

<sup>7</sup> This (for *Jyēshṭha*-) is the reading of the Roman and Kanarese texts; the translation has *Bhādrapada*.

<sup>8</sup> Compare above, No. 416

<sup>9</sup> See Dr. Fleet's *Dynasties*, p. 563. See also above, No. 283.

427.—**Ś. 1121.**—*PSOCI*. No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala **Vira-Ballāla** (**Bālāla II.**), and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āsaṭimayūrapura'.<sup>1</sup>—

(L. 31).—*Śakanripakāl-ātita-saṁvatsara-śataṅgalu* 1121neya Siddhārtthi-saṁvatserada pratham-Āshāḍa(ḍha)-śuklapaksh-āṣṭamī Brihaspativāra-Bya(vya)tipāta-puṇya-dinadoḷ-ā Bya(vya)tipāta-mimittam.<sup>2</sup>

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI*. No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāmve Kanarese inscription of the 11th year of the reign<sup>3</sup> of the Hoysala **Vira-Ballāla** (**Ballāla II.**):—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = **Ś. 1124**] the date is irregular.<sup>4</sup>

429.—*PSOCI*. No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāmve Kanarese memorial tablet of the time of the Hoysala **Vira-Ballāla** (**Ballāla II.**):—

'The bright fortnight, of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = **Ś. 1124**.]

430.—*PSOCI* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāmve Kanarese memorial tablet of the 15th year of the reign of the Hoysala **Vira-Ballāla** (**Ballāla II.**):—

'The fifteenth year (in figures, l. 1) of his reign, the Krōdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krōdhana = **Ś. 1127**] the date is irregular.<sup>5</sup>

431.—*PSOCI*. No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāmve Kanarese memorial tablet of the 17th year of the reign of the Hoysala **Vira-Ballāla** (**Ballāla II.**):—

'The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = **Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCI*. No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāmve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala **Vira-Ballāla** (**Ballāla II.**).

433.—*PSOCI*. No. 235. Haḷēbīḍ Kanarese inscription of the Hoysala **Vira-Ballāla** (**Ballāla II.**), and of his *Danḍanāyaka*, the *Kumāra* or junior **Lakshma** (**Lakshmidhara**, **Lakshmidēva**).<sup>6</sup>

434.—**Ś. 1145.**—*PSOCI*. No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* **Narasimha II.**, 'lord of Dvārāvattī,' residing at Dōrasamudra, and his minister, the *Danḍanāyaka* **Polāḷva**, the son of **Attirāja**:<sup>7</sup>—

(L. 67).—*Śaka-varshaṁ* 1145ne[ya] Svabhānu-saṁvatserada Māgha-śuddha 11 Brihadvārad-aṁdu.

The date is irregular.

In the family of Yadu (the legendary) **Sala**; **Vinayāditya**; **Ereyaṅga**; his sons **Ballāla** [I.], **Biṭṭidēva** (**Biṭṭiga**, **Vishṇuvardhana**), and **Udayāditya**; of these **Vishṇuvardhana** married **Lakumadēvi** (**Lakshmidēvi**); their son **Narasimha** [I.]; his son **Ballāla** [II.] (defeated the army of king **Sōmana**, i.e. the **W. Chālukya Sōmēśvara IV.**), married **Padmaladēvi**; their son **Narasimha** [II.], described as 'the uprooter of the **Makara** kingdom' and 'the establisher of the **Chōla** kingdom'.<sup>8</sup>

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 503, note 4.

<sup>3</sup> The date would be wrong also for **Ś. 1247**.

<sup>4</sup> See *ibid.* p. 507.

<sup>5</sup> See *Ind. Ant.* Vol. XIX. p. 155.

<sup>6</sup> The date would be wrong also for **Ś. 1244**.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>8</sup> See below, No. 817.



435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha (Narasimha II.)*,<sup>1</sup> 'lord of Dvārāvātī,' recording donations by Gommatasetṭi:—

Khara-saṁvatsarada Pushya-suddha uttarāyaṇa-saṅkrānti pāḍi-diva Bri(bṛi)havārad-andu.

[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175\*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara (Vira-Sōmēśvara)*, residing at Vikramapura<sup>2</sup> in the Chōḷa *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishi* (or chief queen) *Sōmaladēvi*:—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-āmāvāsyāyām sūry-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsad-āmāvāsyē sūrya-grahapadalu.<sup>3</sup>

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vira-Sōmēśvara (Sōmēśvara)*.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa *Narasimha III.*, recorded at the end of the Bēlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Narasimha (Narasimha III.)*:—

Śaka-varusha 1177nē Rākshasa-saṁ Vaiśākha-sūdhā(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Hoysaḷa (Hoysaḷa) *Vira-Rāmanātha*, a son of Sōmēśvara and the Chālukya princess Dēvaladēvi:—

'The day of Bharanī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Hoysaḷa (Hoysaḷa) *Vira-Rāmanātha*:—

'The day of Pūrva-Phalguni (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanu.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalguni.

443.—Ś. 1184\*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bēlūr Sanskrit and Kanarese plates of the Hoysaḷa *Niṣṭāṅka-pratāpa-chakravartin Narasimha III.*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Danḍanāyaka Perumāle*:—

(L. 18 of the fourth side).—Śaka-varshaaya chaturadhika-sāstītisatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-suddha-dvā[da\*]jyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Ereyāṅga; his son Vishṇu; his son Narasimha [I.]; his son Ballāḷa [II.]; his son Nṛsimha [II.]; his son Sōma, married Bijjalā; their son Nṛsimha [III.].

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 507, note 3.

<sup>2</sup> I. s. Kappapūr, five miles north of Śrīraṅgam.— Compare also below, Nos. 884, 885 and 904.

<sup>3</sup> See *Ep. Ind.* Vol. III. p. 8, note 5.

\* See below, No. 451.

444.—**Ś. 1190.**—*PSOCI.* No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala **Narasimha III.**, and of his *Danḍanāyaka Sōma* :—  
*Mys. Inscr.* : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala **Vira-Rāmanātha** :—  
 'The day of Aśvinī, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[**Ś. 1191**] : Monday, 24th March A.D. 1270.

446.—**Ś. 1191** (for 1195 ?).—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, reigning at Dōrasamudra :—

Śaka-varuṣa 1191neya Śrīmukha-saṁvatsarada Śrāvāṇa-śuddha 15 Ādivāradallu.

Śrīmukha would be **Ś. 1195**, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakirtidēva.

447.—**Ś. 1192\*** [and **Ś. 1198**].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sōmanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, 'lord of Dvārāvati,' residing at Dōrasamudra; and of his minister, the *Danḍanāyaka Sōma*,<sup>1</sup> and Sōma's sister's sons, the *Danḍanāyakas* **Mallidēva** and **Chikka-Kētaya** :—

Śaka-varuṣa sāsirada-nūṇa-tombhatt-erāḍaneya Śukla-saṁvatsarada Āśhāḍha-śuddha-dvādasi(śi) Budhavārad-andu.

Wednesday, 12th June A.D. 1269;<sup>2</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Āśvīja-śuddha-tadige Ādivārad-andu.

This date, for Dhātṛi = **Ś. 1198**, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala (**Vira-Rāmanātha**) :—

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[**Ś. 1192**] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kappanūr (Poysalēśvara temple) Tamil inscription of the 17th year (of the reign) of the Hoysala (**Vira-Rāmanātha**) :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvāṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi.'

[**Prajāpati = Ś. 1193**] : Tuesday, 21st July A.D. 1271.

450.—**Ś. 1200.**—*PSOCI.* No. 20; *Mysore Inscr.* No. 148, p. 275. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Niṣaṅka-pratāpa-chakravartin* **Narasimha III.**, 'lord of Dvārāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varuṣasya dviśatōttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-kṛishṇa-chaturdaśyām Maṇḍavārē.

Saturday, 11th February A.D. 1279.

<sup>1</sup> He is described as the king's dear son.

<sup>2</sup> On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOCI.* No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III., residing at Dōrasamudra, and of his minister, the *Danḍanāyaka* Perumājedēva<sup>1</sup> (also called Rānttarāya and Javanike-Nārāyaṇa):—

(L. 14).—Śaka-varusha 1208 sâ(sa)mda varttamāna-Bya(vya)ya-sam Chayatra-<sup>2</sup>śu 10 Bri(bri)d-aṁdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.).<sup>3</sup>

453.—*PSOCI.* No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāla III., the son of Narasimha III. who was the son of Sômēvara, residing at Dōrasamudra:—

(L. 33).—<sup>4</sup>Sādhārāṇa-saṁvatsarada Vaiśākha-su(śu) 3 Su(śu).<sup>5</sup>

[Sādhārāṇa = Ś. 1232]: Friday, 3rd April A.D. 1310.

#### I.—The Dynasties of Vijayanagara.<sup>6</sup>

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmaṇḍalēstara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaka (Chāmarāja?) :—

(L. 1).—Śaka-varusha 1261 neya Vikrama-saṁvatsarada Chaitra-su(śu) 1 Ga.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOCI.* No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṁgama I.:—

(L. 20).—nṛipa-Sālivāhana-Śaka 1276 neya Vijaya-saṁvatsarada Māgha-śudha(ḍha) 15 Chandravāra sômôparāma(ga)-parvvaṇi vu(u)shṇakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOCI.* No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēstara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēstara* Mallinātha-Voḍeyar :—

(L. 13).—Sa(śa)ka-varusha 1277 neya Manumatha-saṁvachhohha(tsa)rada Jēshṭha-(jyē shṭha)-śudhḍha(ḍha) 7 Sô.

Monday, 18th May A.D. 1355; <sup>7</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOCI.* No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēstara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēstara* Mallinātha-Voḍeyar :—

(L. 17).—Sa(śa)kha(ka)-varusha 1278 neya Durmmukha-saṁvatsarada Āshāḍha-bahuja-tadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

<sup>1</sup> He slew (a king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

<sup>2</sup> Read *Chaitra*.

<sup>3</sup> The given date is valueless.

<sup>4</sup> The Śaka year is effaced.

<sup>5</sup> I.e. *Śukrārdra*.

<sup>6</sup> First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

<sup>7</sup> For another Chāmarāja see below, No. 488.

<sup>8</sup> Bukka I. had a son whose name was also Mallinātha (Mallappa-Voḍeyar); compare *Ep. Ind.* Vol. VI. p. 327, and *Ind. Ant.* Vol. XXVI. p. 831, No. 10.

<sup>9</sup> On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I.).

459.—*Ś. 1278.*—*Ep. Ind.* Vol. III. p. 24, and Plates. Bitraguṇṭa<sup>1</sup> plates of Saṅgama II. (the verses were written on the plates by Bhōganātha,<sup>2</sup> the *narma-sachiva* of Saṅgama II.):—

(L. 75).—Śāk-ābdē nāga-śaila-dhyu(dyu)maṇi-parimitē 1278 Durmukh-ābdē tru(tri)-tiyyē(yē) māsi . . . . . saṅgamē chaṁdra-bā(bhā)nvōḥ.

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mārāpa, and Muddapa; Kampa's son Saṅgama [II.].

460.—*Ś. 1286* (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahāmaṇḍalēśvara Vira-Kampaṇa-Uḍaiyar* (i.e. Kampaṇa II.)<sup>3</sup>:—

'From the month of Ādi of the Viśvāvasu<sup>4</sup> year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—*Ś. 1290.*—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śravaṇa-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as Rāmānujāchārya's *Śāsana*, of the time (?) of the *Mahāmaṇḍalēśvara Vira-Bukkarāya* (Bukkarāya I.):—

*Inscr. at Śr.-Belg.*: Śaka-varsha 1290neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bṛi. Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of *Vira-Kampaṇa-Uḍaiyar* (i.e. Kampaṇa II.):<sup>5</sup>—

'On the day of Tēr (i.e. Rōhiṇī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of *Vira-Kampaṇa-Uḍaiyar*.'

[For Kilaka = *Ś. 1290*] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—*Ś. 1293.*—*Ep. Ind.* Vol. VI. p. 330. Śrīraṅgam (Raṅganātha temple) inscription of Goppanārya (Gōpaṇa), (an officer of Kampaṇa-Uḍaiyar, i.e. Kampaṇa II., the son of *Vira-Bokkapa-Uḍaiyar*, i.e. Bukkarāya I.):—

(L. 1).—bandhu-priyē Śāk-ābdē.

464.—*Ś. 1296.*—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahāmaṇḍalika Ommaṇa-Uḍaiyar*, the son of *Vira-Kampaṇa-Uḍaiyar* (alias) Kumāra-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):<sup>6</sup>—

'On the day of Uttirattādi (i.e. Uttara-Bhādrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanuṣ of the Ānanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;<sup>7</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—*Ś. 1301.*—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Pambal plates<sup>8</sup> of the *Rājādhirāja*<sup>9</sup> Virapratāpa Harihara (Harihara II.), residing at Vijayanagara:<sup>10</sup>—

(L. 100).—Śāk-ābdē Śālivāhasya sahaśrēpa tribhiḥ śataih | ēk-ādhikais=cha gaṇitē Siddhārtthē=bdē subhē dinē || Jyē(jyai)shṭhyām Bhaumē niśānāth-ōparāgē.

<sup>1</sup> This is the name of the village granted; the plates are at Nellore. They are marked with numeral figures. and also with notches.

<sup>2</sup> Probably identical with Bhōganātha, the brother of Mādhava and Śāyana.

<sup>3</sup> The son of Bukkarāya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 ff.

<sup>4</sup> The second inscription has *Vivādi* instead.

<sup>5</sup> See above, No. 460.

<sup>6</sup> See *Ep. Ind.* Vol. VI. p. 325, and above, Nos. 460 and 462.

<sup>7</sup> On this day the *śitā* of the date commenced 3 h. 41 m. after mean sunrise.

<sup>8</sup> Some of the (nine) plates are numbered.

<sup>9</sup> This title occurs in a verse.

<sup>10</sup> The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOCI.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Danḍanāyaka Mudda* :—

(L. 39).—Śaśi-kha-sikhi-chandra-samitē Śākē Sidhdhā(dddhā)rtthi(rtthi)-samjñitē ch-abdē [I\*] Kārttika-māsasya sita-dvādaśyām Bhāskarē vārē [II\*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bêlûr Sanskrit and Kanarese plates of Harihara II. and his *Danḍanāyaka Mudda* :—

(L. 41).—Śaka-varṣa sâvirada-mûnûṛa-nâka(lka)neya Duṁdubhi-samvatsarada Kārttika-bahula-daśami Âdivâradali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Âlampûṇḍi plate of Virûpāksha I.,<sup>2</sup> the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannâmbikâ :—

(L. 13).—Śakavarṣa-sahasr-âdhi-pañchôttara-śata-trayē | Raktākshī(kshi)-Pushya-sam-krântau pupya-kâlê śubhê dinē.

In the race of the Moon, Bukkarāja [I.], the son of Saṅgama [I.] and Kāmākshī; his son Harihara [II.], married Mallâdēvī of the family of Râmadēva;<sup>3</sup> their son Virûpāksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yādava race), recording the building of a Jaina temple by the *Danḍēśa Iruga (Irugapa)*,<sup>4</sup> the son of Harihara's minister, the *Danḍanâtha Baicha (Baichapa)* :<sup>5</sup>—

(L. 36).—Śaka-varṣhē 1307 pravarttamânē Krôdhana-vatsarē Phâlguna-mâsē kṛishṇa-pakshē dvitīyāyām tithau Śukravârē.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1309\*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhatka! Kanarese plates of the *Mahârâjâdhirâja Vira-Harihara (Harihara II.)* and his dependent *Mallana-Oḍeyar*, who resided at Honnâvura (Honavar) :—

(L. 7).—[Śa]ka-varuṣa sâvirada-munûṛa-ombhattaneya Kshaya-[sam]va[t\*]sarada Simhâda Guru Pushya-[bahu]la-pañchami Guruvârada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mâdhavarāja* :—

Śākē trayôḍasâdhika-trisatôttara-sahasrē gatē vartamâna-Prajâpati-samvatsarē Vaisâkha-mâsē kṛishṇa-pakshē amâvâsyāyām Saumya-dinē sūryôparâga-punyakâlê.

Wednesday, 5th April A.D. 1391;<sup>6</sup> a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

<sup>1</sup> Compare No. 466.

<sup>2</sup> For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

<sup>3</sup> I.e., probably, the Dêvagiri-Yādava Râmachandra (Râmadêva); see above, No. 369 ff.

<sup>4</sup> He is the author of the *Nândrtharatnamâlâ*.—Compare below, No. 486 and under *Addenda*.

<sup>5</sup> Compare below, No. 486.

<sup>6</sup> But this day fell in the *amâvâsa* month Chaitra

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of **Harihara II.** :—

(L. 1).—Śaktyâlôkê Śak-âbdê pariṇama[ti] śubhê Śrī(śrī)mukh-Āshā[ḍha]-māsê śuddhê pakshê daśamyâm Ravisuta-divasê Mitra-bhê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI.* No. 24; *Mysore Inscr.* No. 149, p. 277. Hâsan Sanskrit and Kanarese plates of **Harihara II.** :—

(L. 36).—Śak-âvda(bda) rishi-chaṁdr-âshni(gni)-vidhun-âyata-vatsarê | Yuv-âkhyê Mâgha(?) māsê(?) cha śukla-pakshê śubh[ê\*] dinê | saptamyâm cha mahâ-parvayî.<sup>1</sup>

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of **Harihara II.** :—

Rishi-bhû-vahni-chandrê tu gaṇitê Dhât[ri]-vatsarê | Mâgha-māsê śukla-pakshê paurṇamâsyâm mahâtithau || nakshatrê pitṛi-daivatye Bhânuvârêpa samyutê |

Sunday, 14th January A.D. 1347; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṁgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarâya [I.], Mârâpa, and Mudgapa.<sup>2</sup> Bukkarâya made Vidyânagarî his capital, and married Gaurâmbikâ; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallûr<sup>3</sup> plates of **Virapratâpa Harihara (Harihara II.)**, residing at Vijayanagara; (the verses were composed by Mallanârâdhyaṇṭika, the son of Kôṭîśârâdhya<sup>4</sup>) :—

(L. 50).—Dhâtṛi-nêtra-guṇa-kshapêta(śva)ra-yutê śrī(śrī)-Sâlivâhê gatê [Śâkhê(kê) gô]-tradhacha (?) Pramâdi(thi)ni tidhau (?) mâsy=Ūrjakê nâmanî (?) | pakshê tatra valakshakê Budha-dinê śrī-paurṇamâsyâm tidhau(thau) | kâlê pu[ṇya]ma[ham]tarê śubha-karê sômôparâgê varê |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yâdavas, Saṁgama [I.]; his son Vîra-Bhukka or Bhukka (Bukka I.), married Gaurî; their son Harihara [II.].

476.—*PSOCI.* No. 238; *Mysore Inscr.* No. 125, p. 222. Bêlûr Kanarese inscription of **Harihara II.** and his *Daṇḍanâtha Guṇḍa*.<sup>5</sup>

477.—*PSOCI.* No. 239; *Mysore Inscr.* No. 128, p. 226. Bêlûr Sanskrit and Kanarese unfinished inscription of **Harihara II.** and his *Daṇḍanâtha Guṇḍa*.

478.—*Inscr. at Śravaṇa-Belgoḷa*, No. 126, p. 95 Kanarese inscription recording the date of the death of **Harihara II.** :—

(L. 1).—Târaṇa-samvatsarada Bhâdrapada-bahula-daśamiyû Sômaṇḍadalu.

The date is irregular for both Târaṇa = Ś. 1266 and Târaṇa = Ś. 1326.<sup>7</sup>

479.—Ś 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vêppambattu (nera Vêlûr) Tamiḷ inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the *Mahârâjâdhirâja Virapratâpa Bukkamahârâya (Bukkarâya II.)* :—

First date: 'On Thursday, the new-moon day of the dark half of Jyaishtṛa of the Vyaya year, which follows the Pârthiva year (and) which was current after the Śaka year 132[8].'

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 213, No. 70.

<sup>2</sup> Really Muddapa; see above, No. 459.

<sup>3</sup> This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

<sup>4</sup> Compare below, No. 517.

<sup>5</sup> Compare below, No. 501.

<sup>6</sup> I.e. according to Mr. Rice, Harihara II.

<sup>7</sup> For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1404.

<sup>8</sup> A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.—For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.

Second date : 'Thursday, the twelfth lunar day of the bright half of Vaiśākha (of) the Pārthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pārthiva = Ś. 1327) are irregular ; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCI.* No. 25 ; *Mysore Inscr.* No. 150, p. 279. Hāsan Sanskrit and Kanarese plates of the *Mahārājādhirāja Virapratāpa Dēvarāya (Dēvarāya I.)*, giving the date of his coronation :—

(L. 21).—Sa(śa)ka-varsh[ē] 132[8] varttamāna-Vya[ya]-samvatsarē Kārtti(rtī)kamāsa-[kṛishṇa]pakshē daśamyām Ś[u]k[r]avārē [Uttarā(?)]-Bhādrapadē Prīti-yōgē Bava-karaṇē ēvaṁ-vi[śi\*]shṭa-śubha-kālē . . . svasya paṭṭābhishēka-samayē.

Friday, 5th November A.D. 1406 ; but the *nakshatra*<sup>1</sup> was Uttara-Phalgunī, not Uttara-Bhādrapadā, and the *karana* Bava only commenced after the expiration of the 10th *tithi* ; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yōga* Prīti commenced 14 h. 3 m. after mean sunrise).

Samgama [I.] ; his son Bukkarāya [I.] ; his son Harihara [II.] ; his son Dēvarāya [I.]

481.—Ś. 1332.—*PSOCI.* No. 127 ; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of *Dēvarāya I.* :—

(L. 15).—Śākē nētr-āgni-vahn-imdu-saṁkhyē Vikru(kṛi)ti-nāmakē varushē<sup>2</sup> Nabhasya-dvādaśyām śuklāyām Sōmavārakē.<sup>3</sup>

Monday, 11th August A.D. 1410 ;<sup>4</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of *Dēvarāya I.* and his minister *Lakshmana (P.)*.

483.—Ś. 1334\*.—*PSOCI.* No. 151 ; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahāmaṇḍalēśvara Vira-Mallanna-Vodeyar* (a son of Virapratāpa Dēvarāya I.) recording grants for the spiritual merit of his mother *Mallayavve* :—

(L. 4).—Sa(śa)ka-varusa(sha) 1334neya Khara-samvatsarada Kārttika-su(śu) 15 Śa.<sup>5</sup>

Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prāchīnalēkhamālā*, Vol. I. p. 178.<sup>6</sup> Vandavāsi Sanskrit and Kanarese plates of the *Mahāmaṇḍalēśvara Virapratāpa Vijayarāya (Vira-Vijaya)*, a son of Dēvarāya I. —

Śāka-varsha 1338 vartamāna-Durmukhi-samvatsarada Bhādrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Samgama [I.] ; his son Bukka [I.] ; his son, from Gaurāmbikā, Harihara [II.] ; his son Pratāpa-Dēvarāya (Dēvarāya I.) ; his son, from Hēmāmbikā, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCI.* No. 206 ; *Mysore Inscr.* No. 49, p. 112. Baḷagāṁve much damaged Kanarese memorial tablet of the time of *Vira-Vijaya (P.)*, a son of Virapratāpa Dēvarāya I. :—

*Mysore Inscr.* : 'In the Śāka year 1344 the year Subhakṛit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.<sup>7</sup>

<sup>1</sup> For dates in which similar mistakes occur see below, Nos. 604 and 853.

<sup>2</sup> Read *varshē*.

<sup>3</sup> See *Ind. Ant.* Vol. XII. p. 214, No. 88.

<sup>4</sup> This date fell in the first Bhādrapada of Ś. 1332.

<sup>5</sup> This *akṣara* is quite clear.

<sup>6</sup> Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

<sup>7</sup> On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Danḍanātha Irugapa*, the son of Maṅgapa who was the youngest son of Bukkarāya's minister Baicha (Baichapa):—

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau Muramathanasya pusṭim upajagmushi śitaruchau.

[Śubhakṛit = Ś. 1344.]<sup>1</sup>

Baicha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.<sup>2</sup>

487.—Ś. 1346.—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgalam plates of **Dēvaraya II.**, reigning at Vijayanagara:—

(L. 40).—Tat[t\*]valōkē Śakasy=ābdē Krōdhi-saṁvatsarē śubhē | Āshādh-āmātithau puṁṇyē<sup>3</sup> Sōmavāra-virājītē |

Monday, 26th June A.D. 1424;<sup>4</sup> (with a solar eclipse, not visible in India).

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurī, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmāmbikā, Vira-Vijaya; his son, from Nārayaṇāmbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.<sup>5</sup>

488.—Ś. 1346.—*PSOCI.* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of **Virapratāpa Dēvarāya (Dēvarāya II.)**, and of (the *Danḍanātha*) **Chāmarāja**:<sup>6</sup>—

(L. 16).—Śaka-varusha 1346neya Krōdhi-saṁvachchha(tsa)rada Kārttika-śuddha 12 Sōmavāraṁ kūḍida puṇya-tithiyoḷu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchipuram Tamil inscription of the reign of the *Mahārājādhirāja Virapratāpa Dēvarāya (Dēvarāya II.)*:—

'On the day of Anusham (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguni of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of **Dēvarāja II.**, residing at Vijayanagara:—

(L. 25).—Śākē=bdē pramītē yātē vasu-simḍhu-guṇ-ōṁdubhiḥ | Parābhav-ābdē Kārttikyām.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāja [I.]; his son Vijaya (Vira-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Vira-Dēvarāja).

491.—Ś. 1353\*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Tellūr (near Vélūr) Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Virapratāpa Dēvarāya (Dēvarāya II.)*:—

'On the day of Tiruvōṇam (i.e. Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkaṭaka of the Sādhāraṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.<sup>7</sup>

492.—Ś. 1353\*.—*PSOCI.* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbāgal Kanarese inscription and Telugu plate of the reign of **Dēvarāja II.**, the son of Vijaya:—

No. 227: (L. 1).—Śaka-varusha 1353neya Sādhāraṇa-saṁvachchha(tsa)rada Phāḷgu[na]-su(śu) 10.

<sup>1</sup> By Mr. Rice the year is taken to be Ś. 1294.

<sup>2</sup> Read *puṇyē*.

<sup>3</sup> Compare below, No. 496.

<sup>4</sup> The above equivalent of the date is correct only on the supposition that the word *Karkaṭaka* of the date has been put erroneously instead of *Kārttika*.

<sup>5</sup> Compare above, No. 469.

<sup>6</sup> This date fell in the *first* Āshāḍha of Ś. 1346.

<sup>7</sup> For another Chāmarāja see above, No. 454.



No. 26: (L. 3).—Śālivāhana-Śaka-varuṣam[ga] 1353nē Sādhāraṇa-nāma-samvatsarada Phālguna(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paḍavēḍu Tamil inscription of the reign of the *Rājādhirāja Virā-Dēvarāya (Dēvarāya II.)*:—

‘On the tenth day of the month of Māsī of the Pramādīcha year.’  
[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paḍavēḍu Tamil inscription of the reign of the *Mahārājādhirāja Virā-Dēvarāya (Dēvarāya II.)*:—

‘On the 2nd day of the month of Āḍi of the Ānanda year.’  
[Ānanda = Ś. 1356.]

495.—*Inscr. at Śravaṇa-Belgola*, No. 125, p. 95. Inscription recording the date of the death of *Pratāpa-Dēvarāya* (the younger brother<sup>1</sup> of *Dēvarāya II.* ?):—

(L. 1).—Kṣayāhvaya-kuvatsarē dvitayayukta-Vaiśākhakē Mahitanaya-vārakē yuta-balakṣa-pakṣ-ētarē | Pratāpanidhi-Dēvarāt pralayam-āpa hant-āsamaś-chaturdaśa-dinē katham Pitri-patē (?)<sup>2</sup> nivāryā gatiḥ ||

[Kṣaya = Ś. 1368]: Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamil inscription of the reign of *Dēvarāya II.*:—

‘(On the day) of the *nakṣatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of <sup>3</sup> . . . in the Kṣaya *saṃcat[sara]* which was current after the Śaka year 1368.’

Wednesday, 29th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paḍavēḍu (Sōmanāthēśvara temple) incomplete Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Rājādhirāja Virapratāpa Praudha-Immaḍi-Dēvarāya (i.e. Mallikārjuna<sup>4</sup>)*:—

‘On the day of Uttirāḍam (*i.e.* Uttarāśāḍhā), which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śaka year 1371.’

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājārājēśvara temple) Sanskrit and Tamil inscription of the *Mahāmaṇḍalēśvara* Mēdinimīsaragaṇḍa Kaṭṭāri Sāluva-sāluva Tirumalaidēva-mahārāja:<sup>5</sup>—

‘[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śaka year one thousand three hundred and seventy-seven.’

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷāla-Perumāḷ temple) Tamil inscription of the reign of *Mallikārjuna*, a son of *Virapratāpa Dēvarāya (Dēvarāya II.)*:—

‘On the day of Kṛittikā, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of Vriśchika in the Pārthiva year, which was current after the Śaka year 1387.’

Sunday, 3rd November A.D. 1465.

<sup>1</sup> Compare above, No. 487.

<sup>2</sup> The Kanarese transcript (on p. 123) has *pitriyutō*; read *Pitri-patēr=*.

<sup>3</sup> The word that has to be supplied is *dakṣiṇāyana-saṃkrānti*.

<sup>4</sup> Compare *e.g.* *Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 345, note 6.

<sup>5</sup> He was a brother of the Sāluva Nṛsiṃharāja, the father of Immaḍi-Nṛsiṃha, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.—**Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the reign of Virūpāksha II., a son of Dēvarāya II. :—

‘At the auspicious time of the *Ardhodaya* on the day of Śravana, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.’

Sunday, 20th January A.D. 1471.<sup>1</sup>

501.—**Ś. 1427\*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dēvulapalli plates of (the Sāluva chief) the *Mahārāya Immaḍi-Nṛisimha*, represented as ruler of the province of Penugonḍa :—

(L. 62).—Śākē=bdē parisamkhyātē giri-nētra-yug-ēmdubhiḥ | Raktākshy-ākhyē Bhādra-pada-paurṇamāsyām Ravēr=dinē | cchamdrōparāga-samayē mahāpuṇyaphala-pradē |

Sunday, 25th August A.D. 1504; a lunar eclipse, visible in India.

In the Moon’s family, Guṇḍa [I.]; had six sons, Guṇḍa [II.] Bomma, Mādirāja, Gautaya [I.], Virahōbala, Sāvitrī-Maṅgi, and Sāluva-Maṅgi; the last’s son Gauta [II.]; his son Guṇḍa [III.], married Mallāmbikā; their son Nṛisimharāya<sup>2</sup> (surnamed Misaragaṇḍa, Kāṭhāri, Sāluva, Dharāṇivarāha, Dharāvarāha, Barbarabāha, etc.) married Śrīraṅgamāmbā; their son Immaḍi-Nṛisimha.<sup>3</sup>

502.—**Ś. 1430** (for 1431).—*Ep. Ind.* Vol. I. p. 363; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskrit and Kanarese inscription of the *Mahārājādhirāja Kṛishṇarāya*, residing at Vijayanagara :—

(North face, l. 27).—Śālivāhana-Śaka-varsha 1430 saṁdu mēle naḍava Śukla-saṁvatsarada Māgha-śu 14lu . . . paṭṭābhishēkōtsava-puṇyakāladalu.<sup>4</sup>

Mythical genealogy from the Moon to Turvasu. In Turvasu’s race, Timma (famous among the Tuḷuva kings), married Dēvakī; their son, Īśvara,<sup>5</sup> married Bukkamā; their son Narasa (Nṛisimha),<sup>6</sup> was succeeded by his son, from Tippāji, Vīra-Nṛisimha (-Narasimha, -Nārasimha); succeeded by Narasa’s son from Nāgalā (Nāgāmbikā), Kṛishṇarāya (Kṛishṇadēva-mahārāya, Vīrapratāpa Vīra-Kṛishṇarāya).

503.—**Ś. 1434** (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppēlūr Sanskrit and Kanarese plates<sup>6</sup> of Kṛishṇarāya :—

(L. 52).—Śak-ābdē Śālivāhasya sahasrēṇa chatuḥ-śataiḥ | chatuṣṭrimśat-samair-yuktē samkhyātē gaṇita-kramāt || Śrīmukhi-vatsarē ślāghyē Māghē ch=āsita-pakshakē | Śivarātrau mahātithyām<sup>7</sup> puṇya-kālē śubhē dinē ||

Genealogy as in No. 502.

504.—**Ś. 1435.**—*Ep. Ind.* Vol. IV. p. 267. Śaṅkalāpura Sanskrit and Kanarese inscription of Kṛishṇarāya, the son of Nṛihari (Narasa) and Nāgāmbikā :—

(L. 76).—[Śāl]ivāhana-Śaka-varuḥhaṅgaḷu 1435neya Śrīmukhi-saṁvatsara nija-Bhādrapada-ba 6 Maṅgaḷavāra Ka[pi]la-shashṭhī-<sup>8</sup>puṇyakāladalū.

Tuesday, 20th September A.D. 1513; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

<sup>1</sup> On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

<sup>2</sup> Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

<sup>3</sup> For an inscription of his of S. 1418 see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

<sup>4</sup> I.e. either the day of the king’s coronation or an anniversary of it.

<sup>5</sup> They were both generals of the Nṛisimharāya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛisimharāya (see No. 501), Narasa in turn took it away from Nṛisimharāya’s family; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 13th December A.D. 1498, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 830, No. 3.

<sup>6</sup> The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

<sup>7</sup> Read *puṇya*.

<sup>8</sup> Read *puṇya*.

505.—**Ś. 1435** (for 1436).—*As. Res.* Vol. XX. p. 30. Translation of a **Kṛishṇapuram** inscription of **Kṛishṇarāya** :—

‘In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna sudi Trītiyā, Śukravār.’

Friday, 16th February A.D. 1515; see below, No. 506.

506.—**Ś. 1436**.—*As. Res.* Vol. XX. pp. 21 and 37. **Kṛishṇapuram** Sanskrit and Kanarese inscription of **Kṛishṇarāya** :—

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-samvatsara-Phālguna(na)-suddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—**Ś. 1436**.—*Archaeol. Surv. of West. India*, Vol. III. p. 115. Reference to a Saundatti Kanarese inscription of the time of **Kṛishṇarāya** :—

Śālivāhana-Śaka-varushaṅgaḥ 1436neya Bhāva-samvatsaradallu.

508.—**Ś. 1437-1443**.—*Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar inscriptions<sup>1</sup> of the reign of **Kṛishṇarāya** of Vijayanagara, recording grants by his prime-minister **Sālva-(Sālva-)Tīmā** (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmi), and by the two ministers **Appa** and **Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa)**, sons of the minister Tīmā and his wife **Kṛishṇāmbā** (**Kṛishṇamāmbā**) who was a sister of **Sālva-Tīmā**. The inscription records the capture of **Koṇḍaviṭi (Koṇḍaviṭu)** from the Gajapati (of Orissa) by **Sālva-Tīmā** on the following date :<sup>2</sup>—

(L. 47).—**Sālva-vāṅka-Śakavatsara-gaṇy-Āshāḍha-sudhdha(ddha)-Harivāsara-Saurau** (on which there is the remark : **Sālva-vāṅka akshara-samjūa | 1437 Śaka-varshālu**).  
Saturday, 23rd June A.D. 1515.

509.—**Ś. 1442**.—*Ep. Ind.* Vol. VI. p. 233. **Koṇḍaviṭu** Sanskrit and Telugu pillar inscription of the reign of **Kṛishṇarāya** of Vijayanagara, recording grants by **Nādiṇḍla-Gōpa**, the governor of **Koṇḍaviṭu**, made for the benefit of **Kṛishṇarāya**'s minister **Sālva-Tīmā** and his wife **Lakshmi (Lakshmamma)** ;<sup>3</sup> (the Sanskrit part was composed by **Lōlla-Lakshmidhara Yajvan**) :—

(L. 92).—**Śak-ābdē=kshi-yug-ābdhi-chandra-gaṇitē samvatsarē Vikramē**.

(L. 109).—**Jayābhūdaya-Śālivāhana-Śaka-varshāmbulu 1442agunēṃṭi Vikrama-samvatsara Vaiśākha-sudhdha(ddha) 15 Bu | sōmagrahaṇa-puṇyakālam=amdu**.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—**Ś. 1442**.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of **Kṛishṇarāya** :—

‘In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha sudi-saptamī . . . on Rādhāsaptamī,<sup>4</sup> the 7th of the moon.’

511.—**Ś. 1444** (for 1445).—*PSOCI* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoggā Sanskrit and Kanarese plates of **Kṛishṇarāya** :—

(L. 77).—**Śālivāhana-nirṇi(rṇi)tē Śak-ābdē dasabhiḥ śataiḥ | chatuś-śatais=chatuś-chatvārimśatā gaṇitē kramāt | Svabhānu-vatsarē Pushya-māsē Makara-samkramē | Hasta-rkshe Bhaumavārē cha**.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.  
Genealogy as in No. 502.

<sup>1</sup> With a few explanatory remarks in Telugu.—For another inscription of **Ś. 1437** see below, under *Addenda*.

<sup>2</sup> The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, **indra-jalad(dh)-āndra** appears to be wrong for **indru-jaladā-āndra** (1441).

<sup>3</sup> See above, No. 508.

<sup>4</sup> This should be **rathe-saptamī**.

512.—**Ś. 1448.**—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeeveram plates of **Krishnarāya** :—

'One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhṛigu*, and on that venerable *tithi*, the tenth of the moon; under the constellation *Viśākhā*.'

Friday, 28th December A.D. 1526.<sup>1</sup>

513.—**Ś. 1450 and 1451.**—*Ep. Ind.* Vol. I. p. 399. Krishnāpuram Sanskrit and Kanarese inscription of the *Mahārājādhirāja Virapratāpa Vira-Krishnarāya (Krishnarāya)*, reigning at Vijayanagara :—

(L. 1).—Śālivāhana-Śaka-varuṣaṅgaḥ 1451neya Virōdhi-samvatsarada Vaiśākha-śukla (ddha) 15 Śudatū (i.e. Śukravāradallū) . . .

(L. 22).—Virōdhi-samvatsarada Vaiśākha-śu 15 Śudallū sōmagrā(gra)haṇa-punya-kāladallū

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śākē sārdaihś=chaturbhiḥ=²daśabhir=api śataih sammitē Sarvadā(dhā)rin; abdhē(bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jīvavārē=ryamarkshē |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—**Ś. 1452.**—*Ind. Ant.* Vol. IV. p. 328; *PSOCI.* No. 129; *Mysore Inscr.* No. 22, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of the *Rājādhirāja Virapratāpa Achyutarāya*, recording a grant by *Nārāyaṇadēva*, the son of *Timmarasa* :—

(L. 4).—Śālivāhana-Śaka-varsha 1452 Vikru(kṛi)ti-samvatsarada Śrāvapa-bahula Soma Sōmavāra Jayantī-³pūṇyakāladalli śrī-Kru(kṛi)shṇavatāra-samayadalli.

Monday, 15th August A.D. 1530;⁴ see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—**Ś. 1453.**—*PSOCI.* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of *Virapratāpa Achyutarāya*, reigning at Vijayanagara :—

(L. 3).—Śālivāhana-Śaka-varuṣa(sha)ṅgaḥ 1453neya Khara-samva[tsa]rada Āśvija-śu 10 Saumyavāradallū.

Wednesday, 20th September A.D. 1531.<sup>5</sup>

516.—**Ś. 1455\*.**—*Ind. Ant.* Vol. V. p. 19; *PSOCI.* No. 72. Tolachguḍ (Bādāmi) fragmentary Kanarese inscription of the reign of *Virapratāpa Achyutarāya*,⁶ and of his *Sénādhipati Chinnapa-Nāyaka* :—

(L. 4).—Śālivāhana-Śaka-varsha 1455neya Nandana-samvatsarada Jē(jyē)shṭha-śu 5 Guruvāradallū.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—**Ś. 1460.**—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCI.* No. 131; *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of *Achyutarāya*, recording a grant by his minister *Achyutamallapaṇṇa (Akkapa)*; (the verses were composed by *Vādhūla Mallapārādhyā*, the son of *Timmapārādhyā*, of the family of *Kōṭīśa*⁷) :—

(L. 15).—Śālivāhana-nirṇīta-Śaka-varuṣa-⁸kram-āgatē | vyōma-tarkka-chatuś-charandra-samkhyayā cha samanvitē || Viḷambi-nāmakē varshē māsē Kārttika-nāmani | paurnamāsyām sitē pakshē vārē Śāsisutasya cha || Sōmōparāga-samayē.

<sup>1</sup> On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

<sup>2</sup> Read *sārdaihś=chaturbhiḥ=*. <sup>3</sup> Read *-pūṇya*.

<sup>4</sup> On this day the *tithi* of the date commenced 12 h. 45 m. after mean sunrise.

<sup>5</sup> On this day the *tithi* of the date commenced 1 h. 46 m. after mean sunrise.

<sup>6</sup> For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 133.

<sup>7</sup> Compare above, No. 475. <sup>8</sup> Read *-varsha*.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—Ś. 1461.—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of Virapratāpa Achyutarāya :—

(L. 8).—Śākē chaṁdra-ras-Āmarēndra-gaṇitē . . . Bhādrapadasya . . . dvādaśy-abbikhyē tithau vārē Bhūmisutasya;¹ (*Mys. Inscr.*: 'the 12th day of the moon's increase, the *nakshatra* being Śravana').

Tuesday, 26th August A.D. 1539 (when the *nakshatra* was Śravana).

519.—Ś. 1462.—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamāñjēri plates² of Achyutarāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpāksha-Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappēndra Nāyakas; (composed by Sabhāpati) :—

(L. 91).—Śak-ābdē Śālivāhasya sabasrēṇa chatuṣ-śataih | dvishashtyā cha samāyuktē(ktai)=gaṇanām prāpitē kramāt || Śārvarī-nāmakē vaishē māsi Kārttika-nāmani | śukla-pakshē cha puṇyāyām=utthāna-dvādaśī-tithau ||

Genealogy as far as Kṛishṇarāya as in No. 502; he was succeeded by his younger brother Achyutēndra (Achyutarāya), the son of Nṛsiṁha (Narasa) from Obāmbikā.

520.—Ś. 1463\*.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of Achyutarāya :³—

'In the year of Śālivāhana 1463, corresponding to the year Śārvarī, in the month of Kārttika, sudi-paūchamī, Guruvār.'

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bādāmi Kanarese pillar inscription of the time of Sadāśivarāya, and of the Haḍapadaḷa⁴ Kṛishṇappa-Nāyaka, and Koṇḍarāja :⁵—

(L. 1).—Śobhakru(kṛi)t-saṁvatsarada Āshāḍa(ḍha)-śu 15lū.

[Śobhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bādāmi Kanarese pillar inscription of Koṇḍarāja :⁶—

(L. 1).—Śobhakru(kṛi,tu(tu))-saṁvatsarada Āśāḍa-su⁶ 15lū.

[Śobhakṛit=Ś. 1465.]

523.—Ś. 1466\*.—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bādāmi) Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya, recording a grant by the Haḍapadaḷa⁷ Kṛishṇappa-Nāyaka :—

(L. 2).—Śālivāhana-Śaka-varuṣa 1466neya Śobhakru(kṛi)t-saṁvatsarada Ā[śvi]ja-śu]dha-(ddha) . . . [1]ū.

524.—Ś. 1467.—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāśivarāya :—

'In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Krishna(!) sudi-tṛtiyā, Guruvāram.'

525.—Ś. 1469.—*Ind. Ant.* Vol. X. p. 64. Bādāmi Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya :—

(L. 2).—Śālivāhana-Śaka 1469neya Plavaṅga-saṁvatsarada A(ā)śvayuja-śu 15yalū.

¹ See *Ind. Ant.* Vol. XII p. 214, No. 89.

² For an inscription of his of Ś. 1463 expired, the year Plava, see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

³ See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

⁴ Read *Āshāḍa-śu*.

⁵ The plates are marked with numeral figures.

⁶ See below, No. 531.

⁷ See above, No. 521.

526.—Ś. 1470.—*PSOCI.* No. 240; *Mysore Inscr.* No. 126, p. 224. Bêlûr Kanarese inscription of the reign of **Sadâśivarâya**:—

‘Śâlivâhana-Śaka 1470 (in figures, l. 4), the Kîlaka *saṃvatsara*; Monday, the eleventh day of the dark fortnight of Âshâḍha.’

The date is irregular.

527.—Ś. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuram Tamiḻ inscription of **Bommu-Nâyaka** [of Vêlûr]:—

‘On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsâ of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.’

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—Ś. 1476.—*PSOCI.* No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara, recording a grant by **Kṛishṇappa-Nâyaka**, the son of Bayappa-Nâyaka:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânaṇḍa-saṃvatsarada Vayaśâkha-<sup>3</sup>ba 14 Sôma-vâradalu . . . śrî-Narasihva-<sup>2</sup>jayamti-<sup>4</sup>pumṇyakâladalû.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—*PSOCI.* No. 241, *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara:—

‘Śâlivâhana-Śaka 1477 (in figures, l. 3), the Râkshasa *saṃvatsara*; the fifth day of the bright fortnight of Mâgha.’

530.—Ś. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot’s) plates\* of **Sadâśivarâya**, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja’s, Śrîraṅgarâya’s, son) Râmarâja,<sup>6</sup> the ruler of the Karpâṭa kingdom, who had been requested in this matter by the prince **Koṇḍarâja** (descended from king Bukka of Âraviḍu); (composed by Sabhâpati):—

(L. 115).—Kramâd=vasu-hay-âbdh-imdu-gapitê Śaka-vatsarê | Naḷa-saṃvatsarê mâsi Mârgaśîrsha iti śrutê | sūryôparâgê-mâvâsyâ-tithâ(thau) Mârttâṇḍa-vâsarê<sup>1</sup>

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ôbâmbikâ bore to Nṛisimha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Veṅkaṭarâya, and when the latter died, Râma,<sup>6</sup> the ruler of the Karpâṭa kingdom and ‘husband (f (Sadâśiva’s) sister,’<sup>7</sup> made the ministers install Sadâśivarâya, the son of (Achyutarâya’s brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—Ś. 1482 (for 1483).—*PSOCI.* No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara:—

(L. 8).—Śâlivâhanahana-<sup>8</sup>Śaka-varsha 1482 Duṣmati-saṃvatsarada Mâgha-śu 15 Sôma-vâra sômaparâga-<sup>4</sup>pumṇyakâladalû.

<sup>1</sup> See below, No. 534.

<sup>2</sup> Read *Vaiśâkha*.

<sup>3</sup> Read *Narasimha*, and compare *Ind. Ant.* Vol. XXVI. p. 180, l. 1.

<sup>4</sup> Read *-pumṇya*.

<sup>5</sup> The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

<sup>6</sup> I.e. Râmarâja II. of the third Vijayanagara dynasty; see below, No. 532.

<sup>7</sup> More probably Sadâśiva’s cousin, the daughter of Kṛishṇarâya.

<sup>8</sup> Read *Śâlivâhana*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāsivarāya :—

‘In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śānivār, . . . in the season of Makara-saṁkrānti-puṇyakāla.’

The date is irregular.

533.—Ś. 1482 (? for 1485).—*PSOCI.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hāsan Kanarese inscription of Sadāsivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka :—

(L. 5).—Śālivāhana-Saka-varsha 1482(?)ya varttamānakka(kke) nilāva<sup>1</sup> Rudhirōdgāri-saṁvatsarada Śrāvapa-śu 13 Sōmavāra <sup>2</sup>purnīyakāladalli.

For Rudhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Arappakkam, Ariyūr, Arumbaritti and Śaduppēri (all near Vēlūr), of the reign of Sadāsivarāya; recording grants made by the Mahāmaṇḍalēśvara Tirumalarāja (I., the younger brother of Rāmarāja II. of Kārṇāṭa<sup>3</sup>) at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :<sup>4</sup>—

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-saṁvatsara, which was current after the Śaka year 1488.’

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.<sup>5</sup>—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattuvāchchēri, Śamaṅginellūr and Perumai (all near Vēlūr), of the reign of the Mahāmaṇḍalēśvara Śrīraṅgarāya II.<sup>6</sup> (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :<sup>6</sup>—

‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-saṁvatsara, which was current after the Śaka year 1497.’

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOCI.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bēlūr Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Śrīraṅgarāya II.<sup>3</sup> (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Veṅkaṭādri-Nāyaka :—

‘Śālivāhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhānya saṁvatsara; Saturday, the eighth day of the dark fortnight of Śrāvapa;’ (*Mys. Inscr.* : ‘the year 1500’).

Saturday, 26th July A.D. 1578.<sup>7</sup>

537.—Ś. 1508.—*PSOCI.* No. 28; *Mysore Inscr.* No. 140, p. 252. Dēvanhaḷli plates of Śrīraṅgarāya II.<sup>3</sup> (usually described as I.) :—

(L. 114).—Khyāt-āṅg-āmbara-bāṇ-ōṁdu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyē māsi Kārttika-nāmani || Pakshē valakshē puṇyāyām paurnimāyām mahātithau | sōmōparāga-samayē.<sup>8</sup>

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

<sup>1</sup> Read *sallwa* (?).

<sup>2</sup> Read *puṇya*.

<sup>3</sup> See below, No. 539.

<sup>4</sup> See above, No. 527.

<sup>5</sup> For plates of Śrīraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

<sup>6</sup> See above, No. 534.

<sup>7</sup> On this day the *tithi* of the date (which was the *Kṛishṇaḍṣṭam*) commenced 2 h. 42 m. after mean sunrise.

<sup>8</sup> See *Ind. Ant.* Vol. XII. p. 213, No. 74.

538.—**Ś. 1514.**—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Veṅkaṭapati I.*,<sup>1</sup> recording a grant by **Periya-Eṛama-Nāyaka** of Puṇṇāṅṟūr :—

‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.’

539.—**Ś. 1523.**—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. Velāppākam (Vilāpāka) plates<sup>2</sup> of **Vira-Veṅkaṭapati-mahārāya (Veṅkaṭapati I.)** of Kaṇṇāṭa, recording a grant which was made at the request of Liṅga, the son of Bomma of Vēlūru<sup>3</sup> and grandson of Virappa-Nāyaka; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati) :—

(L. 109).—Śakti-nētra-kaḷamb-ēṇḍu-gaṇitē Śaka-vatsarē | [Pla]va-saṁvatsarē puṇyē māsi(si) Vaiśākha-nāmani | pakshē [va]lakshē puṇya-rkshē puṇyāyām dvādaśi(śi)-tithau |

In the Moon’s race (after mythical and legendary beings), Tāta-Pinnama [I.]; his son Sōmidēva; his son Rāghavadēva; his son Pinnama [II.], lord of Āravīḍu; his son Bukka (firmly established the kingdom of Sāḷuva-Nṛsiṁha<sup>4</sup>); his son Rāmarāja [I.]; his son Śrīraṅgarāja [I.]; his sons Rāmarāja [II.],<sup>5</sup> Tirumalarāja [I.],<sup>6</sup> and Veṅkaṭādri, of whom Tirumalarāja [I.] was installed as king; his son Śrīraṅgarāja [II.];<sup>7</sup> his younger brother Veṅkaṭapati [I.] (defeated Mahamandaśāhu, the son of Malikibharāma, i.e. Muḥammad Shāh. the son of Malik Ibrāhīm of Golkōṇḍa).

540.—**Ś. 1543.**—*PSOCI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates<sup>8</sup> of the reign of **Rāmadēva** [IV. of Kaṇṇāṭa ?].<sup>9</sup>—

‘Śaka 1543 (in words, l. 18 of the first side; *vēda*, 3; *ambudhi*, 4; *śara*, 5; and *kshōṇī*, 1). the Durmati *saṁvatsara*; Saturday, the third day of the bright fortnight of Vaiśākha.’<sup>9</sup>

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—**Ś. 1547.**—*PSOCI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of **Kṛishṇappa-Nāyaka, Veṅkaṭādri-Nāyaka**, and others :—

(L. 4).—Śālīvāhana-Sha(śa)ka-varuṣaṁgaḷu 1547nē Krōdhana-saṁvatsarada Māgha-ba 5 Sōmaṁāra.

Monday, 6th February A.D. 1626.

542.—**Ś. 1556.**<sup>10</sup>—*Ep. Ind.* Vol. III. p. 240. Kūniyūr plates<sup>2</sup> of **Vira-Veṅkaṭapati-mahārāya (Peda-Veṅkaṭa, Veṅkaṭapati II.,** the elder son of Śrīraṅgarāja IV. who was a son of Rāmarāja II.) of Kaṇṇāṭa, residing at Penugōṇḍa; recording a grant which was made at the request of **Tirumala-Nāyaka** (of Madhurā); (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati) :—

(L. 103).—Ri(ri)tu-bāṇa-kaḷamb-ēṇḍu-gaṇitē Śaka-vatsarē | Bhāva-ābhidā(dhā)nakē varshē māsi Vaiśākha-nāmani | pakshē vaḷakshē puṇya-rkshē paurṇa(rṇa)māsyām mahātithau |

For a full genealogy of the family to which Veṅkaṭapati II. belonged, see the Table facing *ibid.* p. 238.

Genealogy of Tirumala: Nāga of the Kāśyapa *gōtra*; his son Viśvanātha; his son Kṛishṇappa-Nāyaka; his son Virappa; his son Viśvappa-Nāyaka; his son Muddukṛishṇa; his sons Mudduvira and Tirumala.

<sup>1</sup> See No. 539.

<sup>2</sup> The plates are marked with numeral figures.

<sup>3</sup> See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by Bommu-Nāyaka’s son Liṅga-Nāyaka.

<sup>4</sup> See No. 501.

<sup>5</sup> See No. 530.

<sup>6</sup> See No. 534.

<sup>7</sup> See Nos. 535-537.

<sup>8</sup> Compare *Ep. Ind.* Vol. III., Table facing p. 238.

<sup>9</sup> In the photograph the greater part of the date is illegible.

<sup>10</sup> For a Viriñchipuram Tamil inscription of the same king, and of the year Śrīmaḥka=Ś. 1556\*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.



543.—**Ś. 1558.**—*Ind. Ant.* Vol. XIII. p. 128. Koṇḍyāta<sup>1</sup> (now Madras Museum) plates of **Veṅkaṭapati II.** of Kaṛṇāṭa; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 121).—Vasu-bāṇa-kalamb-ēṇḍu-gaṇitē Śāka-vatsarē | Dhātṛi-saṁvatsarē(ṛa-)nāmū  
māsi ch=Āshāḍha-nāmani | pakshē vaḷakshē puṇya-rkshē dvādasyām(śyām) cha mahātithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542

544.—**Ś. 1560\***.—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Halēbīḍ Kanarese inscription of the time of **Veṅkaṭādri-Nāyaka Ayya**, the son of Kṛishṇappa-Nāyaka Ayya, of Bēlūr:—

‘Śālivāhana-Śāka 1560 (in figures, l. 9), the Śvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.’

Thursday, 8th February A.D. 1638;<sup>2</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—**Ś. 1566.**—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakurśi<sup>3</sup> plates of Śrīraṅgarāya VI. (usually described as II.) of Kaṛṇāṭa, the son of Pina(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭādri, the youngest brother of Rāmarāja II.;<sup>4</sup> (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 105).—Rasa-rtu-bāṇa-chaṇḍr-ākhyā-gaṇitē Śāka-vatsarē [1] Tāru(ṛa)ṇ-ākhyē mahā-varshē māsi Phālguna(na)-nāmakē | pakshē vaḷakshē puṇya-rkshē dvāda-yām(śyām) cha mahātithau |

546.—**Ś. 1615.**—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of Kṛishṇappa-Nāyaka, the son of Veṅkaṭādri-Nāyaka and grandson of Kṛishṇappa-Nāyaka, of Bēlūr:—

Śālivāhana-Śāka-varushagaḷu 1615neya Śrīmukha-nāma-saṁvatsarada Pushya-śu 12lu  
Makarasaṅkramaṇa-puṇyakūladalli.

29th December A.D. 1693.

#### J.—The Eastern Chalukyas (or Chālukyas, including those of Piṭhāpuram and Śrikūrmam) and minor chiefs of the Telugu country.<sup>5</sup>

547.—*Ind. Ant.* Vol. XIX. p. 399, and Plate. Sātārā (now British Museum) plates of the E. Chalukya<sup>6</sup> **Yuvarāja Vishṇuvardhana<sup>7</sup> I. Vishamasiddhi**; of the 8th year (of the reign) of the **Mahārāja** (the W. Chalukya Pulakēsin II.<sup>8</sup>); issued from Kurumarathya:—

(L. 13).—Kārttika-paurṇamāsyām.

(L. 35).—śrī-mahārājasya pravarddhamānaka-saṁvatsarē aṣṭamē.

In the family of the Chalukyas, Raṇavikrama Satyāśraya [Pulakēsin I.]; his son Kirtivarman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxvii Chīpuruḷḷe plates of the 18th year (of the reign) of the E. Chalukya **Mahārāja Vishṇuvar-**

<sup>1</sup> This is the name of the village granted; I do not know where the plates were found.

<sup>2</sup> On this day the *tithi* of the date commenced 3 h. 12 m. after mean sunrise.

<sup>3</sup> This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

<sup>4</sup> Compare *Ep. Ind.* Vol. III, Table facing p. 238.

<sup>5</sup> Viz. the chiefs of Koṇḍapadmaṇi, Velanāṇḍu and Kōnamāṇḍala (Nos. 581-593), the Kākatīyas (Nos. 584-599), the chiefs of Amarāvati and Nātavāḍi (Nos. 590-592), the Redḍis of Koṇḍavīḍu and Rājamaṇḍranagara (Nos. 593-599), the Matsyas of Oḍḍavāḍi (No. 600) and Nāmaya-Nāyaka of Piṭhāpuri (No. 601).

<sup>6</sup> The original has *Chalukya*.

<sup>7</sup> On the seal called Bittarasa.—He is the Kubja-Vishṇuvardhana of No. 557 ff.

<sup>8</sup> See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakēsin II.); issued from Cherpūra :—

(L. 14).—Śrāvāṇa-māsē chandragrahāṇa-nimittē.

(L. 20).—saṁ 10 8 mā (?) 4 (?) di 10 5.

[Ś. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dūtaka*) of the grant was Aṭavidurjaya of the Matsya<sup>1</sup> family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarvasiddhi), the son of [Vishamasiddhi<sup>2</sup>] and grandson of Kirtivarman I.; issued from Udayapūra :—

(L. 18).—vishuva-nimittē vijayarājya-saṁvatsarē ashtādaś[ē\*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I. :—

(L. 65).—varddhamāna-rājya-dvaya-<sup>3</sup>saṁvatsarē Chaitra-māsē śukla-pakshē daśamyaṁ Maghā-nakshatrē Budhavārēshu.

[Ś. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? , formerly Sir W. Elliot's, now British Museum ?) first and second plates<sup>4</sup> only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the great-grandson of Kirtivarman I., grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I. :—

(L. 19).—a(ā)tmanō vijayarājya-pañchamē saṁvatsarē Phālguna(na)-māsē amāvāsyāyām sūryyagra[ha\*]ṇa-nimi[tte\*].

[Ś. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna), not visible in India;<sup>5</sup> see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja<sup>6</sup>), the son of the *Mahārāja* Vishṇuvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I. :—

(L. 24).—uttarāyāṇa-nimittē . . . [pravarddhamāna-vija]yarājya-saṁvatsarē viṣaḥ.<sup>7</sup>

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. Narēndramrigarāja, the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of the *Mahārāja* Vijayāditya I. :—

(L. 42).—chandru(ndra)grahāṇa-nimittē.

The inscription mentions as *ājñapti* (or *dūtaka*) Narēndramrigarāja's brother, the prince Nripa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Edēru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of Vikramarāma (i.e. Vijayāditya I.) :—

(L. 20).—sū[r\*]yyagrahāṇa-nimittē.

<sup>1</sup> Compare below, No. 600.

<sup>2</sup> I.e. Vishṇuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

<sup>3</sup> Read *-dvitīya-*.

<sup>4</sup> The two plates are numbered with numerical symbols. <sup>5</sup> Compare above, No. 9.

<sup>6</sup> Compare below, No. 557 ff.

<sup>7</sup> Read *viṣaḥ*.

555.—*Ind. Ant.* Vol. XIII. p. 136, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu<sup>1</sup> plates of the E. Chālukya *Mahārāja Vishṇuvardhana V.* (i.e. *Kali-Vishṇuvardhana*<sup>2</sup>), the son of the *Mahārāja Vijayāditya II.* and grandson of the *Mahārāja Vishṇuvardhana IV.*

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (? formerly Sir W. Elliot's) plates<sup>3</sup> of the E. Chālukya *Mahārāja Vijayāditya III.* (who in battle slew Maṅgi), the son of the *Mahārāja Vishṇuvardhana V.* who was the son of the *Mahārāja Vijayāditya II.* (here also called Chālukya-Ārjuna<sup>4</sup>):—

(L. 27).—chandragrahana-nimittē.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Bezvāḍa plates<sup>5</sup> of the E. Chālukya *Mahārājadhīrāja Bhīma I. Vishṇuvardhana* (also called *Chālukya-Bhīma I.*):—

(L. 20).—nija-paṭṭabandha-samayē.

In the Chālukya family, Satyāśraya's<sup>6</sup> brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasimha [I.] (33 ys.); his younger brother Indra-bhaṭṭāraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasimha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.]<sup>7</sup> (37 ys.); his son Vijayāditya-bhaṭṭāraka [Vijayāditya I.] (18 ys.); his son Vishṇurāja [Vishṇuvardhana IV.] (36 ys.); his son Vijayāditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (44 ys.); Bhīma [i.e. Chālukya-Bhīma I.] is the son of his brother, the *Yuvarāja Vikramāditya* [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Ammarāja I. Vishṇuvardhana*, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I.

Genealogy with lengths of reigns as far as Vijayāditya [III.] substantially as in No. 557. From his younger brother, the *Yuvarāja Vikramāditya* [I.], sprang Bhīma [I., i.e. Chālukya-Bhīma I.] (who reigned 30 ys.); his son Vijayāditya [IV.] (6 months); his son Ammarāja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Éḍḍeru (now Madras Museum) plates of the E. Chālukya *Mahārāja Amma I. Vishṇuvardhana*, surnamed *Rājamahēndra*; recording a grant to one of the king's military officers named Bhaṇḍanāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana<sup>8</sup> to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (cut off the head of Maṅgi; frightened Krishna and Saṅkila, and burnt their city [Kiraṇapura];<sup>9</sup> reigned 44 ys.); his younger brother Vikramāditya's son Chālukya-Bhīma<sup>10</sup> [I.] (30 ys.); his son Vijayāditya<sup>11</sup> [IV.]; his son Amma [I.].

<sup>1</sup> The whole of the donative part of the grant is in Telugu.

<sup>2</sup> See below, No. 557 ff.

<sup>3</sup> There is no information as to what has become of the plates.

<sup>4</sup> He also is described as a fire of destruction to the Gaṅga family.

<sup>5</sup> The plates are quasi-palm-pests.

<sup>6</sup> I.e. Pulakēśin II., above, No. 9 ff.

<sup>7</sup> Compare below, No. 634.

<sup>8</sup> The inscription mentions an enemy of his, (a king) Daddara.

<sup>9</sup> See *Ep. Ind.* Vol. IV. p. 226; the Krishna mentioned above is by Dr. Holtzsch suggested to be a Paramāra of Mālava; but he may be the Rāshtrakūṭa Krishnarāja II. See below, No. 560.

<sup>10</sup> Here also called Drōhārjuna.

<sup>11</sup> Here also called Kaliyarttyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāganavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chalukya *Mahārājādhirāja* Chalukya-Bhima II. Vishṇuvardhana, surnamed Gaṇḍamahēndra,<sup>1</sup> the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Vishṇuvardhana [IV.] substantially as in No. 557. His son Narēndramṛigarāja [Vijayāditya II.] (reigned 48 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kirāṇapura;<sup>2</sup> reigned 44 ys.); his younger brother the *Yuvarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chalukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* [Chālukya-Bhīma<sup>3</sup> II.] Vishṇuvardhana, the son of Vijayāditya IV. and Mēlāmbā:—

(L. 31).—uttarā[yaṇa-nim]ittē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially<sup>4</sup> as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolaveṇṇu (now Madras Museum) plates<sup>5</sup> of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Vishṇuvardhana, surnamed Rājamārtanḍa, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājaya of the Pānara family:—

(L. 30).—uttarāyaṇa-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially<sup>6</sup> as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālapa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyana and Dhajadi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:<sup>7</sup>—

(L. 51).—sōmagrahaṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially<sup>8</sup> as in No. 560. Having expelled his son Vijayāditya [V.], Tālapa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālapa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [i.e. Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṁkhy-ābdē Śaka-samayē Mārggaśirsha-māsē-smin kṛishṇa-trayōdaśa-dinē Bhṛiguvārē Maitra-nakshatrē || Dhanushi ravau Ghaṭa-lagnē.

[S. 867]: Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

<sup>1</sup> Compare above, No. 126.

<sup>2</sup> See above, No. 559.

<sup>3</sup> This name is not given in the inscription.

<sup>4</sup> But Guṇaga-Vijayāditya is here called Guṇaga-Vijayāditya.

<sup>5</sup> The grant on these plates was left incomplete.

<sup>6</sup> But the length of the reign of Vijayāditya II. Narēndramṛigarāja is given as 40 years (see No. 557); and Guṇaga-Vijayāditya is called Guṇakenalla-Vijayāditya.

<sup>7</sup> The poetry of the grant is by Mādhavabhaṭṭa.

<sup>8</sup> But the length of the reign of Jayasimha I. is given (wrongly) as 30 years; Guṇaga-Vijayāditya is called Guṇagāṅka-Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Châlukya *Mahārāja Rājādhirāja*<sup>1</sup> **Ammarāja II. Vijayāditya VI.**, surnamed **Rājamahēndra**, the son of Châlukya-Bhīma II. and Lōkamahādēvi; recording a grant to the *Yuvārāja* Ball[ā]ladēva-Vēlābhata, also called Boḍḍiya, the son of (the lady) Pammarā of the Paṭṭavardhini family.

Genealogy with lengths of reigns substantially<sup>2</sup> as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavarū plates<sup>3</sup> of the E. Châlukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Châlukya-Bhīma II. and Lōkamahādēvi:<sup>4</sup>—

(L. 54).—uttarāyana-nimittē.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Châlukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, surnamed **Rājamahēndra**, the son of Châlukya-Bhīma II. and Lōkamahādēvi; recording a grant made at the request of the king's wife's parents Kāma and Nāyamāmbā:<sup>5</sup>—

(L. 28).—uttarāyana-nimittē.

Genealogy with lengths of reigns as far as Bhīma (*i.e.* Châlukya-Bhīma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhāskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammarāja I.] (7 ys.); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tāla, the son of Yuddhamalla [I.] who was the paternal uncle of Châlukya-Bhīma [I.] (one month); Vikramāditya [II.] (1 y.); Kollabigaṇḍa's son Bhīma [Châlukya-Bhīma II.], surnamed Kaṇayilladāta (12 ys.); his son Ammarāja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates<sup>6</sup> of the E. Châlukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Châlukya-Bhīma II. and Lōkamahādēvi.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tālapa (reigned one month); having expelled him, Châlukya-Bhīma's son Vikramāditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother [Châlukya-Bhīma [II.]] (12 ys.); his son Ammarāja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Raṅastipūṇḍī plates<sup>7</sup> of the 8th year (of the reign) of the E. Châlukya *Mahārājādhirāja* **Vimalāditya Vishṇuvardhana**:<sup>8</sup>—

(L. 97).—ashtama-varsha-varddhanē Simha-m[ā\*]śē.

Date of Vimalāditya's coronation:—

(L. 42).—Anal-ānala-randhra-gatē Śaka-varshē Vṛishabha-māsi sita-pakshē [I\*] yash-shashṭhyām Guru-Pushyē Simhē lagnē prasiddham=abhishikṭaḥ 1(11)

[Ś. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nārāyana (Vishṇu), through the Moon, to Udayana who was the first of 59 kings of Ayōdhyā. Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava; his posthumous son Vishṇuvardhana; his son (from a

<sup>1</sup> Perhaps a mistake for *Mahārājādhirāja*.

<sup>2</sup> But the length of the reign of Jayasimha I. is given (correctly) as 33 years; and Tālapa is called Tālādhipati and Tālādhipati.

<sup>3</sup> The grant is partly a quasi-palimpsest.

<sup>4</sup> The poetry of the grant is by Mādhavabhatta.

<sup>5</sup> They are all much worn, and of the third plate one entire half is lost.

<sup>6</sup> This is the name of the village granted; the plates were found in the Amalāpuram tāluka and belong to an inhabitant of Amalāpuram.

<sup>7</sup> The description of the boundaries of the village granted is in Sanskrit and Telugu.

<sup>8</sup> The poetry of the grant is by Bhīmanabhatta.

\* The poetry of the grant is by Pōtanabhatta.

Pallava princess) Vijayāditya; his son Polakēśivallabha (Pulakēśin I.); his son Kīrtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially<sup>1</sup> as in No. 563. Having expelled Yuddhamalla [II.], Rājabhīma (Bhīma. Chālukya-Bhīma [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 ys.); Dāna or Dānārṇava, his brother from a different mother (3 ys.); an interregnum of 27 years; Dāna's son Śaktivarman (12 ys.); after him Vimalāditya<sup>2</sup> (Tribhuvanānkuśa, Birudaṅka-Bhīma,<sup>3</sup> Mummaḍi-Bhīma, Bhūpamahēndra), the son of Dāna and Āryā-mahādēvī.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates<sup>4</sup> of the E. Chālukya *Mahārājādhirāja Rājārāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōḍa [I.] and daughter of [the Chōla king] Rājārāja [I.] of the solar race :<sup>5</sup>—

(L. 103).—*indūparāgē*.

Date of Rājārāja's coronation :—

(L. 65).—*Yô rakshitum vasumatim Śaka-vatsarēshu vēd-āmburāsi-nidhi-vartishu Simha-gē-rkkē* [!\*] *krishṇa-dvitiya-divavas-<sup>6</sup>Ottarabhadrikāyām vārē Gurōr=Vvaṇiji lagna-vā=* *bhishiktaḥ* ||

[*Ś. 944.*]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājārāja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu<sup>7</sup> plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E. Chālukya *Mahārājādhirāja Rājārāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā of the solar race :<sup>8</sup>—

(L. 78).—*sōmagrahaṇa-nimittē*.

(L. 92).—*dvātrīṁśattamē vijayarājya-varsh[ē] varddha[mā\*]nē*.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1053 [in *Ś. 975.* which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Tēki plates<sup>9</sup> of the E. Chālukya *Mahārājādhirāja Chōḍagaṅga Rājārāja Vishṇuvardhana*, ruler of Vēṅgī, of the 17th year of the reign (of Kulōttuṅga-Chōḍa I.); issued from Jananāthanagarī :—

(L. 108).—*śrī-vijayarājya-samvatsara(rē) saptaśāṣē*.

Date of Chōḍagaṅga's appointment as ruler of Vēṅgī :—

(L. 61).—*Śāk-ābdē rasa-kh-āmbar-ēndu-gaṇitē Jyēshthē=dha(tha) māśē sitē pakshē pūrnna(rṇṇa)-tidhau(thau) dinē Suragurōr=Jyēshthām śāsāmkē gate* [!\*] *Śimha(hē) lagna-varē*.

[For *Ś. 1006*] the date is irregular.

<sup>1</sup> But Indrarāja (Indra-bhaṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tāḍapa.

<sup>2</sup> He amongst others defeated the Śakas, Lātas and Gurjaras.

<sup>3</sup> Compare Birudaṅka-Rāma, above, in No. 309, note.

<sup>4</sup> The first plate is a quasi-palimpsest.

<sup>5</sup> The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568). - For the Chōla kings Rājārāja I. and Rājendra-Chōḍa (-Chōḍa I.) see below, Nos. 696 ff. and 721 ff.

<sup>6</sup> Read *-divas-*.

<sup>7</sup> The description of the boundaries of the village granted is in Telugu.

<sup>8</sup> The poetry of the grant is by Nanniyabhaṭṭa.

<sup>9</sup> Composed by Viddayabhaṭṭa; see Nos. 572 and 573. - The plates do not refer to a grant of land, but confer certain honorary privileges.

Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājarāja [I.] (reigned 41 years), married Ammaṅgadēvi, the daughter of [the Chōla] Rājendra-Chōḍa [I.] of the solar race. Their son Rājendra-Chōḍa [II.], at first ruler of Vēṅgi, as Kulōttuṅga-dēva (Kulōttuṅga-Chōḍa I.) was anointed in the Chōḍa kingdom.<sup>1</sup> He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḍa [Rājarāja] to the sovereignty of Vēṅgi (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.]<sup>2</sup> for 15 years), and Mummaḍi-Chōḍa held it for one year. Kulōttuṅga then appointed the latter's younger brother Vira-Chōḍa, but recalled him after six years. He then appointed his eldest son Chōḍagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellūr (formerly Sir W. Elliot's, now British Museum) plates<sup>3</sup> of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Vishṇuvardhana*, ruler of Vēṅgi, of the 21st year of the reign (of Kulōttuṅga-Chōḍa I.):<sup>4</sup>—

(L. 113).—śrī-vijayarājya-saṁvatsarē ākaviṁśē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgi:—

(L. 76).—Śāk-ābdē śasi-khadvay-ēṁdu-gaṇitē Simh-ādhirājē (dhē) ravau chaṁdrē vridhīmati trayōdaśa-tithau vārē Gurōr=Vṛjīchikē [1\*] lagnē=tha Śravaṇē.

[Ś. 1001\*]: Thursday, 23rd August A.D. 1078;<sup>5</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, etc., as far as Kulōttuṅga (Kulōttuṅga-Chōḍa I.) substantially as in No. 571. He married Madhurāntakī, the daughter of [the Chōla] Rājendradēva, and appointed his son Vira-Chōḍa to the sovereignty of Vēṅgi (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḍa's elder brother [Mummaḍi-Chōḍa] Rājarāja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxix. Piṭhāpuram (now Madras Museum?) plates<sup>6</sup> of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Vishṇuvardhana*, ruler of Vēṅgi, of the 23rd year of the reign (of Kulōttuṅga-Chōḍa I.):<sup>4</sup>—

(L. 186).—uttarāyana-nimitt[ē\*].

(L. 279).—śrī-vijayarājya-saṁvatsarē tryuttha[ra\*]-viṁśati-saṁvatsarē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgi and genealogy, etc., substantially<sup>7</sup> as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot's, now British Museum) plates<sup>8</sup> of the reign of the E. Chālukya *Kulōttuṅga-Chōḍa II.*, recording a grant by his *Daṇḍādhirāja Kāṭa*, otherwise called *Kolani-Kāṭama-Nāyaka*, i.e. *Kāṭama-Nāyaka* of Kolani:—

(L. 49).—Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṁdra-saṁkhyām prayātē . . . s-Āndra-rkshē pūrvva-ma(pa)kshē vishuvati sutithā(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;<sup>9</sup> compare *Ep. Ind.* Vol. VII. p. 9.

<sup>1</sup> See below, No. 756 ff.

<sup>2</sup> See below, No. 754.

<sup>3</sup> In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

<sup>4</sup> The poetry of the grant is by Viddayabhaṭṭa; see No. 571.

<sup>5</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>6</sup> In the description of the boundaries the language is a mixture of Telugu and Sanskrit. — The grant is remarkable for the large number of donees (536 Brāhmanas whose names are given).

<sup>7</sup> But Guṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

<sup>8</sup> The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy<sup>1</sup> with lengths of reigns from Kubja-Vishnupardhana to Ammarāja [II.] substantially<sup>2</sup> as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārāja (30 ys.); his son Śaktiyarman (12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājārāja [I.] (41 ys.); his son Kulōttunga-Chōḍa [I.] (49 ys.); his son Vikrama-Chōḍa (15 ys.); his son Kulōttunga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapadēva III. (below, No. 576):—

(L. 74).—Yō rājēmddu[h] Śak-[ā]bdē nidhi-jaladhi-[vi]yach-chandra-gē Māgha-māsē śuklē pakshē daśamyāv(m)=Inatanaya-dinē Rōhinī-tārakā[yām] [Mi]nē [la]gnē=bhishi[ktō]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the *Mahārāja Malla* or *Mallapadēva III.* *Vishnupardhana* alias *Mallapadēva-Chakravartin*, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śāk-[ā]bdē vēda-nētra-kshiti-śasi-gapitē Śrēṣṭha-kriṣṇē [da\*]śamyām Bhānū(nō)r-vvārē [su]-lagnē mahati Mṛigapatāv=Aśvi-be(bhē) Piṭhapu[ryām].

(L. 85).—Śakavarshaṃbhu(bu)lu 11[2]4gu[nēm]ti Jyēṣṭha-ba[hu][la\*]-daśamiyun=Ādivāramu nāmṭi Simhodayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chālukyas from Kubja-Vishnupardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapadēva: Bēta (Kāṇṭhikā-Bēta, or Vijayāditya<sup>3</sup> [I.], who was the son of Ammarāja [I.] and had been expelled by Tādapa; his son Satyāśraya (Uttama-Chālukya), married Gaurī of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishnupardhana [I.], Mallapa [I.], Kāma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayā of the solar race; their sons Vishnupardhana [II.], Mallapa [II.], and Sāmidēva. Of these, Mallapa [II.] married Chaudaladēvi, the daughter of the Hāhaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davāḍa; their son Malla (Mallapa [III.] Vishnupardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 22. Śrīkūrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājārāja I.:—

(L. 19).—Svasti śrī-Śāka-varshē śara-nidhi-śasi-bhū-sammitē[=rkkē] Tulā-stē(sthē) Rudr-āhē Saumyavārē sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 568); his son Rājārāja [I.] (translated into Andhra, i.e. Telugu, the history of the Bhārata race, i.e. the *Mahābhārata*; resided at Rājamāhēndrapaṭṭana). In his race, Vijayāditya [I.]; his son Rājārāja, was minister of Vīra-Nṛsiṃha;<sup>4</sup> his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) *Purushōttama*, a son of Rājārāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śrī-Śāka-vatsarē [nava]-nidhi-kshōp-īmdubhis=sammitē.

(L. 4).—Śāka-[va\*]rshaṃbulu || 1199yagunēmti.

<sup>1</sup> An introductory verse implies that the family belongs to the *Sōma-vamśa*.

<sup>2</sup> But Indrarāja (Indra-bhaṭṭāraka) is stated to have reigned for 7 days; and Tālapa is called Tādapa.

<sup>3</sup> i.e. Vijayāditya V. of the E. Chālukya genealogy.

<sup>4</sup> i.e. the E. Gaṅga king (of Kālīṅga) Narasiṃha I.; see *North. Inscr.* No. 367.



579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) **Sāmanta Viśvanātha** (Jagannātha), a son of Purushōttama (see No. 578); and of the reign of **Vira-Bānūdē.a**:<sup>1</sup>—

(L. 1).—Svasti śrī-Śāka-varshē śaśi-guṇa-ravi-gē ch=Ā[śvayuk-śu]kla-pakshē māśē Kauntēya-tithyām Suraguru-divasē.

(L. 11).—sri-Śāka-varshambhu(bu)lu 1231gunēm[tti] śrī-Jaga[n]āthadēvara vijaya-rāja-sam[vva]tsarambulu [3]gu śrāhi Kanya-śukla 5yu Guruvāramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) **Purushōttama**, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājarāja (see No. 577); (composed by Nṛsiṃha):—

(L. 5).—Śākē vyōma-yug-ō[shqa]didi(dhi)ti-yut(tē) vasē(rshē) Nabhō-va(mā)si.

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Tsandavolu<sup>2</sup> Sanskrit and Telugu pillar inscription<sup>3</sup> of the **Mahāmaṇḍalēśvara Buddhārāja** of **Koṇḍapaḍmaṭi**—surnamed Aniyāṅkabhīma and Eladāyasīṃha, and described as 'a worshipper of the feet of Kulōttuṅga-Chōḍa II.'—of the Durjaya family:—

(L. 49).—Śāk-ābdē śakti-Naṁd-āmbara-śaśi-gaṇite . . . saumyāyanē.

(L. 70).—Śāka-varshambulu 1093nēmṭi [u]ttā(tta)rāyana-nimittamuna.

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubja-Vishṇu<sup>4</sup> of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundāmbikā; their son Buddhārāja (whose sister Aṅkama<sup>5</sup> was the wife of Goṅka's<sup>6</sup> son Rājendra-Chōḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of (the **Mahāmaṇḍalēśvara**) **Prithviśvara**<sup>7</sup> of Velanāṇḍu, recording a grant by his mother **Jāyāmbikā**, the queen of the **Mahāmaṇḍalēśvara Goṅka III.**; (composed by Ayyapillārya):—

(L. 136).—Nāga-vyōm-ēṁdu-rūpa-pramita-Śāka-śaran-Mēshasamkrānti-kālē pu[ṇyē] . . .

(L. 139).—Śākava[r\*]shambulu 1108gunēmṭi Mēshasamkrānti-nimittamuna.

The inscription gives the following genealogy<sup>8</sup> of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuḍiyavarman [I.]; his son Malla [II.] Piḍuvarāditya; his son Kuḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Erraya; his son Nannirāja; his sons Vedula [I.] Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedula [II.] (feudatory of the E. Chālukya Vira-Chōḍa); Goṅka's son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son Vira-Rājendra-Chōḍa<sup>9</sup> (Rājendra-Chōḍa, Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja), married Akkāmbikā;<sup>10</sup> their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamadēvi); their son Prithviśvara.

<sup>1</sup> I.e. the E. Gaṅga king (of Kālīṅga) Bhānūdēva II.; see *North. Inscr.* No. 369.

<sup>2</sup> This is the modern name of Dhanadapura (Dhanadaprōlu), the capital of the chiefs of Velanāṇḍu; see below, No. 592.

<sup>3</sup> For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Erra-Maṇḍa, Malla (Mallārāja), Maṇḍarāja and Manma-Maṇḍa.

<sup>4</sup> I.e. the E. Chālukya Kubja-Vishṇuvardhana.

<sup>5</sup> Called Akkāmbikā in No. 582.

<sup>6</sup> I.e. Goṅka II. of No. 582.

<sup>7</sup> See No. 583.

<sup>8</sup> See *Ep. Ind.* Vol. IV. p. 35.

<sup>9</sup> He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

<sup>10</sup> Called Aṅkama in No. 581.

583.—**Ś. 1117.**—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the *Mahāmaṇḍalīśvara* **Mallidēva** and **Manma-Satya II.** of **Kōnamaṇḍala** (probably dependents of “Kulōttuṅga-Prithivīśvara<sup>1</sup> of Velanāṇḍu, who was again a vassal of [a king] Rājārāja, a descendant of the E. Chālukya dynasty”) :—

(L. 109).—Śaka-varshaṁbāṁlu<sup>2</sup> 1117gunēmṭṭi Mēshasaṁkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarāja, and a reference to a king Rājārāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōnamaṇḍala, who derived their descent from Kārtavīrya, the grandson of Haihaya, a descendant of Yadu. The names given are :<sup>3</sup> Mummaḍi-Bhima [I.]; Venna; Rājapareṇḍu [I.]; Mummaḍi-Bhima [II.]; Rājendra-Chōḍa [I.]; Satya [I.] (Satyāśraya); Bēta; Mallidēva; Manma-Chōḍa [II.]; Sūrya; Lōkabhūpālaka (Lōkamabipāla); Rājapareṇḍu [II.]; Bhima [III.]; Vallabha; Manma-Satya [II.] (Manma-Satti); Mahipālaṇḍu.

584.—**Ś. 1084.**—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakonḍa Sanskrit and Telugu pillar inscription of the **Kākatya (Kākatīya) Mahāmaṇḍalīśvara Rudradēva**, whose capital was Anumakonḍa (Anmakonḍa, Anmakunḍā); (composed by Achintēndravara, the son of Rāmēśvara-dīkṣita and disciple of Advayāmṛita) :—

(L. 6).—Śaka-varshaṁbāṁlu 1084vunēmṭṭi Chitrabhānu-saṁvatsara Māgha-śu 13 Vaḍḍa-vāramu nāmḍu.

Saturday, 19th January A.D. 1163;<sup>4</sup> see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kākatya family, Tribhuvanamalla; his son Prōlārāja (Prōla; made captive the [W.] Chālukya Tailapadēva, i.e. Taila III.;<sup>5</sup> defeated Gōvindarāja and Guṇḍa of Mantrakūṭa; conquered but re-instated king Udaya, i.e. Chōḍōdaya; put to flight Jagaddēva [compare No. 237] etc.), married Muppamadēvi; their son Rudradēva (subdued a certain Ḍomma, conquered Mailigidēva,<sup>6</sup> burnt the city of Chōḍōdaya, etc.).

585.—**Ś. 1135.**<sup>7</sup>—*Ep. Ind.* Vol. V. p. 143. Chēbrōlu Sanskrit and Telugu pillar inscription of **Jāya (Jāyana)**,<sup>8</sup> chief of the elephant-troop of the Kākatīya **Gaṇapati**<sup>9</sup> (surnamed Chhala-mattigaṇḍa) who granted to Jāya ‘the city of Shaṁmukha’ (i.e. Tāmrapurī, Chēbrōlu) on the date here given :—

(L. 82).—Paṁchattrimśad-upēta-Rudra-śata-saṁkhyātē Śak-ābdē Madhau māsi Śrīmukha-vatsarē.

In the solar race, in the family of the Raghus, Durjaya; his son Bēta [Tribhuvanamalla]; after him, Prōla; his son Rudra; his brother Mahādēva; his son Gaṇapati.

586.—**Ś. 1153.**—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapēśvaram Sanskrit and Telugu pillar inscription of the time of the Kākatīya **Gaṇapati**, and of his general **Jāya (Jāyana, Jāyapa-Nāyaka)** :—

(L. 119).—Guṇa-śara-Bhava-mita-Śakē Khara-varshē Mādhavē sitē Gauryyāḥ | tidhyām(thyām).

<sup>1</sup> I.e. the Prithivīśvara of No. 592

<sup>2</sup> Read-varshaṁbāṁlu

<sup>3</sup> See *Ep. Ind.* Vol. IV. p. 85.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

<sup>5</sup> See above, No. 239 ff.—The inscription mentions the death of Taila III.

<sup>6</sup> According to Dr. Hultzsch probably the Dēvagiri-Yādava Mallugi, see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 351 and 369.

<sup>7</sup> The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōlu.

<sup>8</sup> For an account of another inscription of Jāya and his sovereign Gaṇapati, at Tsandavōlu, the capital of the chiefs of Velanāṇḍu, see *Ep. Ind.* Vol. V. p. 150.

<sup>9</sup> Compare above, Nos. 343 and 369.

Prôla, residing at Anmakonḍa, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Guṇḍa,<sup>1</sup> Tailapadêva, i.e. the W. Châlukya Taila III., and Gôvinda-Daṇḍêśa, and re-instated Chôḍôdaya), married Muppalaḍêvi; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôḷa, Kâlînga, Sêvaṇa,<sup>2</sup> Karuṇa and Lâṭa, and conquered the country of Velanāṇḍu) married Nârâma (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—Ś. 1157.—*Ep. Ind.* Vol. VI. p. 39. Chêbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586:—

(L. 142).—giri-śara-kshmâ-châmdra-saṁkhyêṁ<sup>3</sup> Śâkêmdr-âbdê Mâdhava-mâsa-śudtha(ḍḍha)-Girijâ-tithyâm Śânêr-vvâsarê.

Saturday, 21st April A.D. 1235.<sup>4</sup>

588.—Ś. 1172\*.—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Ēkâmrânâtha temple) inscription of the Kâkatiya Gaṇapati,<sup>5</sup> and his minister and general Sâmantâ-Bhôja:<sup>6</sup>—

(L. 13).—Śâk-âbdê tu dvisaptaty-adhika-Śiva-śata-khyâta-saṁkhyâna-mânê Sapmy-âbdê Śrêshṭha-mâsê bahula-Hari-dinê Bhaumavârê samê=hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôḍarâja Jagatikêśarin; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Siṁhaṇa (Siṁghaṇa),<sup>7</sup> the Kâlînga king, etc.).

589.—[Ś. 1172\*].<sup>8</sup>—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatiya princess Gaṇapâmbâ, recording the building of temples, etc., in honour of her deceased husband Bêta and of her father Gaṇapati.

In the family of the Kâkatîśas (Kâkatîyas), Prôla; his son Mâdhava (i.e. Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,<sup>9</sup> lord of the Konnâtavâḍi-vishaya (residing at Śrî-Dhânyâṅkapura, i.e. Amarâvatî).

590.—Ś. 1104.—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the Mahâmaṇḍalêśvara Kêta II. (Kôṭa-Kêtarâja), 'lord of Śrî-Dhânyakâṭaka':<sup>10</sup>—

(L. 103).—Śâk-âbdê yuga-kh-êmdu-rûpa-gaṇitê Mâghê daśamyâm tithau śuklâyâm Guru-vâsarê.

This date<sup>11</sup> (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakâṭaka, in a family of kings born from the feet of the Creator (i.e. in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâdêvi (Sabbamadêvi); their son Kêta [II.],<sup>12</sup> whose elder brother was Chôḍerâja.

<sup>1</sup> In No. 587 the name is spelt *Manthana-Guṇḍa*.

<sup>2</sup> I.e. the Dêvagiri-Yâdavas; compare No. 588.

<sup>3</sup> Read *-saṁkhyê*.

<sup>4</sup> On this day the *tithi* of the date (as a *kṣâya-tithi*) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.

<sup>5</sup> Compare below, No. 904.

<sup>6</sup> For a short inscription of his at Kâlahasti, according to which his father was the minister Dôchi and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

<sup>7</sup> Compare above, Nos. 343 and 369.

<sup>8</sup> See *Ep. Ind.* Vol. III. p. 95.

<sup>9</sup> I.e. Kêta II. of No. 590.

<sup>10</sup> Dhânyakâṭaka is the old name of the present Amarâvatî.

<sup>11</sup> Probably the day of the king's accession.

<sup>12</sup> See above, No. 589.

591.—**Ś. 1123.**—*Ep. Ind.* Vol. VI. p. 159. Bezvāḍa Telugu pillar inscription of the *Mahāmaṇḍalīśvara Rudradēvarāja*<sup>1</sup> of Maḍapalla in **Nātavāḍi**, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati :—

(L. 1).—Śaka-va[r\*]shaṁbulu 1123[ḍa]gu Durmukhi-saṁvatsara-Vaiśākha-śudhdha(ddha) 15 Guruvāramuna.

Thursday, 19th April A.D. 1201.<sup>2</sup>

592.—**Ś. 1156.**—*Ep. Ind.* Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of **Bayyamāmbā (Kōṭa-Bayyalamahādēvi)**,<sup>3</sup> the daughter of the *Mahāmaṇḍalīśvara Rudradēva-mahārāja*, the son of Buddha and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the **Nāthavāḍi** (or **Nāthavāṭi**) district :<sup>4</sup>—

(L. 212).—Śāk-ābdē tarkka-bāpa-kṣiti-ra(śa)śi-gaṇitē vatsarē=smim<sup>5</sup> Jay-ākhyē Jyēshthē mā[s=ī]jyavārē Mura-ṭipu-divasē śukla-pakṣhē praśa[stē].

Thursday, 11th May A.D. 1234.

593.—**Ś. 1296.**—*Ep. Ind.* Vol. III. p. 288. Naḍupūru<sup>6</sup> (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates<sup>7</sup> of **Anna-Vēma** of the Redḍi dynasty of **Koṇḍaviḍu**, recording a grant made for the spiritual benefit of his sister Vēmasāni :—

(L. 28).—Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[n]ā Kārt[t\*]ikyām.

The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (i.e. the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāja and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūka.

594.—**Ś. 1300** (for 1301).—*Ep. Ind.* Vol. III. p. 60, and Plate. Vānapalli (now Madras Museum) plates of **Anna-Vēma** of the Redḍi dynasty of **Koṇḍaviḍu**; (composed by Trilōchanārya) :—

(L. 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ddhā)rdhdhi(rthi)-saṁvatsarē Māghē krishṇa-chaturdāśi-Siva-tidhau(thau).

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbagaṇḍa,<sup>8</sup> Kshurikākali-vēṭāla, and Karpūravasantarāja) as in No. 593.

595.—**Ś. 1313.**—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Redḍi **Vēma** (Kātamareḍḍi-Vēmireḍḍi, i.e. **Kāṭaya-Vēma**), the son of Kāṭa II. (Kātamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I. :—

(L. 4).—Śaka-varshaṁbulu 1313agunēmti Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nāmṭi Makarasamkrānti-[pu]ṇyakālamamdu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—**Ś. 1333.**—*Ep. Ind.* Vol. IV. p. 321. Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates<sup>9</sup> of **Vēma (Kāṭaya-Vēma)** of **Rājamahēndranagara**, minister of **Kumārāgiri** of **Koṇḍaviḍu**; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi) :—

(L. 45).—Śrī-Śākē guṇa-Rāma-viśva-gaṇitē Kārt[t\*]iky-ahē=bdē Kharē.

<sup>1</sup> Compare below, No. 592.

<sup>2</sup> On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

<sup>3</sup> According to Dr. Hultzsch, she very probably was one of the wives of Kēta II. in No. 590.

<sup>4</sup> See above, No. 591.

<sup>5</sup> Read =smim.

<sup>6</sup> This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.—Naḍupūru (Vēmapura) was in Kōṇasthala.

<sup>7</sup> The plates are numbered with Telugu numeral figures.

<sup>8</sup> I.e. 'the only hero in the world.'

In the *Paṇṭa kula* of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa;<sup>1</sup> his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya, and Kshurikāsahāya); Ana-Vōta's son Kumāragiri, resided at his capital of Koṇḍaviḍu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)<sup>2</sup> received from him the eastern country with Rājamahēndranagari as capital.

597.—Ś. 1336.—*Ep. Ind.* Vol. IV. p. 329. Drākshārāma Sanskrit and Telugu pillar inscription of a subordinate of Vēma (Kāṭamareḍḍi-Vēmāreḍḍi, i.e. Kāṭaya-Vēma):—

(L. 10).—Śaka-varshambulu 1336agunēmti Jaya-saṁvatsara-Kārt[t\*]ika-śu 15 Bhā | nāmḍu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vēma's, named, in Telugu, Komaragireḍḍi.

598.—Ś. 1328 (for 1338).—*Ep. Ind.* Vol. IV. p. 330. Drākshārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (i.e. Kāṭaya-Vēma):—

(L. 15).—Śaka-varshambulu 1328[a]gunēmti[i] Durmmukha-saṁvatsara-Chaitra-[śū] 11 Sō | nāmḍu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vēma's son Komaragireḍḍi.

599.—Ś. 1352.—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates<sup>3</sup> of the Reḍḍi Dodḍa II. (Allaya-Dodḍa) of Rājamahēndranagara:—

(L. 45).—Śrī-Śākē kara-bāṇa-viśva-gaṇitē Sādhāraṇē vatsarē Pausḥē=rdhōdaya-nāmni puṇya-samayē.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the *Paṇṭa kula* of the fourth caste, Dodḍa [I.] of the [Po]lvōla gōtra; his sons Annavrōla, Kōṭaya and Alla (Allāḍa). Of these, Alla married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virabhadra, Dodḍa [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virabhadra. Their younger brother Dodḍa [II.] (Allaya-Dodḍa, Allāḍareḍḍi-Dodḍa) had the surnames Karpūravasantarāya, Saṁgrāmabhīma and Jaganobbagaṇḍa.<sup>1</sup>

600.—Ś. 1191.—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates<sup>4</sup> of Arjuna of the Matsya family of Oḍḍavādi:<sup>5</sup>—

(L. 31).—Śāk-ābdē chamdra-raṁdhra-kshiti-śāsi-gaṇitē y=ākshay-ādyā tṛtīyā(yā) Vaisākhē māsi tasyām Ravisuta-divasē.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamārtaṇḍa, was appointed by Jayatsēna, the lord of Utkala, to rule over the Oḍḍavādi country, and founded the Matsya family. In this family there were: Bhīma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōṇaṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kokkila; his son Guḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Lhīma [II.] and Rēvaṇa [II.]; Rēvaṇa's sons Gōṇaṅga [II.] and Guḍḍa [II.]; Guḍḍa's son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragaṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma's son Nṛsiṁha; his son Maṅkāḍitya; his son Bhīma [IV.]; his younger brother Jayanta, married Chīḡgamāmbā; their son Arjuna.

<sup>1</sup> See above, No. 594, note.

<sup>2</sup> For his genealogy see No. 595; his mother's name here is Doddāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).

<sup>3</sup> The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

<sup>4</sup> The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

<sup>5</sup> See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—**Ś. 1259** (for **1260** ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūṇḍi<sup>1</sup> (now Madras Museum) Sanskrit and Telugu plates of the *Sāmanta Nāmaya-Nāyaka (Nāmi-Nēni)*, surnamed Pagamechhugaṇḍa<sup>2</sup> (the son of Prōlaya-Nāyaka and Chōḍamāmbā, and grandson of Koppulakāpa-Nāyaka), of **Piṭhāpuri**:—

(L. 31).—Śāk-ābdē Nāmda-bān-ārka-mitē Bhādrapadē tathā | paurṇamāsyām Ravēr-vvārē.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

### K.—The Kadambas.<sup>3</sup>

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOCL.* No. 2. Halsi (now Dr. Fleet's) plates of the Kadamba *Yuvarāja Kākusthavarman*, of the 80th year; issued at Palāsikā:—

(L. 4).—svavaijayikē aśītitamē saṁvatsarē.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tālgund pillar inscription,<sup>4</sup> recording the foundation of a tank by the Kadamba **Kākustha (Kākusthavarman)**; (composed by Kubja by order of Kākusthavarman's son Śāntivarman).

In the Kadamba family was the Brāhmaṇ Mayūraśarman<sup>5</sup> (who was anointed ruler of a tract of country by the Pallavas<sup>6</sup> of Kāñchī); his son Kang[a]varman; his son Bhagīratha; his son Raghu; his brother Kākustha; his son Śāntivarman.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOCL.* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba *Mahārāja Mṛigēśavaravarman (Mṛigēśavarman)*, the son of Śāntivaravarman, of the lineage of Kākustha; issued at Vaijayantī:—

(L. 7).—ātmanah rājasya tṛtīyē varshē Pausḥē saṁvatsarē Kārttikamāsa-bahulapakshē daśamyām tithau Uttarābhādrapadē nakshatrē.<sup>7</sup>

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOCL.* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Mṛigēśavarman*,<sup>8</sup> issued at Vaijayantī:—

(L. 4).—Mṛigēśavarmmanah vijay-āyur-ārōgy-aśvarya-pravarddhana-karah saṁvatsarah chaturtthah varshā-pakshah aṣṭamah tithih paurṇamāsi anay-ānupūrvyā.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOCL.* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king **Mṛigēśa (Mṛigēśavarman)**, the eldest son of Śāntivaravarman who was a son of Kākustha; issued at Vaijayantī:—

(L. 10).—svavaijayikē aṣṭamē Vaiśākhē saṁvatsarē Kārttika-paurṇamāsyām.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kūdgere plates of the 2nd year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Māndhātṛivarman*, issued at Vaijayantī:—

(L. 6).—savassarē<sup>9</sup> dvitīyē Vaiśākha-paurṇamāsyām.

<sup>1</sup> This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

<sup>2</sup> I. e. 'the destroyer of the pride of adversaries.'

<sup>3</sup> For the later Kādambas see above, p. 26, note 1, c.

<sup>4</sup> I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

<sup>5</sup> Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

<sup>6</sup> See below, No. 616 ff.

<sup>7</sup> Here either the *nakshatra* Uttara-Bhādrapadā has been quoted erroneously instead of Uttara-Phalgunī, or *bahula-pakshē* is a mistake for *śukla-pakshē*. Compare Nos. 480 and 853.

<sup>8</sup> For other (Hiṭṭahebbāgilu) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

<sup>9</sup> Read *saṁvatsarē*.

608.—*Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOCI.* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)**, recording grants and ordinances made at Palāsīkā. The inscription mentions the king's predecessors Kākusthavarman, Śāntivarman, and Mrigēśa.

609.—*Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCI.* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)** (who conquered Vishṇuvarman<sup>1</sup> and other kings), residing at Palāsīkā.

610.—*Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCI.* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahārāja* **Ravivarman**, the son of Mrigēśa who was the eldest son of Śāntivarman, the son of Kākustha; recording donations made by Ravivarman's younger brother **Bhānuvarman**, at Palāsīkā :—

(L. 11).—pravarddhamānarājya-śrī-Ravivarmanā-dharmamahārājasya êkādasē samvatsarē hēmantā-shashthā-pakshē daśamyām tithau.

611.—*Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCI.* No. 9. Halsi (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahārāja* **Harivarman**, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchaśringī :—

(L. 6).—svarājya-samvatsarē chaturthē Phālgua(na)-śukla-trayōdaśyām.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCI.* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahārāja* **Harivarman**, the son of the *Mahārāja* Ravivarman, recording donations made at the request of king **Bhānuśakti** of the family of the Sēndrakas; issued at Palāsīkā :—

(L. 8).—svarājya-samvatsarē pañchamē.

613.—*Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCI.* No. 1. Dēvagēri plates of the *Yuvarāja* **Dēvavarman**, son of the Kadamba *Dharmamahārāja* **Kṛishṇavarman** [I. ?]; issued at Tripārvata.

614.—*Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halēbid) plates of the 7th year of the reign of the Kadamba *Mahārāja* **Kṛishṇavarman II.**, the son of the *Mahārāja* Śūbhavarman, who was a son of the *Dharmamahārāja* Vishṇuvarman,<sup>2</sup> who was begotten by the *Dharmamahārāja* Kṛishṇavarman I. on a daughter of Kaikēya :—

(L. 13).—varddhamāna-vijayarājya-samvatsarē saptamē Kārtika-māsē āpūryamāna-pakshē pañchamyām Jyēsthā-nakshatrē.

615.—*Ind. Ant.* Vol. XXI. p. 93. Konṇūr rock inscription of the Kadamba king **Dāmōdara**.

#### L.—The Pallavas, Gaṅga-Pallavas, Bāṇas and Gaṅga-Bāṇas.<sup>3</sup>

616.—*Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum) Prākṛit plates<sup>4</sup> of the queen of the Pallava *Yuvamahārāja* **Vijaya-Buddhavarman**, of the reign of the *Mahārāja* **Vijaya-Skandavarman** :—

(L. 1).—Siri-Vijayakhandavamma-mahārājassa samvachhara . . . . .

<sup>1</sup> Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

<sup>2</sup> For (Bīrūr spurious?) plates of the *Dharmamahārāja* Vishṇuvarman, the eldest son of the *Dharmamahārāja* Kṛishṇavarman, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*Jyēsthā-pūtru*), the *Dharmamahārāja* Śāntivarman, see *Ep. Carn.* Vol. VI. p. 91, No. 162, and Plates.

<sup>3</sup> Nos. 616-643; 644-658; 659-668; and 669-671.

<sup>4</sup> The three plates are numbered (wrongly) with numerical symbols.—Compare also *Ep. Ind.* Vol. I. p. 2, note a.

617.— *Ep. Ind.* Vol. VI. p. 86, and Plates.<sup>1</sup> Mayidavôlu (now Madras Museum) Prâkrit plates<sup>2</sup> of the Pallava *Yuvamahârâja Śivaskandavarman*, of the 10th year (of the reign of his predecessor); issued from Kâñchîpura :—

(L. 25).— sa[m]vachhara[m] dasamañ 10 gimhâ pakho chhaṭho 6 divasañ pañchami 5.<sup>3</sup>

618.— *Ep. Ind.* Vol. I. p. 5, and Plates. Hîrahaḍagalli Prâkrit plates<sup>4</sup> of the 8th year (of the reign) of the Pallava *Dharmamahârâjâdhîrâja Śivaskandavarman*, issued from Kâñchîpura :—

(L. 49).— sañva 8 vâsa 6 diva 5.<sup>3</sup>

619.— *Ind. Ant.* Vol. V. p. 51, and Plates; *PSOCI.* No. 267. Uruvupalli<sup>5</sup> plates of the Pallava *Dharmayuvamahârâja Vishṇugôpavarman*, the son of the *Mahârâja Skandavarman II.*, grandson of the *Mahârâja Viravarman*, and great-grandson of the *Mahârâja Skandavarman I.*; of the 11th year (of the reign) of the *Mahârâja Simhavarman I.*; issued from Palakkada :<sup>6</sup>—

(L. 33).— Simhavarmanma-mâ(ma)hârâjasya vijaya-saṁvatsarê êkâdaśê Paushya(sha)-mâsê kṛishṇa-pakshê daśamyâm.

620.— *Ind. Ant.* Vol. V. p. 155, and Plates. Mângaḷûr<sup>6</sup> plates of the 8th year of the reign of the Pallava *Dharmamahârâja Simhavarman II.*, the son of the *Yuvarâja Vishṇugôpa* (*Vishṇugôpavarman*), grandson of the *Mahârâja Skandavarman II.*, and great-grandson of the *Mahârâja Viravarman*; issued from Daśanapura :—

(L. 26).— samêdhamâna-vijayarâjy-âsṭama-saṁvatsara-Chaitramâsa-śuklapaksha-pañchamyâm.

621.— *Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayêndiram (spurious?) plates of the first year of the reign of the Pallava *Dharmamahârâja Nandivarman*, the son of the *Mahârâja Skandavarman*, grandson of the *Mahârâja Simhavarman*, and great-grandson of the *Râjâ Skandavarman*; issued from Kâñchîpura :—

(L. 19).— pravardhamâna-ve(vi)je(ja)yarâjya-prata(tha)[ma\*]-sa[mva\*]tsarê Va(vai)-śâka(kha)-mâsê śukuksh[ê]<sup>8</sup> pañchamyâ[m\*].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakêśarivarman who took Maḍirai, i.e. the Chôḷa king Parântaka I.<sup>9</sup>

622.— *Ep. Ind.* Vol. I. p. 398, and Plate. Darîi (now Madras Museum) first plate only of a great-grandson of the [Pallava] *Mahârâja Virakôrchavarman*, issued from Daśanapura.

623.— *South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by *Skandasêna*, the son of *Vasantapriyarâja*, a vassal of *Pagâppiḍugu*<sup>10</sup> *Lalitâñkura Śatrumalla Guṇabhara Mahêndrapôtarâja* (i.e., probably, the Pallava *Mahêndravarman I.*).

624.— *Ep. Ind.* Vol. IV. p. 153, and Plate. Mahêndravâḍi inscription of *Guṇabhara* (*Mahêndra*), (i.e., probably, the Pallava *Mahêndravarman I.*).

<sup>1</sup> For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 294.

<sup>2</sup> Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

<sup>3</sup> These numbers are denoted by numerical symbols.

<sup>4</sup> The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

<sup>5</sup> This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

<sup>6</sup> The inscription records a grant to a temple founded by a *Sêdâpatî* Vishṇuvarman. See the same name above, in Nos. 609 and 614.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 9.

<sup>8</sup> See below, No. 634 and No. 681 ff.

<sup>9</sup> Read *śukla-pakshê*.

<sup>10</sup> I.e. 'the thunderbolt which cannot be split.'



625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava **Guṇabhara** (**Satyasaṁdha**, **Śatrumalla**, **Purushōttama**), (i.e., probably, the Pallava **Mahēndravarma** I.).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śiyamaṅgalam cave inscription of **Lalitāṅkura** (i.e., probably, the Pallava **Mahēndravarma** I.), recording the construction of a temple called **Avanibhājana-Pallavēśvara**.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL*. No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [**Narasimhaviṣṇu** (?), i.e. **Narasimhavarman** I. ?]:<sup>1</sup>—  
(L. 1).— . . . [saṁ]vatsarē ātmanō rājya-varshē cha varddhamānē tra[yōdāśē] .  
.

The fragment contains the epithet or *bīruda* **Mahāmalla**,<sup>2</sup> and the name **Vātāpi**.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kūram Sanskrit<sup>3</sup> and Tamil plates of the Pallava king **Paramēśvaravarman** I. (who defeated [the W. Chalukya] **Vikramāditya** [I.]), the son of **Mahēndravarma** II., and grandson of **Narasimhavarman** I. (who defeated [the W. Chalukya] **Pulakēśin** [II.]);<sup>4</sup> recording a grant made at the request of the Pallava lord (*Pallav-ādhirāja*) **Vidyāvinīta**.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava **Rājasimha** (**Atyantakāma**, **Śribhara**, **Raṇajaya**), (i.e. **Narasimhavarman** II.), the son of **Ugradapḍa** **Paramēśvara** (i.e. **Paramēśvaravarman** I.) who destroyed the city of **Raṇarasika** (i.e. the W. Chalukya **Vikramāditya** I.).<sup>5</sup>

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava **Rājasimha** (i.e. **Narasimhavarman** II.), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of **Raṅgapatākā**, the queen of the Pallava **Narasimhaviṣṇu** (i.e. **Rājasimha**, **Narasimhavarman** II.).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava **Mahēndra** (i.e. **Mahēndravarma** III.), the son of **Rājasimha** (i.e. **Narasimhavarman** II.), who was the son of **Lōkāditya** (i.e. **Paramēśvaravarman** I.) who defeated **Raṇarasika** (i.e. the W. Chalukya **Vikramāditya** I.).<sup>6</sup>

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] **Nandipōttaraiyaṇ** (i.e. **Nandivarman**).<sup>7</sup>

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayēndiram plates<sup>8</sup> of the 21st year (of the reign) of the Pallava **Nandivarman Pallavamalla**, recording a grant made at the request of his military officer or feudatory **Udayachandra** who was of the Pūchān family and lord of Vilvalapura:—  
(L. 37).— tasya=aiva Nandivarmanṇo(ṇa) ēkaviṁśati-saṁkhyām pūrayati saṁvatsarē.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 328.

<sup>2</sup> Compare above, No. 20, note.

<sup>3</sup> The Sanskrit part is called a *prastāvi*, the name of the author of which, if it was given, is broken away.

<sup>4</sup> Compare above, No. 20.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

<sup>6</sup> See above, No. 629.

<sup>7</sup> See above, No. 49.

<sup>8</sup> The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of **Nandivarman**, and one of the Chōla king **Parāntaka** I.

Mythical genealogy from Brahman to Pallava. In his race, Simhaviṣṇu; his son Mahēndravarman [I.]; his son Narasiṃhavarman [I.] (conquered Vallabharāja, i.e. the W. Chalukya Pulakēśin II.); his son Mahēndravarman [II.]; his son Paramēśvaravarman [I.] (defeated Vallabha, i.e. the W. Chalukya Vikramāditya I.); his son Narasiṃhavarman [II.]; his son Paramēśvaravarman [II.]; his son<sup>1</sup> Nandivarman.—Udayachandra slew the Pallava king Chitramāya; defeated the Śabara king Udayana,<sup>2</sup> and the Nishāda chief Prithivivāghra; and subjected the district of Viṣṇurāja (i.e. the E. Chalukya Viṣṇuvardhana III.) to the Pallava.

The inscription ends<sup>3</sup> with the same Tamil endorsement as No. 621 above, of the 26th year of king Parakēsarivarman who took Madirai, i.e. the Chōla king Parāntaka I.

635.—*South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. Kāśākuṭi Sanskrit<sup>4</sup> and Tamil plates of the 22nd year of the reign of the Pallava *Mahārāja Nandivarman Pallavamalla* (also called Kshatriyamalla and Śrīdhara), recording a grant made at the request of his prime-minister Brahmaśrīrāja (Brahmayuvarāja):—

(L. 79).—sāmrajya-sāmvatsarē dvāvimśe [va]rṭtamānē.

Mythical genealogy from Brahman to Aśokavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kāpagōpa, Viṣṇugōpa, Virakūcha, Virasiṃha, Siṃhavarman, Viṣṇusiṃha, and others. Then came Simhaviṣṇu (called Avanisiṃha); after him, Mahēndravarman [I.]; his son Narasiṃhavarman [I.] (conquered Vātāpi);<sup>5</sup> his son Mahēndravarman [II.]; then, Paramēśvarapōtavarman (i.e. Paramēśvaravarman) [I.]; his son Narasiṃhavarman [II.]; his son Paramēśvarapōtavarman (i.e. Paramēśvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipōtarāja, Nandin), who was descended from Simhaviṣṇu's younger brother Bhīmavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Ādityavarman, Gōvindavarman, and Nandivarman's father Hiranya (whose wife was Rōhipi).

636.—*Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. Pāñchapāṇḍavamalai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandippōttarāśar (Nandipōtarāja), (i.e. the Pallava Nandivarman).

637.—*South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. Māmallapuram Dharmarāja-Ratha inscriptions containing *virāḍas* of a Pallava king Narasiṃha.

638.—*South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. Māmallapuram inscriptions of a Pallava king *Atyantakāma*, a successor of Narasiṃha.

639.—*South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. Śālvāṅkuppam inscriptions of a Pallava king *Atirapachāṇḍa*.

640.—*South-Ind. Inscr.* Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinītēśvara' (founded by a Pallava king Nityavinīta?).

641.—*South-Ind. Inscr.* Vol. I. No. 32, p. 26. Amarāvati (now Madras Museum) pillar inscription<sup>6</sup> of a Pallava king Siṃhavarman [II.]; mentions Pallava's son Mahēndravarman, his son Siṃhavarman [I.], his son Arkavarman, Ugravarman, Siṃhaviṣṇu's son Nandivarman, and Siṃhavarman [II.].—The inscription opens with an invocation of Buddha and with a mythical genealogy from Brahman to Pallava.

<sup>1</sup> But see No. 635.

<sup>2</sup> Possibly the Udayana of *North. Inscr.* No. 614 ff.

<sup>3</sup> The preceding Sanskrit part is called a *prasasti*, composed by Paramēśvara, the son of Chandradēva, of the family of Mēdhāvin.

<sup>4</sup> The Sanskrit part, called a *prasasti*, was composed by Trivikrama.

<sup>5</sup> See below, No. 680.

<sup>6</sup> The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of Bāṇa's *Kādambarī*.

642.—*Ep. Ind.* Vol. VII. p. 26. Taṇḍalam Tamil rock inscription<sup>1</sup> of the 10th year (of the reign) of Śatti (Śakti), the king of the Kāḍavas, i.e. Pallavas, recording the building of a sluice:—

‘In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.’<sup>2</sup>

643.—*Mysore Inscr.* No. 115, p. 212; *PSOCI.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōlambādhirāja.<sup>3</sup>

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Tamil plates<sup>4</sup> of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vānarāja.<sup>5</sup>

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhirāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baḡavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavikramavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāṇādhirāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śīyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,<sup>6</sup> recording the building of a maṇḍapa by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription<sup>7</sup> of the 17th year<sup>8</sup> (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vānarāja alias Vikkiramāditta-Vānarāja (i.e., according to Dr. Hultzsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vēlūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.<sup>9</sup>

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, “while the

<sup>1</sup> According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

<sup>2</sup> “This seems to refer to some custom observed at the coronation of a king.”

<sup>3</sup> See Dr. Fleet’s *Dynasties*, p. 332.

<sup>4</sup> The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

<sup>5</sup> An hereditary designation of the Bāṇa chiefs.

<sup>6</sup> Identical with Nandivarman, the father of Vijaya-Nripatūḡavarman in No. 652.

<sup>7</sup> The inscription professes to be a copy of a stone inscription which existed before the maṇḍapa of the temple had been pulled down and re-erected.

<sup>8</sup> For another inscription of the 17th year of the same king see below, under *Addenda*.

<sup>9</sup> For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Māvali-Vāṇarāya** (or **Mahāvali-Vāṇarāya**), born from the family of **Mahābali**, . . . was ruling the **Vaḍugavaḷi** (i.e. 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the **Bābūr** Sanskrit and Tamil plates of the 8th year of the reign of king **Vijaya-Nṛipatuṅgavarman**.<sup>1</sup>—Mythical genealogy from **Brahman** to **Pallava**; in his family, **Vimala**, **Koṅkapika** and other kings; after them, **Dantivarman**;<sup>2</sup> his son **Nandivarman**, married **Śaṅkhā**<sup>3</sup> of the **Rāshṭrakūṭa** family; their son **Nṛipatuṅgadēva**.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two **Āmbūr** Tamil memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛipatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (i.e., according to Dr. Hultzsch, perhaps the **W. Gaṅga** king **Prithivīpati I.** in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. **Hebbipi** Tamil memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of a hero who was killed by a **Bāṇa** chief named **Kārōniri** (**Kārōniri-Bāṇarāja**).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two **Hanumantapuram** Tamil memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of two heroes in the service of **Kāṭṭirai**<sup>4</sup> (i.e. 'the king of the forest,' a title of the **Pallavas**).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. **Śōḷapuram** (near **Vēlūr**) incomplete Tamil inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman**.<sup>5</sup>

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. **Ukkal** (**Vishṇu** temple) Tamil inscription<sup>6</sup> of the 10th year (of the reign) of **Kampavarman**.<sup>7</sup>

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. **Ukkal** (**Vishṇu** temple) Tamil inscription<sup>6</sup> of the 15th year (of the reign) of **Kampavarman**.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. **Tiruvallam** (**Bilvanāthēśvara** temple) Tamil inscription,<sup>8</sup> recording a gift by **Vāṇa-mahādēvi** (i.e. 'the great queen of the **Bāṇa**'), the daughter of **Pratipati-Araiyaṛ**,<sup>9</sup> the son of **Koṅguṇi-dharmamahārāja**, the supreme lord of **Kuṇḷapuram**,<sup>10</sup> *alias* **Śrinātha**, the glorious **Śivamahārāja**.<sup>11</sup> **Perumāṇḍigaḷ**, (and) the great queen of **Vāṇavidyādhara** *alias* **Vāṇarāya** (i.e. the **Bāṇa** king **Vāṇavidyādhara**<sup>12</sup>), born from the family of **Mahābali**.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. **Tiruvallam** (**Bilvanāthēśvara** temple) Tamil inscription,<sup>13</sup> recording a gift by **Kundavvaiyār** *alias* **Vāṇa-mahādēvi** (i.e. 'the great

<sup>1</sup> For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

<sup>2</sup> Perhaps identical with the **Dantiga** in No. 62.

<sup>3</sup> Perhaps a daughter of the **Rāshṭrakūṭa** **Amōghavarsha I.** **Nṛipatuṅga**; see above, No. 63 ff.

<sup>4</sup> Compare *Kāḍava*, above, No. 642.

<sup>5</sup> He was perhaps a brother of **Vijaya-Nṛipatuṅgavikramavarman** in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of **Vijaya-Kampa** see below, under *Addenda*.

<sup>6</sup> According to Dr. Hultzsch, the archaic alphabet of these inscriptions "proves that **Kampavarman** must be anterior to the **Chōḷa** occupation of **Topḍai-maṇḍalam**. A stone inscription of the 9th year of the same king is quoted in the unpublished **Madras Museum** plates of **Parakēsarivarman** *alias* **Uttama-Chōḷadēva**."

<sup>7</sup> Probably identical with king **Vijaya-Kampavikramavarman**, above, No. 656.

<sup>8</sup> The inscription professes to be a copy of an earlier stone inscription.

<sup>9</sup> I.e., according to Dr. Hultzsch, the **W. Gaṅga** **Prithivīpati I.**, the son of **Śivamāra II.**, in No. 670.

<sup>10</sup> A mistake of the copyist for **Kuvalālapura**. Compare Nos. 660, 708 and 724.

<sup>11</sup> I.e. **Śivamāra II.** For **Śivamāra I.** see above, No. 123.

<sup>12</sup> I.e., according to Dr. Fleet and Dr. Hultzsch, the **Bāṇa** king **Vikramāditya I.** of No. 663; see also No. 662.

<sup>13</sup> The inscription was copied from an earlier stone inscription.

queen of the Bāṇa'), the daughter of Pratipati-Araiya, the son of Koṅṅunivarma-dharma-mahārāja, the supreme lord of Nipuṇilapura,<sup>1</sup> alias Śrīnātha, the glorious Śivamahārāja-Perumāṇḍigaḷ, (and the queen of) Vāṇavidyādhara-rāja alias Vāṇarāja (i.e. the Bāṇa king Vāṇavidyādhara), born from the family of Mahābali.<sup>2</sup>

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vāṇarāja, born from the family of Mahābali.<sup>3</sup>

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bāṇa king Vikramāditya Jayamēru, surnamed Bāṇavidyādhara (i.e. Vikramāditya I.).<sup>4</sup>

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāṇa king Vikramāditya II. Vijayabāhu.

The Asura Bali; his son Bāṇa; in his lineage, Bāṇādhirāja. When he and many other Bāṇa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Malladēva Jagadēkamalla; his son Bāṇavidyādhara; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.] Puḡalvippavargaṇḍa;<sup>5</sup> his son Vikramāditya [II.] Vijayabāhu (was a friend of Kṛṣṇarāja<sup>6</sup>).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>6</sup> dated “(during the reign of some) Mahāvali-Vāṇarāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten.”

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription<sup>7</sup> of the reign of some Mahāvali-Vāṇarāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Bāṇarasa, born in the family of Mahāvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vaḷḷimalai Kanarese inscription<sup>8</sup> (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāṇarāja (or ‘a king of the Bāṇa family’).

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanūr (spurious<sup>9</sup>) plates of the 23rd year (of the reign) of the Bāṇa king Śrīvadhūvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala; issued from Āvanyapura:—

(L. 23).—ēkashashtyuttara-dvayaśatē Śak-ābdaḥ pravarddhamān-ātmanah trayōvimśati varttamāna-Viḷambi-samvatsarē Kārttikā(ka)-śuklapakshē trayōdaśyām Sōmavārē Āsvinyām nakshatrē.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

<sup>1</sup> A mistake of the copyist for Kuvaḷālapura.

<sup>2</sup> See No. 659.

<sup>3</sup> See No. 663.

<sup>4</sup> I.e. ‘the disgracer of vainglorious (kings)’; compare below, No. 698.

<sup>5</sup> I.e., probably, the Rāshtrakūta Kṛṣṇarāja II.; see above, No. 83 ff.

<sup>6</sup> The inscription was copied from an earlier stone inscription.

<sup>7</sup> The inscription apparently was copied from an earlier stone inscription.

<sup>8</sup> Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjanandi, (Āryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bāḷachandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

<sup>9</sup> See *Ind. Ant.* Vol. XXX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakésarivarman, i.e. the Chôla king Parântaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chôla (i.e. the Gaṅga-Bâna Prithivipati II.), 'the king of the people of Paṇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayêndiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bâna king Prithivipati II. Hastimalla (Śembiyaṇ Mâvali-Vâṇarâyar), 'lord of Paṇivipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chôla king Parântaka I. (king Parakésarivarman who took Madirai).<sup>1</sup>

Genealogy of Parântaka I. ; see below, No. 685.

Genealogy of Prithivipati II. : In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Simhanandin, there was at Kuvaḷâlapura Koṅkaṇi; in his lineage (in which were Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama,<sup>2</sup> etc.) was the son of Śivamâra [II.],<sup>3</sup> Prithivipati [I.] Aparâjita (saved king Diṇḍi's sons Iriga and Nâgadanta, the one from [the Râshtrakûta] Amôghavarsha [I.], the other from death; defeated the Pândya Varaguṇa); his son Mârasimha [I.]; his son Prithivipati [II.] Hastimalla (was made by Parântaka I. lord of the Bâṇas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayêndiram second and fifth plates<sup>4</sup> only of Vira-Chôla (i.e. the Gaṅga-Bâna king Prithivipati II. Hastimalla), the subordinate of Parakésarivarman (i.e. the Chôla king Parântaka I.).<sup>5</sup>

#### M.—The Chôlas.<sup>6</sup>

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 4th year (of the reign) of king Parakésarivarman (perhaps<sup>7</sup> identical with Vijayâlaya, the grandfather of Parântaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchindram (Sthâpunâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 3rd year<sup>8</sup> (of the reign) of king Râjakésarivarman (perhaps<sup>9</sup> identical with Âditya I., the father of Parântaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Râjakésarivarman (perhaps identical with Âditya I., the father of Parântaka I.).

<sup>1</sup> Compare *Ep. Ind.* Vol. IV. p. 223.    <sup>2</sup> Compare above, No. 108 ff.    <sup>3</sup> For Śivamâra I. see No. 123.

<sup>4</sup> The plates are marked with the Tamil numerals 2 and 5.

<sup>5</sup> See *Ep. Ind.* Vol. IV. p. 223. — Compare below, No. 681; also above, No. 103.

<sup>6</sup> These include some Telugu-Chôlas, Nos. 880—888.

<sup>7</sup> See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

<sup>8</sup> For a fragmentary Conjeeveram Tamil inscription of the same year of Râjakésarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

<sup>9</sup> See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king **Rājakēsarivarman** (perhaps identical with **Āditya I.**, the father of **Parāntaka I.**).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 23rd year (of the reign) of king **Rājakēsarivarman** (perhaps identical with **Āditya I.**, the father of **Parāntaka I.**).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king **Rājakēsarivarman** (perhaps identical with **Āditya I.**, the father of **Parāntaka I.**); recording the renewal of a grant which had been made by a [Pallava] king **Skandaśishya** (i.e., probably, Skandavarman) and confirmed by the king **Naraśiṅgappōttaraiyar** who took **Vâtāpi** (i.e. **Narasimhavarman I.**).<sup>1</sup>

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit<sup>2</sup> and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [**Parakēsarivarman**, i.e. the Chōla king **Parāntaka I.**], recording a grant which was executed by his feudatory **Hastimalla Vira-Chōla** (i.e. the Gaṅga-Bāna king **Prithivīpati II.**).—See above, No. 669.

In the race of the Sun, **Āditya I.**; his son **Vira-Nārāyaṇa Parāntaka I.**, conferred the title of 'lord of the Bāṇas' on **Prithivīpati II.** **Hastimalla Vira-Chōla** of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of **Vira-Chōla** (i.e. the Gaṅga-Bāna **Prithivīpati II. Hastimalla**), the feudatory of **Parakēsarivarman** (i.e. the Chōla king **Parāntaka I.**).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (i.e. the Chōla king **Parāntaka I.**).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (i.e. the Chōla king **Parāntaka I.**).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāna king **Prithivīpati II. Hastimalla**, made in the 15th year (of the reign) of his sovereign, king **Parakēsarivarman** who took **Madirai** (i.e. the Chōla king **Parāntaka I.**).

Genealogy of **Parāntaka I.**: From Brahman through the Sun to Śibi; in his race (in which there were Kōkkilli, Chōla, Karikāla Kōchchaṅkan and other kings; there was **Vijayālaya**; his son **Āditya I.**; his son **Vira-Nārāyaṇa** (**Samgrāma-Rāghava**, **Parakēsarīn**, **Parāntaka I.**) uprooted two Bāna kings, defeated the **Vaidumba**, and the **Pāṇḍya Rājasimha**, etc.—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th<sup>3</sup> year (of the reign) of king **Parakēsarivarman** who took **Madirai** (i.e. the Chōla king **Parāntaka I.**), in the Udayēndiram (spurious) plates of the Pallava **Nandivarman** and the Udayēndiram plates of the Pallava **Nandivarman Pallavamalla**; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (i.e. the Chōla king **Parāntaka I.**).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king **Parakēsarivarman** who

<sup>1</sup> See above No. 635.

<sup>2</sup> The Sanskrit part of this 'prafasti' was composed by Kumāra.

<sup>3</sup> For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (*i.e.* the Chôla king Parântaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttûr (*i.e.* the modern Kîl-Muttugûr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkoṇḍāṇ-Tirumalai (Ujġivanātha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakésarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.), recording donations by the queen of Pirântakan-Kaṇḍarādittadévar (*i.e.* Gaṇḍarādityavarman, the second son of Parântaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakésarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kûram (Kêśava-Perumâl temple) Tamil inscription of the 40th year (of the reign) of king Parakésarivarman who took Madirai and entered Îlam (*i.e.* the Chôla king Parântaka I.):—

‘In the fortieth year . . . at night on the day of Rôhipî, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkāṭa]ka in this year.’

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Saturday, 25th July A.D. 946 [in Ś. 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchindram (Sthāpunātha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakésarivarman who took Madirai and Îlam (*i.e.* the Chôla king Parântaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the reign of king Parakésari[varman] who took Madirai (*i.e.* the Chôla king Parântaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakésarivarman<sup>1</sup> who took the head of Vira-Pāṇḍya.<sup>2</sup>

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Râjakésarivarman who took Madirai.<sup>3</sup>

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanāthêśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Râjarâjakésarivarman (*i.e.* the Chôla king Râjarâja I.):—

‘In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rêvatî and to a full-moon *tithi* of the month of Aippasî in this very year.’

[Ś. 913]: 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarāditya, son of Madhurântaka. — According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurântaka, the son of Gaṇḍarāditya and immediate predecessor of Râjarâja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanāthêśvara temple) Tamil inscription of the 7th year (of the reign) of king Râjarâjakésarivarman (*i.e.* the Chôla king Râjarâja I.).

<sup>1</sup> According to Dr. Hultzsch, this king may be identified with Âditya II. surnamed Karikâla, the elder brother of Râjarâja I. (see below, No. 712).—But Âditya II. would be expected to be a Râjakésarivarman.

<sup>2</sup> According to Dr. Hultzsch “this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;” see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

<sup>3</sup> By Dr. Hultzsch identified with the “Madhurântaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarāditya [the second son of Parântaka I.] and ruled between Âditya II. and Râjarâja I.”—But that Madhurântaka would be expected to be a Parakésarivarman.

<sup>4</sup> The accession of Râjarâja I. took place between (approximately) the 25th June and the 25th July A.D. 985; see *Ep. Ind.* Vol. VII. p. 6.



698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapāṇḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), containing an order of the Lāṭārāja Vīra-Chōla, the son of Puṅgalvippavargaṇḍa.<sup>1</sup>

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śūchindram (Sthāpūnātha temple) Tamil inscription of the 10th<sup>3</sup> year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), dated 'in the month of Karkāṭaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōla king Rājārāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Śālai;<sup>3</sup> (i.e. the Chōla king Rājārāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Viṣṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Śālai,<sup>3</sup> conquered Vēṅgaiṇṇāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍi, Taḍiya-vaḷi (Taḍigai-pāḍi) and Nuḷamba-pāḍi; (i.e. the Chōla king Rājārāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śūchindram (Sthāpūnātha temple) Tamil inscription of the month of Vriśchika of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi) and Vēṅgai-nāḍu; (i.e. the Chōla king Rājārāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummudi-Chōladēva<sup>4</sup> (alias) king Rājārāja Rājākēśarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi), Vēṅgai-nāḍu and Kuḍamalai-nāḍu (i.e. Malabar), and deprived the Śēliyas (i.e. Pāṇḍyas) of (their) splendour; (i.e. the Chōla king Rājārāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śūchindram (Sthāpūnātha temple) Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.):—

'In the year fifteen . . . on the day of Pūrva-Bhādrapadā, . . . Tuesday, three evenings having expired of the month of Kanyā.'

[Ś. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Maṇimaṅgalam (Vaikuṇṭha-Perumāḷ temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.]:—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabhā.'

[Ś. 922]: 15th May A.D. 1000;<sup>5</sup> but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērmāḍēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.).

<sup>1</sup> I.e. 'the disgracer of vainglorious (kings)'; compare above, No. 663.

<sup>2</sup> For inscriptions of the 9th and 11th years see below, under *Addenda*.

<sup>3</sup> I.e. Kāndaḷūr-Śālai.

<sup>4</sup> I.e. 'the Chōla king (who wears) three crowns,' viz. those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

<sup>5</sup> That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 25th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 16th year (of the reign) of king **Rājarāja Rājakesarivarman** (i.e. the Chōla king **Rājarāja I.**).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam.

The inscription records the sale of some land to “Śamkaradēva, (the son of) Koṅṇivarmadharmamahārāja, the supreme lord of Nipunilapura,<sup>1</sup> Śrīnātha, the glorious Śivamahārāja-Tiruvaiyaṇ,” who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Vishṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king **Rājarāja Rājakesarivarman** (i.e. the Chōla king **Rājarāja I.**).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 20th year (of the reign) of king **Rājarāja Rājakesarivarman** *alias* the glorious **Rājarājadēva** (i.e. the Chōla king **Rājarāja I.**).—To the conquests enumerated in No. 708 the inscription adds that of Īla-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king **Rājarājakēsarivarman** *alias* the glorious **Rājarājadēva** [I.].<sup>2</sup>—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit<sup>3</sup> and Tamil Leyden grant<sup>4</sup> (on 21 plates) of the 21st year of the reign of **Rājarāja Rājāśraya Rājakesarivarman** (i.e. the Chōla king **Rājarāja I.**).

Mythical genealogy from the Sun to Chōla; then Rājakesarin and Parakesarin (after whom the kings of this family are alternately called Rājakesarin and Parakesarin); in their family there were Suraguru Rājendra Mṛityujit, Vyāghrakētu, Pañchapa, Karikāla, Kōchchaṅkappān and Kōkkilī. Then, Vijayālaya; his son Āditya [I.]; his son Parāntaka [I.]; he had three sons, Rājāditya, Gaṇḍarāditya, and Arimjaya; Gaṇḍarāditya's son was Madhurāntaka; Arimjaya's son, Parāntaka [II.]; his two sons were Āditya [II.] Karikāla and Rājarāja [I.].—The succession from Vijayālaya to Rājarāja I. was: 1, Vijayālaya; 2, Āditya [I.]; 3, Parāntaka [I. Parakesarivarman]; 4, Rājāditya (conquered [the Rāshtrakūṭa] Kṛishṇarāja [III.],<sup>5</sup> but fell in battle); 5, Gaṇḍarāditya (Gaṇḍarādityavarman); 6, Arimjaya; 7, Parāntaka [II.]; 8, Āditya [II.] Karikāla (while a boy, played sportively in battle with Vira-Pāṇḍya); 9, Madhurāntaka; 10, Rājarāja [I. Rājakesarivarman] (conquered [the W. Chālukya Iṇṇabedāṅga] Satyāśraya<sup>6</sup> and others).

713.—**§. 928.**—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of **Apramēya**, ‘lord of Kotta-maṇḍala,’ a general and minister under **Rājarājadēva** [I.]:—

(L. 1).—Sa(sa)kanṇipakāl-ātita-samvatsaraśataṅga[!]\* 928neya<sup>7</sup> [Par]ābhava-samvatsarada Chaitra-māsada bahula-pañchamiyum=Ādityav[ā\*]rad=andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

<sup>1</sup> “A mistake for Kuvalālapura.” Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

<sup>2</sup> The inscription also gives Arumolī as a surname of Rājarāja.

<sup>3</sup> The Sanskrit *prafastī* was composed by Nandanārāyaṇa.

<sup>4</sup> The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chōlāmanivarman, king of Kaṭāha (or, in Tamil, Kidāram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Māravijayōttuṅgavarman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

<sup>5</sup> Compare above, No. 95.

<sup>6</sup> See above, No. 146 ff.

<sup>7</sup> This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramēya is said "to have defeated the Poysaḷa (Hoysaḷa) minister Nāgaṇṇa; and to have slain . . . the Hoysaḷa leaders Mañjaga, Kāliga (or ? Kāli-Gaṅga), Nāgavarṃma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Viṣṇu temple) Tamiḷ inscription of the 143rd day of the 24th year (of the reign) of king Rājārājakēśarivarman *alias* the glorious Rājārājadēva [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakṣhas* of Iṭṭa-pāḍi (Irattā-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamiḷ inscriptions of the 25th and 26th years (of the reign) of king Rājārāja Rājakēśarivarman *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājārājēśvara temple) Tamiḷ inscriptions of king Rājakēśarivarman *alias* the glorious Rājārājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lōkamahādēvī, No. 34, Chōlamahādēvī, Nos. 42 and 46, Abhimānavalli, No. 44, Trailōkya mahādēvī, No. 48, Pañchavaṇṇamahādēvī, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (*i.e.* the W. Chālukya Iṇṇabedāṅga Satyāśraya).<sup>3</sup>

717.—*Ś. 934.—Ep. Curn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agasthēśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājārājadēva (Rājārājakēśarivarman *alias* Rājārājadēva [I.]) :—

'In the twenty-eighth year . . . the Paridhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pausa of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chōlēśvara temple) Tamiḷ inscriptions of the 29th year (of the reign) of king Rājārāja-kēśarivarman<sup>3</sup> *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Viṣṇu temple) Tamiḷ inscription of the 29th year (of the reign) of king Rājakēśarivarman *alias* the glorious Rājārājadēva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvī (Rāmasvāmin temple) unfinished Tamiḷ inscription [of Rājārājakēśarivarman, *i.e.* the Chōḷa king Rājārāja I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājārājēśvara temple) Tamiḷ inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājēndra-Chōḷadēva (*i.e.* the Chōḷa king Rājēndra-Chōḷa I.).<sup>4</sup>

<sup>1</sup> Nos. 1 and 31 open with a Sanskrit *śloka*.

<sup>2</sup> See above, No. 712.

<sup>3</sup> No. 17 has *Rājārāja-Rājakēśarivarman*.

<sup>4</sup> The accession of Rājēndra-Chōḷa I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Râjarâjêśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôladêva** [I.].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyâr, the elder sister of Râjarâja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdêvi (Râmasvâmin temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva** [I.].<sup>1</sup>

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva** [I.].

The inscription records the sale of some land to “Sômanâtha, (the son of) Koṅṅuṇivarmadharmamahârâja, the supreme lord of Nipunilapura,<sup>2</sup> Śrînâtha, the glorious Śivamahârâja, the Vaidumba Śaṁkaradêva.”

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Viṣṇu temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva** [I.].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva** [I.].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 6th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjêndra-Chôladêva** [I.], who conquered Idaiturai-nâḍu, Vanavâsi, Koḷlippâkkai, the camp of Maṇṇai (Maṇṇaikkadagam or Maṇṇaikkadakkam), the crown of the king of Îlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (*i.e.* the Pâṇḍya) had previously given to that (king of Îlam), the whole Îla-maṇḍalam, the crown *etc.* of the (king of) Kêraḷa, and many ancient islands.

728.—**Ś. 943\*.**—*Ep. Carn.* Vol. IV. p. 115, No. 16. Beḷatûru (Bâpêśvara temple) Kanarese inscription of the 9th year of the reign of the glorious **Muḍigonḍa-Râjêndra-Chôla** (*i.e.* the Chôla king **Râjêndra-Chôla** I.):—

‘Thursday, the moon being in Makara, the *nakṣatra* being Uttarâshâḍhâ, during the full-moon *tithi* of the month of Âshâḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . . .’

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mēlpâḍi (Chôlêśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjêndra-Chôladêva** [I.].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurâma had deposited at Śândimattivu, of the seven and a half *lakṣhas* of Iḷaṭṭa-pâḍi (Iraṭṭa-pâḍi, Raṭṭa-pâḍi) of Jayasimha (*i.e.* the W. Châlukya Jayasimha II.)<sup>3</sup> who was defeated at Muṣaṅgi,<sup>4</sup> and of the principal great mountains (which contained) the nine treasures (of Kuvêra).

<sup>1</sup> Certain names in this inscription suggest that Râjêndra-Chôla I. had the *ôirudā* Nigarili-Chôla, *i.e.* ‘the unequalled Chôla.’ Probably he also was called Uttama Chôla; see *South-Ind. Inscr.* Vol. III. p. 14.

<sup>2</sup> “A mistake for Kuvalâlapura.” Compare above, No. 708.

<sup>3</sup> Compare above, No. 152.

<sup>4</sup> Some inscriptions have *Muyāṅgi*.

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious **Rājendra-Chōladēva**<sup>1</sup> (i.e., probably, the Chōla king **Rājendra-Chōla I.**).

731.—**Ś. 943\***.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king **Rājendra-Chōla I.**]:—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Raudra-saṁvatsarada Phālguna-māsa[da] su(śu)kla-[pa]ksham Budhavāram puṇṇame Uttare-nakshatram sōma-grahanad=andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājārājēśvara temple) Tamil inscriptions of the 10th year<sup>2</sup> (of the reign) of king **Parakēsarivarman** *alias* the glorious **Rājendra-Chōladēva [I.]**.—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājendra-Chōladēva [I.]**.—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōṭṭam (Chakrakōṭṭa), Madura-maṇḍalam, Nāmaṇaikkōṇai, Pañchappalli, Māṣuṇi-dēśam, the treasures of Indiradaṇ (Indraratha?)<sup>3</sup> of the race of the Moon (whom he defeated in the hall at Ādinagar), Oḍḍa-vishayam, Kōśalai-nāḍu, Tanḍabutti (Daṇḍabhukti) of Dharmapāla, Takkaṇalādam (Dakṣiṇa-Lāṭa) of Raṇaśūra, Vaṅgāla-dēśam of Gōvindachandra, elephants *etc.* of Mahipāla,<sup>4</sup> Uttiralādam (Uttara-Lāṭa), and the Gaṅgā.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājārājēśvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājendra-Chōladēva [I.]**.—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṁgrāmaṁvijayōttuṅgavarman, the king of Kaḍāram,<sup>5</sup> took his treasures *etc.*, Śrīviśayam,<sup>6</sup> Paṇṇai, Malaiyūr, Māyirūṇḍam (surrounded by the sea), Ilaṅgāśōgam (i.e. Laṅkāśōka), Pappālam,<sup>6</sup> Mēvilimbaṅgam, Vālaippandūru, Talaitakkōlam, Mādamāliṅgam, Ilāmuri-dēśam, Nakkavāram (i.e. the Nicobar Islands),<sup>5</sup> and Kaḍāram.

735.—**Ś. 954**.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttūru (Sōmēśvara temple) Kanarese inscription of the 31st (*really* 21st) year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājendra-Chōladēva [I.]**, who took the Eastern country, the Gaṅgā, and Kaḍāram:—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Āṅgira-saṁvatsarada Kārttika-māsa . . [rṇ]nam[i]<sup>7</sup> tale-devasam=āge bidige Sōmavāra Rōhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

<sup>1</sup> The published text has *Vī[ra\*]-Rājendra-*, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

<sup>2</sup> Nos. 12 and 13 have: "After (the harvest of) *paśāṇ* in the tenth year."

<sup>3</sup> For an Indraratha who probably was a contemporary of Rājendra-Chōla I., see *North. Inscr.* No. 340.

<sup>4</sup> Perhaps the Pāla king Mahipāla I.; compare *ibid.* No. 59.

<sup>5</sup> See Mr. Venkayya's *Report* for 1898-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

<sup>6</sup> [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrīviśaya was the country ruled over by the king of Kaṭāha or Kaḍāram.—E. H.]

<sup>7</sup> Read *paṇṇami*(?).

736.—**Ś. 955.**—*Ep. Carn.* Vol. IV. p. 115, No. 17. Beḷatūru (Bāṇēśvara temple) Kanarese inscription of the 22nd year (of the reign) of king **Parakēsarivarman** *alias* the glorious **Rājendra-Chōḷadēva** [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 5).—Sa(sa)kanṇipakāḷ-ātita-saṁvatsara-śataṁga[\*]955ya Śrīmukha-saṁvatsarada Mārggaśira-su(su)ddha-pāḍiyam=Mūl-Ārkkad=aṁdu.

Sunday, 25th November A.D. 1033 ;<sup>1</sup> see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—**Ś. 959.**—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanāthapura (Arkēśvara temple) Kanarese inscription of the 26th<sup>2</sup> year (of the reign) of the glorious **Muḍigoṇḍa-Gaṅgegoṇḍa-Rājendra-Chōḷadēva** (*i.e.* the Chōḷa king **Rājendra-Chōḷa** I.) :—

(L. 1).—Sha(sa)ka-varisham 959neya l(i)śvara-shatsaṁrada<sup>3</sup> Āsaḍa-māssada Kālāshṭavaya Shāti-naktra Sommararada [a]ndu.

The date is irregular ; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the [3]2nd (*really* 22nd) year (of the reign) of **Jayaṅgoṇḍa-Chōḷa**, the king **Rājakēsarivarman** *alias* the lord, the glorious **Rājādhirājadēva** (*i.e.* the Chōḷa king **Rājādhirāja** I.) :<sup>4</sup>—

‘In the [3]2nd (*really* 22nd) year . . . on the day of Śravana, which corresponded to a Thursday in the month of Vṛiścika in this year.’

[**Ś. 961**] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of king **Rājakēsarivarman**, surnamed **Jayaṅgoṇḍa-Chōḷa**, *alias* the lord, the glorious **Rājādhirājadēva** [I.] :—

‘In the [2]6th year . . . at night on the day of Uttara(-Phalgunī), which corresponded to a Wednesday in the month of Mīna in this year.’

[**Ś. 965**] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlivanēśvara temple) Tamil inscription of the 27th year (of the reign) of **Jayaṅgoṇḍa-Chōḷa**, the king **Rājakēsarivarman** *alias* the lord, the glorious **Rājādhirājadēva** [I.] :—

‘In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.’

[**Ś. 966**] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 29th year (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Rājādhirājadēva**, surnamed **Jayaṅgoṇḍa-Chōḷa**; (*i.e.* the Chōḷa king **Rājādhirāja** I.) :—

‘In the 29th year . . . on the day of Śravana, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanu.’

[**Ś. 968**] : Wednesday, 3rd December A.D. 1046 ; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half ; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by **Rājādhirāja** : the three allied kings of the South **Mānābharaṇa**, **Vīra-Kēraḷa**, and **Sundara-Pāṇḍya** ; [the W. Chāḷukyas] **Āhavamalla** (**Sōmēśvara** I.),<sup>5</sup> **Vikki** (*i.e.* **Vikramāditya** VI.) and **Vijayāditya** (*i.e.* **Vishṇuvar-dhana Vijayāditya**) ; **Śāṅgamayan** ; the kings of Ceylon **Vikramabāhu**, **Vikrama-Pāṇḍya**,

<sup>1</sup> Ordinarily this day would fall in the month Pauṣa ; but see *Ep. Ind.* Vol. VI. p. 21, note 3.

<sup>2</sup> For an inscription of the 31st year see below, under *Addenda*.

<sup>3</sup> Read *-saṁvatsarada Āśṭāḍha-māssada Kālāshṭamiyam Śāti-nakhatram Sōmardrad-andu*.

<sup>4</sup> The accession of **Rājādhirāja** I. took place between (approximately) the 16th March and the 3rd December A.D. 1018 ; see *Ep. Ind.* Vol. VII. p. 7.

<sup>5</sup> See above, No. 159 ff.

Vīra-Śālāmēgaṇ, and Śrīvallabha-Madanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraraṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), and Madisūdanaṇ (Madhusūdana).<sup>1</sup>

742.—Ś. 970\*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Miṇḍigal (Sômēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] (who took the head<sup>2</sup> of the glorious Vīra-Pāṇḍya and the Sāle of Sērāma *i.e.* the Chēra king),<sup>3</sup> and of his *Daṇḍanāyaka* Appimayya *alias* Rājendra-Chōḷa-Brahmamārāya :—

(L. 1).—Sa(śa)ka-varisha 970nē yī Sabbajitu-saṁvatsaradal . . . śrī-Rājādhirājadēva[r\*]gge yāṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Koḷagāla (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I.] :—

(L. 1).— . . . [35]āvadu [Sa]kha-va[ri]śam<sup>4</sup> 975[ne]ya Vijayōschaiva-saṁvatsara[da] Jēshṭha-māsada sukla-pakshada tra[yō\*]dasi Ādityavārada-andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva (*i.e.* the Chōḷa king Rājēndradēva).<sup>5</sup>—The inscription mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.) and refers to the conquest of Irattapāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva :—

'On the 8[2]nd day of the fourth year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.'

[Ś. 977]: Thursday, 17th August A.D. 1055;<sup>6</sup> see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śaḷukki (*i.e.* W. Chālukya) Āhavamalla Sômēśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kalinga king Vīra-Śālāmēgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mārgasahāyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

<sup>1</sup> The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālukya at Kampili; compare above, No. 171.

<sup>2</sup> See above, p. 115, note 2.

<sup>3</sup> No. 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍalūr-Śālai.

<sup>4</sup> Read *Śaka-varshaṁ* . . . . . *Jyēshṭha-māsada sukla-*.

<sup>5</sup> The accession of Rājēndradēva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

<sup>6</sup> On this date the *tithi* of the date (which was the *Janm-dśhtami* or *Kṛishṇ-dśhtami*) commenced 14 h. 20 m. after mean sunrise.

747.—**Ś. 979.**—*Ep. Ind.* Vol. VI. p. 215, and Plate. Belatūru Kanarese inscription of the 6th year of the reign of the glorious Chōla king **Rājēndradēva**, recording the self-immolation<sup>1</sup> of a Śūdra's wife after her husband's death; (composed by Malla):—

‘When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: “the Śaka year in (its) extent (is) ninety-seven and nine” (and when) the (cyclic) year (was) the well-known Hēmaḷambi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tīthi*), a Monday.’

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.<sup>2</sup> Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājēndradēva**, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājēndradēva**, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājendra-Chōladēva** (*i.e.* the Chōla king **Rājēndradēva**).—The historical introduction is the same as in No. 749.

751.—**Ś. 984.**—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujjappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king **Rājakēsarivarman** (!) *alias* the lord, the glorious **Rājēndradēva**:—

‘In the twelfth year . . . during the full-moon *tīthi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.’

The introduction mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Rājamahēndradēva** (*i.e.* the Chōla king **Rājamahēndra**).<sup>3</sup>

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Virarājēndradēva** (*i.e.* the Chōla king **Virarājendra** I.), recording a grant which was to take effect “from (the year) which was opposite to the 3rd year” (of the king's reign).<sup>4</sup>—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) and his two sons Vikkalan (*i.e.* Vikramāditya VI.) and Siṅgaṇaṇ (*i.e.* Jayasimha III.)<sup>5</sup> at Kūḍalāṅgamam.

<sup>1</sup> This “is not identical with the so-called suttee (*sati*) of Brāhmanical usage.”

<sup>2</sup> *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*.

<sup>3</sup> By Dr. Hultzsch provisionally placed between Rājendra and Virarājendra I. “Perhaps Rājamahēndra was a son and temporary co-regent of Rājendra.”

<sup>4</sup> For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions “the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājēndradēva.”—For the name of Virarājendra's queen see below, No. 765.

<sup>5</sup> Compare above, No. 176.



754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Manimaṅgalam (Rājagôpâla-Perumâl temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.] :—

‘In the fifth year . . . on the day of Uttara (-Phalgunî), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyâ in this year.’

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (*i.e.* W. Châlukya king), and records the bestowal of the country of Vēngī on Vijayāditya (*i.e.* the E. Châlukya Vijayāditya VI.<sup>1</sup>).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanâthēśvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Adhirājēndradēva (*i.e.* the Chōla king Adhirājendra).<sup>2</sup>—The inscription mentions his queen (by the title) Ulagamulududaiyâr (*i.e.* ‘the mistress of the whole world’).

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvorriyûr (Âdhipuriśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], who captured elephants at Vayirâgaram (Vajrâkara), conquered the king of Dhârâ at Chakrakôṭṭa, and took possession of the Eastern country; <sup>3</sup> (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).<sup>4</sup>

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvâlāṅgâḍu (Vatâranyēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kôlâr (Kôlâramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sômaṅgalam (Saundararâja-Perumâl temple) Tamil inscription of the 3rd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvantaṇḍalam (Lakshminârâyana temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No. 756; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.) :—

‘In the 4th year . . . on a Thursday which corresponded to (the day of) Śravana and to the sixth *tithi* of the first fortnight of the month of Vriśchika in this year.’

[Ś. 995]: Thursday, 7th November A.D. 1073;<sup>5</sup> see *Ep. Ind.* Vol. VII. p. 1, No. 56.

<sup>1</sup> See *South-Ind. Inscr.* Vol. III. pp. 128 and 132; and above, Nos. 571 and 572.

<sup>2</sup> By Dr. Hultzsch provisionally placed between Virarājendra I. and Kulōttuṅga-Chōla I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Virarājendradēva.

<sup>3</sup> *I.e.*, perhaps, the country of Vēngī.

<sup>4</sup> The accession of Kulōttuṅga-Chōla I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

<sup>5</sup> On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.<sup>1</sup> Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 5th year (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

The inscription refers to the king's victories, gained while he was heir-apparent, at **Chakrakōṭṭa** and **Vayirāgaram** (**Vajrākara**); it then states that he vanquished the king of **Kuntala**, crowned himself as king of the country on the banks of the **Kāvēri**, and decapitated an unnamed king of the South.

762.—**Ś. 998.**—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chêbrōlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious **Vishṇuvardhana-mahārāja** (*i.e.* the Chōḷa king **Kulōttuṅga-Chōḷa I.**):—

(L. 1).—Śakha(ka)-varshamblu 998nēmti Nala-sam(sam)vatsara śrāhi . . . pravarddha-māna-vijayarājya-sam(sam)vatsara[mblu] 7nēṇḍu . . . . . Māgha-māsamuna punnamayu Su(śu)kravāramuna sōmagrahaṇa-nimittamunan=.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbēr (Tāṇḍōṇṇīśvara temple) Tamil inscription of the 11th year (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 761 the inscription adds that the king defeated **Vikkalaṇ** (*i.e.* the W. Chālukya **Vikramāditya VI.**) and conquered **Gaṅga-maṇḍalam** and **Śiṅgaṇam**.<sup>2</sup>

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkālukkunṇam (Vēdagirīśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king **Rājakēsarivarman** *alias* the **Chakravartin**, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pāṇchavas (*i.e.* Pāṇḍyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭāru, the Sahya (*i.e.* the Western Ghāṭs) and Kuḍamalai-nāḍu (*i.e.* Malabar).”

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājārājēśvara temple) apparently unfinished Tamil inscription of the 15th<sup>3</sup> year (of the reign) of king **Rājakēsarivarman** *alias* the **Chakravartin**, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumōḷi-Nāṅgaiyār) of the queen of **Virarājēndradēva I.**<sup>4</sup>

766.—Tēki plates of the E. Chālukya Chōḍagaṅga Rājārāja of Vēṅgī, of the 17th year of the reign (of **Kulōttuṅga-Chōḷa I.**); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 18th year (of the reign) of king **Rājakēsarivarman** *alias* the **Chakravartin**, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription mentions the king's consort (by the title) **Bhuvanamuḷududaiyāl** (*i.e.* ‘the mistress of the whole world’).

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.<sup>1</sup> Kḷappaluvūr (Vaṭamūlēśvara temple) Tamil inscription of the 20th year (of the reign) of king **Rājakēsarivarman** *alias* the

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 281.

<sup>2</sup> According to Dr. Hultzsch this seems to refer to the dominions of **Vikramāditya's** younger brother **Jayasimha III.**—Instead of **Śiṅgaṇam** No. 777 has **Kōṅgaṇa-dēśam** (the **Kōṅkaṇa** country).

<sup>3</sup> For an inscription of the 16th year see below, under *Addenda*.

<sup>4</sup> See above, No. 753 f.

*Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction<sup>1</sup> is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant<sup>2</sup> (on three plates) of the 20th year (of the reign) of king **Rājakēsarivarman** alias the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

771.—Chellūr plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 21st year of the reign (of **Kulōttuṅga-Chōḍa** I.) ; see above, No. 572.

772.—Piṭhāpuram plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 23rd year of the reign (of **Kulōttuṅga-Chōḍa** I.) ; see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulōttuṅga-Chōḷadēva** [I.], recording a gift by a Gaṅga chief (Nlagaṅga ?) for the benefit of his daughter who was the consort of prince **Vira-Chōḷadēva** (i.e., according to Dr. Hultsch, **Vira-Chōḍa**, the son of **Kulōttuṅga-Chōḷa** I. and viceroy of Vēṅgī).<sup>3</sup>

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 26th year (of the reign) of king **Rājakēsarivarman** alias the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription refers to the defeat of (the W. Chālukyas) **Vikkalaṇ** and **Śiṅgaṇa** (i.e. **Vikramāditya** VI. and **Jayasimha** III.). It also mentions the king's consort (by the title) **Bhūanamulududaiyāḷ** (i.e. 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.<sup>4</sup> Tiruviḍaimarudūr (Mahālingasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Rājakēsarivarman** alias the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 764 the inscription adds the conquest of **Kaliṅga-maṇḍalam**. It also mentions the king's three queens **Dīnachintāmaṇi**, **Ēḷisai-Vallabhī**, and **Tyāgavallī**.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyūr (Ādhipurīśvara temple) inscription of the 30th year (of the reign) of **Jayadhara** (i.e. the Chōḷa king **Kulōttuṅga-Chōḷa** I.) :—  
(L. 1).—**Trimśat(t)samē Jayadharasya tu va[r]jttamānē.**

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chōḷapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Rājakēsarivarman** alias the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.], recording a grant made by himself from his palace at **Kāñchipuram**.—The historical introduction agrees on the whole with that of No. 775 ; but of the queens **Dīnachintāmaṇi** is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōḷa king **Kulōttuṅga-Chōḷadēva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—S. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51 ; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvallī (Śaṁkarēśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulōttuṅga-Chōḷadēva** [I.] :—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign . . . '

<sup>1</sup> The inscription mentions a man who had the title 'Virudarājabbayaṁkara' which was a surname of **Kulōttuṅga-Chōḷa** I. himself.

<sup>2</sup> The grant will soon be properly edited.

<sup>3</sup> See above, Nos. 771 and 772.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 282.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengāḍu (Śvêtâranyêśvara temple) inscription of the 39th year of the reign of the glorious **Kulôttuṅga-Chôla** [I.] :—

(L. 1).— . . . avati vasumatîm śr[i]-Kulôttuṅga-Chôlê . . . tan-ava-ttrimśa-varshê.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 39th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Kulôttuṅga-Chôladêva** [I.]— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,<sup>1</sup> and Plate. Tirukkalukkuṇṇam (Vêdagiriśvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the *Chakravartin*, the glorious **Kulôttuṅga-Chôladêva** [I.]— The historical introduction is the same as in No. 777.

783.— **Ś. 1035.**— *Ep. Carn.* Vol. III. p. 190, No. 44. Êchiganabaḷli (Sômêśvara temple) Kanarese inscription of the reign of the glorious **Kulôttuṅga-Chôladêva** [I.] :—

(L. 1).— Sa(śa)k[a-va]rishaṁ 1035neya Jaya-saṁvatsarada Pâ(phâ)lguṇa-mâsada aparapakshaṁ pâ[ḍi]va Âdityavâraṁ Hasta-nakshatraṁ.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Natarâja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chôla king **Kulôttuṅga-Chôla** I., originally named Râjêndra-Chôla [II.]), recording donations by Kundavai Âlvâr, the daughter of (the E. Châlukya) Râjarâja [I.] and younger sister of the *Tribhuvanachakravartin* **Kulôttuṅga-Chôla** [I.] :—

‘In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising o the sign) Ṛishabha, on the day of Rôhiṇî, which corresponded to a Friday in the month during which (the sign) Mîna was shining.’

[**Ś. 1035**] : Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambôja had given to Râjêndra-Chôla (*i.e.* **Kulôttuṅga-Chôla** I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Âlaṅguḍi (Âpatsahâyêśvara temple) Tamil inscription of the 45th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [I.] :—

‘In the 45th year . . . on the day of Uttar[âshâḍhâ], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.’

[**Ś. 1036**] : Thursday, 8th October A.D. 1114.

786.— **Ś. 1036.**— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drâkshârâma (Bhîmêśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious **Vishṇuvardhana-mahârâja** (*i.e.* the Chôla king **Kulôttuṅga-Chôla** I.) :—

(L. 1).— Śaka-va[r\*]shambulu 1036 . . . [pra]varddhamâna-vijayarâjya-divya-saṁvatsa 45 Dhanu-mâsamuna śukla-pa[kshamu]na êkâda[ś]iyu Budhavâramu nâḍu uttarâyana-vyatiyipâta-<sup>2</sup>nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;<sup>3</sup> but this was not the day of the Uttarâyana-saṁkrânti (which took place on the 24th December).

<sup>1</sup> Compare *Ind. Ant.* Vol. XXI. p. 286.

<sup>2</sup> Read *vyatipâta*.

<sup>3</sup> On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.— Ś. 1037.— *Ep. Ind.* Vol. VI. p. 222. Bhimavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king **Parāntaka** . . . the asylum of the whole world, the glorious **Vishṇuvardhana-mahārāja** (i.e. the Chōla king **Kulōttuṅga-Chōla I.**) :—

(L. 11).— Sarvvalōkāśraya-śrī-Vishṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-saṁvatsarambulu 45gu śrāhi Sa(śa)ka-va[r\*]shāmbulu 1037gunēṇḍi(ṇṭi) Chaitra-vishuvusaṁkrānti-ni[mitta]muna.<sup>1</sup>

788.— *South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king **Rājakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.]— The historical introduction is the same as in No. 777.

789.— *Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king **Rājakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.] :—

‘In the 48th year . . . on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.— *South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king **Rājakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.] :—

‘In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[Ś. 1039] : Friday, 25th January A.D. 1118; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king’s consort (by the title) Ulaguḍaiyāl (i.e. ‘the mistress of the world’).

791.— *South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.]

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi*; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.— Ś. 1040.— *Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the *Mahārājādhirāja*<sup>2</sup> **Vishṇuvardhana**, the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.] :—

(L. 3).— Śā[k]-ābdō vyōma-vēd-āmba[ra-śasi]-ga[ṇi]tē . . . Śaka-va[r\*]shāmbulu 104[0]ṇḍa . . . [rā\*]jya-divya-saṁvatsa 49yagu śr[ā\*]hi dinamulu 250 . . . uttarāyana-saṁkr[ā\*]m[ti-ni]mtittamuna.<sup>3</sup>

793.— *South-Ind. Inscr.* Vol. I. No. 155, p. 168; *Ep. Ind.* Vol. V. p. 103, and Plate. Chidambaram inscription of the glorious **Kulōttuṅga-Chōla** [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kēraḷas.<sup>4</sup>

794.— *Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudūr (Mahālingasvāmin temple) Tamil inscription of the 4th year (of the reign) of king **Parakēsarivarman** *alias* the

<sup>1</sup> The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

<sup>2</sup> The inscription gives many more titles and names of the king.

<sup>3</sup> Read -*amittamuna*.

<sup>4</sup> Compare above, No. 764.

*Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** (*i.e.* the Chôla king **Vikrama-Chôla**):<sup>1</sup>—

‘In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.’

[Ś. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.—*South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction records that in his youth the king put to flight the Teliṅga Vīmaṇ (Bhima)<sup>2</sup> of Kuḷam and burnt the country of Kaliṅga, stayed in Vêṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens Mukkôkkaḷāṇaḍi<sup>3</sup> and Tyâgapatākā.

796.—*South-Ind. Inscr.* Vol. III. No. 33, p. 75. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—*Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruveṅṅâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simba.’

[Ś. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.—*Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1045]: Thursday, 31st May A.D. 1123.

799.—*Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.—Ś. 1049.—*Ep. Ind.* Vol. VI. p. 225. Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôla *Mahârâjâdhirâja* *Tribhuvanachakravartin* **Vikrama-Chôla**, recording a grant by the *Mahâmaṇḍalêśvara* **Nambaya**,<sup>4</sup> ‘lord of the town of Kollipâkâ,’ of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)mâna-vijayarâjya-saṁvatsarambulu 9aganô[ṇṭi] Sa(śa)ka-[va]rushambulu 1049agu Shla(Pl)a-va-saṁvatsara Jêshṭha-mâsa sômagrahana(ṇa)-nimityamuna.

<sup>1</sup> The accession of Vikrama-Chôla took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8.

<sup>2</sup> According to Dr. Hultzsch apparently one of the Nâyakas of Ellore.—Compare below, No. 833.

<sup>3</sup> Compare below, Nos. 801 and 812.

<sup>4</sup> For an inscription of the same Nambaya (Nambirâja, Nambha) of Ś. 1052 (for 1053) see *Ep. Ind.* Vol. VI. p. 224; for one of his son Trailôkyamalla of Ś. 1081 (for 1082) *ibid.* p. 225; the name of Nambaya's father most probably was Malla.

<sup>5</sup> Wrong for *Platanaga*.

<sup>6</sup> Read *Jyêshṭha*- or *Jyâishṭha*-.

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Arulāla-Perumāl temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōladēva**.— The introduction mentions the conquest of Kalinga, and the king's queen Mukkōkkilānādi.<sup>1</sup>

802.— The Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōladēva** (below, No. 805), records gifts made by him—

‘in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.’

[Ś. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;<sup>2</sup> see *Ep. Ind.* Vol. VII. p. 5, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 11th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōladēva** :—

‘In the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . ’<sup>3</sup>

[Ś. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kōvilādi (Divyajñānēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōladēva** :—

‘In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōladēva**.— The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyāgapatākā and Dharanimuḥududaiyāl (i.e. ‘the mistress of the whole earth’).

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakēsari]varman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōladēva** :—

‘In the 15th year . . . [on the day of] . . . , which corresponded to a Thursday and to the . . . [tithi] of the second fortnight of the month of Simha.’

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimēḍu (Kailāsanātha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chōladēva**, surnamed **Akalāṅka** and **Tyāgavārākara** :—

(L. 2).— Śrīmad-Vikra[ma]-Chōladēva-nṛpatār-vva[rshē] śubhē shōḍaśē . . . Vaiśākha-māsē-parē [\*] pakshē s=ōttara-Chandravāra-viditā kālē.

[Ś. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

<sup>1</sup> Compare Nos. 795 and 812.

<sup>2</sup> In the original date either the *nakṣatra* or the week-day is quoted incorrectly.

<sup>3</sup> The month was that of Dhanu.

<sup>4</sup> I.e. Tyāgasamudra; compare above, No. 576.

808.— **Ś. 1054** (for 1057).— *Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Niḍubrōlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḍadêva** :—

(L. 63).— vijayarājya-saṁvatsarambulu pa[d]iyêḍ=agunêṁḍu Śaka-varshambulu 1054-gunêṁṭṭi Vaisākha-suddha-tṭṭitīyyayu<sup>1</sup> Guruvāramu nāṇḍu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135 ; see *ibid.* Vol. VII. p. 5.

809.— **Ś. 1056** (for 1065).— Chellūr plates of the reign of **Kulōttuṅga-Chôḍa II.**, the son of **Vikrama-Chôḍa** ; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.— *South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Rājagôpāla-Perumāḷ temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadêva** (i.e., probably, the Chôḷa king **Kulōttuṅga-Chôḷa II.**).— The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chôḍadêva**.

811.— *South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king **Rājakesarivarman** *alias* the glorious **Kulōttuṅga-Chôḍadêva** (i.e., probably, the Chôḷa king **Kulōttuṅga-Chôḷa II.**).

812.— *South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Rājagôpāla-Perumāḷ temple) Tamil inscription of the 8th<sup>2</sup> year (of the reign) of king **Parakesarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājarājadêva** (i.e. the Chôḷa king **Rājarāja II.**).— The inscription mentions the king's consort (under the name or title) Mukkôkkilānadigal.<sup>3</sup>

813.— Supplied by Dr. Hultzsch.<sup>4</sup> Date of a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakesarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājarājadêva** (i.e. the Chôḷa king **Rājarāja II.**):<sup>5</sup>—

'In the fifteenth year . . . on the day of Punarvasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.— *South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumāṇikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakesarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadêva** (i.e. the Chôḷa king **Kulōttuṅga-Chôḷa III.**),<sup>6</sup> who was pleased to be seated together with (his queen) Bhuvanamuḷuduḍaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold :—

'In the third year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[**Ś. 1102**] : 12th August A.D. 1180 ; but the day was a Tuesday, not a Monday ; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.— *Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparādhīśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakesarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadêva** [III.] :—

'In the 3rd year . . . on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha.'

The date is irregular.

<sup>1</sup> Read *-tṭitīyyayu*.

<sup>2</sup> For an inscription which quotes the third year of apparently Rājarāja II., see below, under *Addenda*.

<sup>3</sup> Compare above, Nos. 795 and 801.

<sup>4</sup> Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

<sup>5</sup> The inscription opens with the same panegyric introduction as No. 812.

<sup>6</sup> The accession of **Kulōttuṅga-Chôḷa III.** took place between (approximately) the 5th June and the 5th July A.D. 1178 ; see *Ep. Ind.* Vol. VII. p. 8.



816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumâpikuli (Vâmanapurîśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Virarâjendra-Chôladêva** (i.e. the Chôla king **Kulôttuṅga-Chôla III.**):—

‘In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha.’

[Ś. 1106]: Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengâdu (Śvêtâranyêśvara temple) Tamil inscription of the 8th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.]:—

‘In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka.’

[Ś. 1107]: Monday, 8th July A.D. 1185.<sup>1</sup>

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 8th<sup>2</sup> year (of the reign) of **Kulôttuṅga-Chôladêva** [III.], dated ‘from the month of Mâsi;’ recording a grant by **Minḍaṇ Attimallaṇ Śambuvarâyaṇ** of the Śengêpi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamil inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* **Kônerimênkonda<sup>3</sup> Kulôttuṅga-Chôladêva** (i.e. the Chôla king **Kulôttuṅga-Chôla III.**),<sup>4</sup> recording a grant by the Śengêpi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kônerimênkonda<sup>5</sup> Kulôttuṅga-Chôladêva** (i.e. the Chôla king **Kulôttuṅga-Chôla III.**), recording a grant by the Śengêpi chief **Ammaiappaṇ Kaṇṇuḍaipperumân** *alias* **Vikrama-Śôla-Śambuvarâyaṇ**.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pândya.<sup>6</sup>—

‘In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhannu.’

[Ś. 1111]: Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. before mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sômaṅgalam (Sômanâthêśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai and Îlam:—

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.’

[Ś. 1113]: Thursday, 2nd January A.D. 1192.<sup>7</sup>

<sup>1</sup> The *tithi* of the date was either a current *tithi* or a *prathamâ-dâimâ*.

<sup>2</sup> For inscriptions of the 9th and 11th years see below, under *Addenda*.

<sup>3</sup> Compare Kônerimênkonda, ‘the unequalled among kings’; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

<sup>4</sup> See *ibid.* Vol. III. p. 121.

<sup>5</sup> See No. 819.

<sup>6</sup> Compare above, p. 115, note 2.

<sup>7</sup> In the original date the first fortnight is wrongly quoted instead of the second.

823.—*Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaṭappēri (Śvētāranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.] :—

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni.’

[Ś. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.—*Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunallār (Darbhāranyēśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 17th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[Ś. 1116] : Monday, 13th February A.D. 1195.<sup>2</sup>

825.—*Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveppainallūr (Kṛipāpurīśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 17th year . . . on the day of Rôhiṇī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1117] : Thursday, 8th June A.D. 1195.

826.—*Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kôvilveppi (Ikshupurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1118] : Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.—*South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrīraṅgam (Raṅganātha temple) incomplete Tamil<sup>3</sup> inscription of the 19th year (of the reign) of king **Parakēsarivarma**, who was pleased to be seated together with (his queen) Bhuvanamuḍudaiyār (*i.e.* ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya :—

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.’

[Ś. 1118] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (*i.e.* Conjeeveram). It then states that he defeated the son of [Vīra-]Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vīra-Pāṇḍya who had revolted again and given battle at Neṭṭūr. It further relates that he pardoned the Pāṇḍya (apparently Vīra-Pāṇḍya), and the Chēra king, who seems to be identical with a person subsequently mentioned as Vīra-Kēraḷa.

828.—*Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumāpikulī (Vāmaṇapurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

<sup>1</sup> Compare above, p. 115, note 2.

<sup>2</sup> On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

<sup>3</sup> The inscription contains one verse in Sanskrit.

**Kulōttuṅga-Chōladēva [III.]**, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[Ś. 1119]: Wednesday, 30th April A.D. 1197.

829.—Ś. 1119.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganāyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulōttuṅga-Chōladēva [III.]**, who took Madurai and Īlam and was pleased to take the crowned head of the Pāṇḍya :—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rêvatî and a Friday which was the fifteenth solar day of the month of Vṛiśchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulōttuṅga-Chōladēva [III.]**, who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 20th year . . . on the day of Svâtî, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛiśabha.’

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumâṇikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha.’

[Ś. 1121]: Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumâṇikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1121]: Saturday, 10th April A.D. 1199; but this day fell in the month of Mêsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallûr (Dêśinâthêśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, recording a grant by Viḍugâḍaḷagiya-Perumāl,<sup>1</sup> the king of Tagadai<sup>2</sup> and (son of) Râjarâja-Adigaṇ,<sup>3</sup> to Nâgai-Nâyaka of Kuḷaṇ (i.e. Kuḷam<sup>4</sup> or Kuḷaṇûr, the modern Ellore).

<sup>1</sup> See below, No. 834.

<sup>2</sup> I.e. Tagadûr, the modern Dharmapuri, the head-quarters of a taluka in the Salem district.

<sup>3</sup> I.e. Râjarâja, the lord of Adigai (the modern Tiruvadi near Cuddalore).

<sup>4</sup> Compare above, No. 795.

834.— *South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107) ; *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôlûr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshî, which had been set up by the Kêrala (or Chêra, Vañji<sup>1</sup>) king Yavanikâ (or, in Tamil, Eliñi), by his descendant Vyāmuktaśravanôjjvala (in Tamil, Viḍugāḍaḷagiya-Perumāl),<sup>2</sup> the lord of Takatâ (in Tamil, Tagaḍai) and son of the Adhika prince Râjarâja (in Tamil, Adigaṇ<sup>3</sup> Vagaṇ).

835.— *South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr,— the *Tribhuvanachakravartin* Kônêri[nmai]konḍaṇ ;<sup>4</sup> (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.).

836.— *South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Êkâmrânâtha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâsi in this year.’

[S. 1127] : Thursday, 5th May A.D. 1205.

The inscription<sup>5</sup> mentions “the supreme lord of Kuvalâlapura. he who was born from the Gaṅga family, Śiyagaṅgaṇ Amarâbharagaṇ *alias* Tiruvêgambam-ndaiyâṇ.”<sup>6</sup>

838.— *South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pândya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmêśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pândya :—

‘In the 2[9]th year . . . on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mîna.’

[S. 1128] : Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pândya ; (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.) :—

‘In the 34th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.’

[S. 1133] : Monday, 19th September A.D. 1211.

<sup>1</sup> The traditional capital of the Chêra kingdom.

<sup>2</sup> See above, No. 833.

<sup>3</sup> I.e. the lord of Adigai.— Compare Adiyaṇ, below, No. 937, and Adiyama, above, e.g. No. 415, note.

<sup>4</sup> See above, No. 819.

<sup>5</sup> See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

<sup>6</sup> Compare below, No. 841.

841.— *South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the [3]4th year (of the reign) of **Kulōttuṅga-Chōḷadēva** [III.].— The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) **Amarābharana-Śiyagaṅga**, mentioned in No. 837.

842.— *Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallūr (Vaikuṇṭha-Perumāḷ temple) Tamil inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* **Tribhuvanaviradēva**, who was pleased to take Madurai, Iḷam, Karuvūr, and the crowned head of the Pāṇḍya; (*i.e.* the Chōḷa king **Kulōttuṅga-Chōḷa** III.):—

‘In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.— *Ep. Ind.* Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Māgaral (Tirumālīśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (*i.e.* the Chōḷa king **Rājarāja** III.):—

‘In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1142]: Monday, 22nd June A.D. 1220.

‘In the 5th year . . . on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.’

[Ś. 1142]: Wednesday, 19th August A.D. 1220.<sup>2</sup>

844.— *Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kōvilveṇṇi (Ikshupurīśvara temple) Tamil inscription of the year opposite the 6th (*i.e.* the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** [III.]:—

‘In the year which was opposite the 6th year . . . on the day of Uttarāśhāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tūlā.’

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.— *Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kīl-Kāśākuḍi (Ādiyappaṇ temple) Tamil inscription of the 10th year (of the reign) of **Rājarājadēva** [III.]:—

‘In the tenth year . . . on the day of Śravisṭhā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1148]: Tuesday, 21st April A.D. 1226.

846.— *South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 13th year (of the reign) of **Rājarājadēva** [III.].

847.— *Ep. Ind.* Vol. VII. p. 167. Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription of the year opposite the 15th year (*i.e.* the 16th year of the reign) of the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** [III.]:—

The inscription records that, when the *Pratāpa-chakravartin*, the Hoysāna (Hoysala) **Vira-Narasimhadēva** (*i.e.* **Narasimha** II., above, Nos. 434 and 435), heard that **Kōpperuñjīṅga**<sup>3</sup> held **Rājarāja** [III.] captive at Śēndamaṅgalam, he started from Dōrasamudra, conquered the Mahara<sup>4</sup> kingdom and seized its king; and that then his *Danḍanāyakas* Appaṇa and Samudra-

<sup>1</sup> The accession of **Rājarāja** III. took place between (approximately) the 23rd June and the 15th August A.D. 1215; see *Ep. Ind.* Vol. VII. p. 169.

<sup>2</sup> As the *tithi* of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

<sup>3</sup> In other inscriptions he is called a Kāḍava or Pallava (compare above, No. 642). For an account of inscriptions of his, from which it appears that, originally a Chōḷa feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

<sup>4</sup> Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parâ-kramabâhu, the king<sup>1</sup> of Îlam, was killed), advanced against Śēndamaṅgalam, forced Kōpperuṅ-jinga to release the Chōḷa king, and accompanied the latter to his dominions.

848.—*Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the year opposite the 16th year (i.e. the 17th year of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1154] : Saturday, 25th September A.D. 1232.

849.—*Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 17th year . . . on the day of Aśvinī and a Tuesday in the first fortnight of the month of Makara.’

[Ś. 1154] : Tuesday, 18th January A.D. 1233.

850.—*South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅgalam (Dharmēśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 18th year . . . on the day of Rēvatī, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Simha.’

[Ś. 1155] : Tuesday, 23rd August A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.—*South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Rājagôpāla-Perumāḷ temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 18th year . . . on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanus.’

[Ś. 1155] : Wednesday, 7th December A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.—*South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Rājagôpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.’

[Ś. 1155] : Monday, 2nd January A.D. 1234 ; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.—*Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrpadā and to the third *tithi* of the first fortnight of the month of Simha.’

[Ś. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.<sup>2</sup>

854.—*South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.], recording a donation by Attimallaṅ Śambukula-Perumāḷ<sup>3</sup> *alias* Rājagambhira-Śambuvarāyaṇ.<sup>4</sup>

<sup>1</sup> According to Dr. Hultzsch, perhaps a prince of Ceylon.

<sup>2</sup> In the original date either Uttara-Bhadrpadā has been wrongly quoted instead of Uttara-Phalgunī, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

<sup>3</sup> I.e. the Perumāḷ of the Śambu race.

<sup>4</sup> Compare below, No. 866.

855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengāḍu (Śvētāranyēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 22nd year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mīna.’

[Ś. 1159] : Tuesday, 16th March A.D. 1238; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— Ś. 1160\*.— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,<sup>1</sup> pp. 87 and 88. Two Poygai (near Viriūchipuram) Tamil inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording donations by the Śeṅgēṇi chief Virāśani-Ammaiyappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarāyaṇ :<sup>2</sup>—

‘[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Pūrvā-shāḍhā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mīna.’

[Ś. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Uttarā-shāḍhā, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mīna :—

[Ś. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishthā, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mīna.’

[Ś. 1160] : Friday, 4th March A.D. 1239.<sup>3</sup>

860.— Ś. 1161.— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,<sup>4</sup> pp. 89 and 90. Two Poygai (near Viriūchipuram) Tamil inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording donations by Virāśani-Ammaiyappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarāyaṇ :<sup>5</sup>—

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

<sup>1</sup> Of No. 60 only the date remains.

<sup>2</sup> Compare below, Nos. 860 and 862.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

<sup>4</sup> *Ibid.* No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Puttūr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

<sup>5</sup> Compare Nos. 856 and 862.

861.—*South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Râjasimhavamêśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Râjarâjadêva [III.].

862.—*Ś. 1165.*—*South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Râjarâjadêva [III.], recording donations by the Śeṅgēṇi chief Virâśani-Ammaiappaṇ Alagiya-Śōḷaṇ alias Edirili-Śōḷa-Śambuvarâyaṇ:<sup>1</sup>—

‘From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.’

863.—*Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôḷadêva (i.e. the Chôḷa king Râjendra-Chôḷa III.) :<sup>2</sup>—

‘In the 3rd year . . . on the day of Rôhinî, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina.’

[*Ś. 1171*]: Saturday, 20th March A.D. 1249.<sup>3</sup>

864.—*Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrîraṅgam (Raṅganâtha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôḷadêva [III.], . . . . the hostile rod of death to the Kannariga (i.e. Karkāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vîra-Sômêśvara<sup>4</sup> . . . . :—

‘In the 7th year . . . on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.’

[*Ś. 1174*]: Wednesday, 25th December A.D. 1252.<sup>5</sup>

865.—*Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrîraṅgam (Raṅganâtha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôḷadêva [III.], the hostile rod of death of (his) uncle Sômêśvara:<sup>6</sup>—

‘In the year which was opposite the seventh year . . . on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.’

The date is irregular.

866.—*Ś. 1180.*—*South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavêḍu (Ammaiappêśvara temple) Tamil inscription of Râjagambhira Śambuvarâyaṇ:<sup>7</sup>—

‘To-day, which is (the day of) Rêvatî and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,<sup>8</sup> which was current after the Śaka year one thousand one hundred and eighty.’

The day may be Monday, 8th July A.D. 1258,<sup>9</sup> but if so, the *nakshatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.—During the month of Karkāṭaka of the given year the moon was in Rêvatî on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

<sup>1</sup> Compare above, Nos. 856 and 860.

<sup>2</sup> The accession of Râjendra-Chôḷa III. took place between (approximately) the 21st March and the 8th May A.D. 1246.

<sup>3</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>4</sup> See above, No. 436.

<sup>5</sup> This was the day of the Makara-(Uttarâyaṇa-)samkrānti.

<sup>6</sup> See above, No. 864.

<sup>7</sup> Compare above, No. 854.

<sup>8</sup> Here the name of the Jovian year appears to have been omitted.

<sup>9</sup> On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.



867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva [III.] :—

‘In the 21st year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka.’

[Ś. 1188] : Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṇṇārguḍi (Aṇṇāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva [III.] :—

‘In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Ṛishabha.’

[Ś. 1189] : Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanāthēśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chōḷa king :<sup>1</sup>—

(L. 4).—Tuṅgaśrīka-Śakābda-bhā[ji] samayē.

870.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyūr (Arulāla-Perumāḷ temple) inscription of Champa (i.e. Vira-Champa), the son of Vira-Chōḷa; (composed by Champa’s minister Vanabhiḍ) :—

(L. 1).—Tuṅgaśrīka-śaran-mitē Śaka-nṛipē.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gāṅganūr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the *Sakalalōkachakravartin* Veṇṇumaṇkoṇḍa<sup>2</sup> Śambuvārāya :—

‘On the day of Rōhiṇī, which corresponds to Monday, the first lunar day of the former half of the month of Ṛishabha of the Pramāthin year, (which was) the 17th year (of the reign) . . . .’

[Pramāthin=Ś. 1261] : Monday, 10th May A.D. 1339; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Māmallaṇṇam Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Śambuvārāya.<sup>3</sup>

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Śambuvārāja.

874.—Ś. 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the *Mahāmaṇḍalēśvara* Vālaka-Kāmaya *ulias* Akkalarāja,<sup>4</sup> ‘lord of Uṇaiyūr’:<sup>5</sup>—

‘At the auspicious time of Mahāmagam (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *saṁvatsara*, which was current after the Śaka year 1403.’

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

<sup>1</sup> See below, No. 870.

<sup>2</sup> I.e. ‘he who took the earth by conquest.’

<sup>3</sup> According to Mr. Venkayya, *Report* for 1899-1900, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Virūchūpuram Tamil inscription which mentions the *Sakalalōkachakravartin* Rājanārāyaṇa Śambuvārāya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

<sup>4</sup> He claims to be a successor of the Chōḷa dynasty. According to Mr. Krishnaasami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

<sup>5</sup> Now a suburb of Trichinopoly.

875.—*South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of **Koṇērimēlkoṇḍāṇ**,<sup>1</sup> dated “on the four-hundred-and-thirty-eighth (!) day” of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called Vira-Śōlaṇ-Tirumaḍaivilāgam after his own name, it follows that his actual name was **Vira-Chōla**.

876.—*South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Râjarâjêśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kôṇēriṇmaikoṇḍāṇ**, dated on the 334th day of the second year (of his reign).

877.—*South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Râjarâjêśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kôṇēriṇmaikoṇḍāṇ**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.—*South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kôṇēriṇmaikoṇḍāṇ**, containing an order which was to take effect from the month of Âḍi of the 15th (year of his reign).

879.—*South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Râjarâjêśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kôṇēriṇmaikoṇḍāṇ**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.—**Ś. 1127.**—*Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Arulâḷa-Perumâl temple) inscription of (the **Telugu-Chōḍa**?) **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,<sup>3</sup> at the time of his coronation:—

(L. 20).—sârayôgyê Śak-âbdê.

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikâla; in his race, Madhurântaka Pottappi-Chōla (founded the town of Pottappi in the Andhra country); in his family, Vetta (Betta) [I.]. In his family was king Siddhi; his younger brother Vetta (Betta) [II.]; his eldest son Dâyahhîma; his younger brother Êrasiddhi; had three sons, Manmasiddhi, Vetta (Betta) [III.] (who did not reign), and Tammusiddhi (described as the son of Gaṇḍagôpâla [Êrasiddhi] and Śrîdêvi).

881.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 123. Tiruvâlaṅgâḍu (Vaṭâraṇyêśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).—Śak-âbdê dhîrayâyini.

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chōla the inscription mentions Tiluṅgavidya, while it omits Vetta (Betta) [I.]. The name Manmasiddhi is also given as Manmasiddha.

882.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 126. Tiruppâsûr (Vâchîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).—Śak-âbdê dhîrayâyini.

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasiddhi as an elder brother of Êrasiddhi.

883.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 149. Tiruvorriyûr (Âdhipurîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).—Śak-âbdê dhîrayâyini.

This inscription, like No. 880, after Pottappi-Chōla, introduces Betta [I.], as an ancestor of Tiluṅgavidya (see No. 881), here called Tiluṅgabijja. Otherwise it generally agrees with Nos. 881 and 882.

<sup>1</sup> I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōla kings.

<sup>2</sup> Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

<sup>3</sup> *I.e.* the modern Nellore.

884.—*South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôḍa<sup>1</sup>) **Vijaya-Gaṇḍagôpâladêva**,<sup>2</sup> made by **Alagiya-Pallavaṇ** (*alias*) **Edirili-Śôḷa-Śambu-varāyaṇ**.<sup>3</sup>

885.—Supplied by Dr. Hultsch. Date of a Conjeeveram (Aruḷāḷa-Perumāl temple) Tamil inscription<sup>4</sup> of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulâ.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Aruḷāḷa-Perumāl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhiṇī, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date<sup>5</sup> of a Conjeeveram (Aruḷāḷa-Perumāl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadâ, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Simha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.—*Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates<sup>6</sup> of a Chôḷa<sup>7</sup> chief named **Śrikanṭha**.—The inscription gives the following line of chiefs, who are said to belong to the family of the Chôḷa Karikāla: Sundarananda, Navarāma, Eṇeyamma, Vijayakāma, Vīrārjuna, Agraṇipidugu, Kôkili, Mahēndravarman, Eḷajōḷa, Nṛipakāma, Divākara, and Śrikanṭha.

#### N.—The Pāṇdyas of Madhurâ.<sup>8</sup>

889.—*Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pāṇḍya] king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** :<sup>9</sup>—

‘In the year opposite the thirteenth year . . . on the day of Pûrvâshâḍhâ, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mīna.’

[Ś. 1125]: Thursday, 26th February A.D. 1204.<sup>10</sup>

<sup>1</sup> See Mr. Venkayya's *Report* for 1899-1900, p. 20.

<sup>2</sup> The accession of Vijaya-Gaṇḍagôpâla took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 904.

<sup>3</sup> Compare above, Nos. 856, 860 and 862.

<sup>4</sup> No. 47 of the Government Epigraphist's collection for 1893.

<sup>5</sup> In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Êkāmranātha temple) Tamil inscription of the same king; but in it the *nakṣatra* Uttaraśhâḍhâ is wrongly quoted instead of Uttara-Bhadrapadâ.

<sup>6</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

<sup>7</sup> According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chôḍa.

<sup>8</sup> For Pāṇḍya feudatories of the W. Chālukyas see above, p. 26, note 1, *d.*

The accession of Jaṭavarman Kulaśêkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

<sup>10</sup> On this day the *tithi* of the date commenced 3 h. 33 m. after mean sunrise.

890.—*Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppûvaṇam Sanskrit<sup>1</sup> and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king **Jatāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva**, surnamed **Rājagambhiradēva** :—

(Plate i. a, line 4 f.).—*nijē vatsarē pañchaviṃśē chaṇḍāmsāv=ātta-Châpē Kanakapati-tithau krishṇapaksh-Ārkivāra-Svâti-yôgē.*

(Plate v. b, line 2 f.).—‘the day of Svâti, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.’

[**Ś. 1136**] : Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkâtṭuppalī (Agnīśvara temple) Tamil inscription of the 7th year (of the reign) of king **Māṇavarman** *alias* the *Tribhuvanachakravartin* **Sundara-Pāṇḍyadēva** [I.] who presented the Chōla country :—

‘In the 7th year . . . on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mīna.’

[**Ś. 1145**] : [Monday], 13th March A.D. 1223.<sup>3</sup>

892.—*Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkuṇṇam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king **Māṇavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to present the Chōla country.<sup>4</sup>

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king **Māṇavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to present the Chōla country :—

‘In the ninth year . . . on the day of Viśākhâ, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha.’

[**Ś. 1147**] : Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppûvaṇam Sanskrit<sup>5</sup> and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māṇavarman] **Sundara-Pāṇḍyadēva** [I.] who presented the Chōla country.<sup>6</sup>

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the glorious king **Māṇavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take the Chōla country and to perform the anointment of heroes at Muḍikonḍaśōlapuram :—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttaraśāḍhâ, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Purattādi in this year.’

[**Ś. 1156**] : Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the

<sup>1</sup> Only the first five lines are in Sanskrit.

<sup>2</sup> The accession of Māṇavarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.

<sup>3</sup> But the *tithi* of the date had ended 0 h. 21 m. *before* mean sunrise of this day.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 344, note 6.

<sup>5</sup> Only one verse at the end of the grant is in Sanskrit.

<sup>6</sup> See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍya-dēva** [I.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikonḍa[śōlapuram]:—

‘In the year opposite the year opposite the 17th year . . . on the day of Pūrva-Bhadrāpadā, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .’<sup>1</sup>

[Ś. 1156]: Monday, 19th February A.D. 1235.<sup>2</sup>

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.]:<sup>3</sup>—

‘In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāsi.’

[Ś. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.’

[Ś. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Aśvinī, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mīna.’

[Ś. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mīna.<sup>4</sup>

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāru (Pañchanadēśvara temple) Tamil inscription of the 2nd year (of the reign) of king **Jaṭāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.]:<sup>5</sup>—

‘In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king **Jaṭāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.]:—

‘In the 2nd year . . . on the day of Mūla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1175]: Saturday, 19th April A.D. 1253.

<sup>1</sup> The name of the month would be Kumbha.

<sup>2</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>3</sup> The accession of Māṛavarman Sundara-Pāṇḍya II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

<sup>4</sup> For the month of Mīna the date is intrinsically wrong.

<sup>5</sup> The accession of Jaṭāvarman Sundara-Pāṇḍya I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.— *Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 3rd year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

‘In the 3rd year . . . on the day of Uttarāśāḍhā, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiścika.’

[Ś. 1175] : Wednesday, 29th October A.D. 1253.

903.— *Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tirupbandurutti (Pushpavanēśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :<sup>1</sup>—

‘In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyā.’

[Ś. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.<sup>2</sup>

904.— *Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkalukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahārājādhirāja*, the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.],<sup>3</sup> the ornament of the race of the Moon, the Mādhava of the city of Madhurā, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Laṅkā, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Kārṇāṭa king,<sup>4</sup> the fever to the elephant—the Kāṭhaka (king),<sup>5</sup> . . . the jungle-fire to the forest—Vira-Gaṇḍagōpāla,<sup>6</sup> the tiger to the deer—Gaṇapati<sup>7</sup> (who was) the lord of Kāñchi, he who performed the anointment of heroes at Nellūrapura :—

‘In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Ṛishabha.’

[Ś. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.— *Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkalukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :—

‘In the 9th year . . . on the day of Rēvatī, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1181] : Sunday, 15th June A.D. 1259.

906.— *Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vira-Pāṇḍyadēva** :<sup>8</sup>—

‘In the 7th year . . . on the day of Āśvinī, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.’

[Ś. 1181] : Sunday, 13th July A.D. 1259.

907.— *Ind. Ant.* Vol. XXI. p. 121. Date of a Śīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahārājādhirāja*, king **Jaṭavarman** *alias* the

<sup>1</sup> He took Kannaṇūr (see above, No. 436, note) from the Hoysala king and covered the temple at Śīraṅgam with gold.— See below, No. 909.

<sup>2</sup> For the month of Kanyā the date is intrinsically wrong.

<sup>3</sup> *I.e.* Jaṭavarman Sundara-Pāṇḍya I.

<sup>4</sup> *I.e.* the Hoysala Sōmēśvara; see above, No. 435.

<sup>5</sup> According to Dr. Hultzsch, probably one of the Gaṇapati kings of Orissa whose capital was Kuṅḁa (Cuttack).

<sup>6</sup> Compare Vijaya-Gaṇḍagōpāla, above, No. 884 ff.

<sup>7</sup> *I.e.* the Kākatīya Gaṇapati; compare above, No. 588.

<sup>8</sup> The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

*Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :<sup>1</sup>—

‘In the 10th—tenth—year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Ṛishabha.’

[Ś. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king **Jaṭavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

‘In the 11th year . . . on the day of Āśvinī, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkaṭaka.’

[Ś. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganātha temple) inscription of **Sundara-Pāṇḍyadēva** [I.],<sup>2</sup> of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from ‘the moon of Karṇāṭa,’<sup>3</sup> and plundered the capital of the Kāṭhaka king.<sup>4</sup>

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikuṇṭham (Kailāsapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vira-Pāṇḍyadēva** :—

‘In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.’

[Ś. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king **Māraṇvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] :<sup>5</sup>—

‘In the tenth year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Tāramaṅgalam (Iḷamiśvara temple) Tamil inscription of the 6th year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :<sup>6</sup>—

‘In the 6th—sixth—year . . . on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka.’

[Ś. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription<sup>7</sup> of the 10th year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the 10th—tenth—year . . . on the day of Révati, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkaṭaka :—

[Ś. 1207]: Monday, 23rd July A.D. 1285.

<sup>1</sup> The king otherwise is described as in No. 904.

<sup>2</sup> *I.e.* Jaṭavarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hēmachchhādanarāja — Compare above, No. 903.

<sup>3</sup> *I.e.* the Hoysala Sōmēśvara.

<sup>4</sup> Compare above, No. 904.

<sup>5</sup> The accession of Māraṇvarman Kulaśēkhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

<sup>6</sup> The accession of Jaṭavarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

<sup>7</sup> No. 137 of the Government Epigraphist's collection for 1902.

914.— *Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṇṇārguḍi (Jayāṅgaṇḍanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jatāvarman *alias* the Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [II.]:—

‘In the twelfth year . . . on the day of Svâti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyâ.’

[S. 1209]: Friday, 12th September A.D. 1287; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅgalam (Ilamīśvara temple) Tamil inscription of the 13th (really 14th) year (of the reign) of king Jaṭavarman *alias* the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the thirteenth year . . . on the day of Uttarāśādhā which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmaha.’

[S. 1211]: Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvorriyūr (Ādhipuriśvara temple) Tamil inscription of the 13th (really 14th) year (of the reign) of king **Jaṭavarman** *alias* the **Tribhuvanachakravartin**, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.'

[S. 1211]: Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅgalam (Ilamīśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king **Jatāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabha.'

[S. 1212]: Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapâkkam (Akshêśvara temple) Tamil inscription<sup>1</sup> of the 2nd opposite the 13th (i.e. the 15th) year (of the reign) of king **Jaṭâvarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pândyadêva** [II.] :—

'In the 2nd opposite the 13th year . . . on the day of Rôhini, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanvâ.'

[§. 1212]: Monday, 28th August A.D. 1290; but this was the last day of the month of Simha (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king **Maravarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulasékharadéva** [I.] who was pleased to take every country:—

'In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vriśchika.'

[Ś. 1215]: Wednesday, 18th November A.D. 1293; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king **Māravārman** *alias* the

<sup>1</sup> No. 252 of the Government Epigraphist's collection for 1901.



*Tribhuranachakravartin*, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

‘In the 27th year . . . on the day of Uttara-Phalgunī, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanuṣ.

[Ś. 1216]: Friday, 10th December A.D. 1294.<sup>1</sup>

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaṭappēri (Śvêtāranyēsvara temple) Tamil inscription of the 40th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuranachakravartin*, the glorious **Kulaśēkharadēva** [I.] :—

‘In the 40th year . . . on the day of Rēvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna.’

[Ś. 1229]: Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikondaśālapuram (Bṛihadiśvara temple) Tamil inscription of the 4th year (of the reign) of king **Mā[ravarman]** (*alias*) the *Tribhuranachakravartin*, the glorious **Kulaśēkharadēva** [II.] :<sup>2</sup>—

‘In the 4th year . . . on the day of Uttarāśādhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkaṭaka.’

[Ś. 1239]: Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikondaśālapuram (Bṛihadiśvara temple) Tamil inscription of the 5th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuranachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmha.’

[Ś. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mīna, not Sīmha,<sup>3</sup> and the *nakṣatra* on it was Pūrva-Phalgunī (*Pūram*), not Pushya (*Pūṣam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king **Māravarman** (*alias*) the *Tribhuranachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the eighth year . . . on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiścika.’

[Ś. 1243]: Saturday, 14th November A.D. 1321.

925.—Ś. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Rishabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuranachakravartin*, the glorious **Parākrama-Pāṇḍyadēva** :<sup>4</sup>—

‘After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiścika.’

Wednesday, 1st November A.D. 1340.

<sup>1</sup> On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

<sup>2</sup> The accession of Māravarman Kulaśēkhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

<sup>3</sup> The wording of the date is intrinsically wrong.

<sup>4</sup> The accession of Māravarman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (*really* 15th) year (of the reign) of king **Māravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus.’

[**Ś. 1274**]: Friday, 30th November A.D. 1352.<sup>1</sup>

927.—**Ś. 1293**.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlēsvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king **Jatāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:<sup>2</sup>—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṇkāśi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king **Jatīlavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:<sup>3</sup>—

‘(In the year) opposite the thirty-first year . . . on the day of Uttarāshāḍhā which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.’

[**Ś. 1375**]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—**Ś. 1377**.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttālauātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of **Parākrama-Pāṇḍyadēva**:<sup>3</sup>—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśīrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttālānātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king **Jatīlavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.’

[**Ś. 1378**]: Wednesday, 16th March A.D. 1457.

931.—**Ś. 1381** (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṇkāśi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of **Arikēsariḍēva** *alias* **Parākrama-Pāṇḍyadēva**:<sup>4</sup>—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed).—on the day of Svāti, which corresponded to a

<sup>1</sup> On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

<sup>2</sup> The accession of Jatāvarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

<sup>3</sup> *I.e.* Jatīlavarman Parākrama-Pāṇḍya Arikēsariḍēva; see No. 931—His accession took place between (approximately) the 15th June and the 19th July A.D. 1422.

<sup>4</sup> *I.e.* Jatīlavarman Parākrama-Pāṇḍya Arikēsariḍēva; see Nos. 929-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.'

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—**Ś. 1421.**—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkâsi (Viśvanâtha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva who was born on the day of Kṛittikā: <sup>1</sup>—

'In the twentieth year . . . which was current after the Śaka year 1421 (had passed),— on the day of Rêvati, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiścika.'

Thursday, 14th November A.D. 1499.

933.—**Ś. 1459.**—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkâsi (Viśvanâtha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikonḍāṇ <sup>2</sup> . . . Perumāḷ Śrīvallabhadēva: <sup>3</sup>—

'In the Hēvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svâti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiścika.'

Wednesday, 28th November A.D. 1537.

934.—**Ś. 1477.**—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikonḍāṇ (Kailâsapati temple) Tamil inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin*, Kônērmaikonḍāṇ <sup>2</sup> the glorious Sundara-Pāṇḍyadēva [III.]: <sup>4</sup>—

'In the Rākshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṇi.'

Saturday, 1st June A.D. 1555.

935.—**Ś. 1489.**—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkâsi (Kulaśēkharamuḍaiyâr temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikonḍāṇ <sup>2</sup> Śri-Perumāḷ Aḷagaṇ-Perumāḷ Ativirârâma Śrīvallabhadēva: <sup>5</sup>—

'In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrpadâ, which corresponded to the Vaṇik-karâṇa and to the Gaṇḍa-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âṇi.'

Friday, 22nd August A.D. 1567.

<sup>1</sup> The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

<sup>2</sup> See above, No. 819.

<sup>3</sup> The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

<sup>4</sup> The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

<sup>5</sup> The king's accession took place between (approximately) the 23rd August A.D. 1552 and the 22nd August A.D. 1563.

936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamil inscription<sup>1</sup> of the 10th year (of the reign) of king **Māra-varman**, the *Tribhuvanachakravartin*, the glorious **Vira-Pāṇḍyadēva**.

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates<sup>2</sup> of the 17th year of the reign of the Pāṇḍya king **Jaṭilavarman**<sup>3</sup> (in Tamil, **Neduñjaḍaiyaṇ**), the son of king Māra-varman of the Pāṇḍya race, descended from the Moon.—The *ājñapti* (or *dātaka*) of the grant was the *Mahāsāmanta* Dhirataran Mūrti-Eyinaṇ of the Vaidya race, chief of Viramaṅgalam.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of **Kō Māraṇ-Jaḍaiyaṇ**,<sup>4</sup> and of his *Mahāsāmanta* **Śāṭṭaṇ Gaṇapati** of the Vaidya race, who was the chief of Pāṇḍi-Amirḍamaṅgalam.

#### O.—Kings and Chiefs of Kēraḷa.<sup>5</sup>

939.—**Ś. 1188.**—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Arulāla-Perumāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* **Ravivarman** *alias* **Samgrāmadhira** and **Kulaśēkharadēva**, the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**,<sup>6</sup> a son of the Kēraḷa *Mahārājādhirāja* **Jayasimha**<sup>7</sup> (of the family of Yādu in the lunar race) and his wife **Umādēvi**—Date of Ravivarman's birth:—

(L. 1).—*dēhavyāpya*-<sup>8</sup> *Śakābda*-bhāji *saṁayē*.

When 33 years of age (*i.e.* about A.D. 1299-1300), Ravivarman took possession of Kēraḷa which he ruled as he did his town of Kōḷamba; he defeated a certain **Vira-Pāṇḍya**,<sup>9</sup> subjected the Pāṇḍyas and Chōlas to the Kēraḷas, and at the age of 46 (*i.e.* about A.D. 1312-13) was crowned on the banks of the *Vēgavati*; he then apparently again made war against **Vira-Pāṇḍya** and conquered the northern country; in the fourth year of his reign (*i.e.* about A.D. 1315-16) he was at **Kāñchi**.

940.—**Ś. 1188.**—*Ep. Ind.* Vol. IV. p. 149. Śrīraṅgam (Raṅgaṇātha temple) inscription of the *Mahārāja* **Ravivarman** *alias* **Samgrāmadhira** and **Kulaśēkharadēva**, the son of **Jayasimha**, of Kēraḷa; (partly composed by *Kavibhūṣaṇa*).—Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the *Kūpaka* universal monarch' and 'king *Bhōja* of the South.'

941.—**Ś. 1296.**—*Ep. Ind.* Vol. IV. p. 203. Trivandrum<sup>10</sup> (Padmanābhasvāmin temple) inscription of a prince **Sarvāṅganātha**:<sup>11</sup>—

(L. 1).—*Simha*-sthē cha *Bṛihaspatau* . . . *abdē cha Chōlapriyē*.<sup>12</sup>

942.—**Ś. 1312.**—*Ind. Ant.* Vol. II. p. 361. Śuchindram inscription of the Kēraḷa king **Mārtanḍavarman**:—

**Rākālōkē**<sup>13</sup> *Śak*-*ābdē* *Surapati*-*sachivē* *Simha*-*yātē* *Tulāyām*-*ārūḍhē* *padminiṣē*-*py*-*Aditidina*-*yutē* *Bhānuvārē* cha.

<sup>1</sup> I am unable to state the times of this inscription and of Nos. 937 and 938.

<sup>2</sup> The (-even) plates are numbered with *Vaṭṭeḷuttu* numeral figures.

<sup>3</sup> He put to flight, amongst others, a certain *Adiyaṇ*. With this name compare *Adigaṇ*, above, Nos. 833 and 834, and *Adiyama*, *e.g.* in No. 415. note.

<sup>4</sup> According to Mr. Venkaya he may be identical with the *Jaṭilavarman* of No. 937.

<sup>5</sup> I give first inscriptions dated in *Saka* years, then those dated in *Kollam* years, and finally undated inscriptions.—For Kēraḷa kings see also above, No. 834.

<sup>6</sup> See above No. 819.

<sup>7</sup> Compare below, No. 959.

<sup>8</sup> *I.e.* 1188.

<sup>9</sup> For a *Vira-Pāṇḍya* who apparently was a contemporary of *Ravivarman*, see below, No. 957.

<sup>10</sup> In the inscription called *Syānandūra*; compare below, No. 936.

<sup>11</sup> According to the late Mr. P. S. Pillai, this would be the surname of an *Ādityavarman* who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 186.

<sup>12</sup> *I.e.* 1296.

<sup>13</sup> *I.e.* 1312.

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in Vṛ̥schika (and his mean place in Dhanuḥ), not in Siṃha.

943.—Kollam 301.—*Ind. Ant.* Vol. XXIV. p. 253. Translation<sup>1</sup> of a Chôlapuram (Rājendra-Cholēśvara temple) Tamil inscription of **Vira-Kēraḷavarman** of Vēṇāḍu :<sup>2</sup>—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Siṃha).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayalam inscription of **Vira-Kēraḷavarman** of Vēṇāḍu :—

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vṛ̥schika), and the sun in Capricornus' (Makara).<sup>3</sup>

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachēri Tamil inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—Kollam 336.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachēri Tamil inscription<sup>4</sup> of **Vira-Bavivarman** of Vēṇāḍu :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old<sup>5</sup> in the sign of Taurus' (Vṛ̥shabha), 'Saturday, Makayiram' (Mṛ̥gashīrṣa) 'star.'

[Ś. 1083] : Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 51, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachēri Tamil inscription [of **Vira-Bavivarman** of Vēṇāḍu ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Siṃha).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvattār Old Malayalam inscription of **Vira-Udaiyamārtāṇḍavarman** of Vēṇāḍu :—

'In the Kollam year 348, with Jupiter in Cancer' (Karkāṭaka), 'and the sun . . . days old in Pisces' (Mīna), 'Thursday, Anusham' (Anurādhā) 'star.'

[Ś. 1094] : Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of Viranāṃ (near Âṇṇāṅgal) fragments of one or two Tamil inscriptions [of a **Vira-Kēraḷavarman** ?], one of which is dated—

'in the Kollam year 368, with Jupiter in Virgo' (Kanyā), 'and the sun two days old in Taurus' (Vṛ̥shabha).<sup>6</sup>

[Kollam 368 = Ś. 1114-15.]

<sup>1</sup> For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

<sup>2</sup> This is the Tamil name of the Travancore country.

<sup>3</sup> In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛ̥schika.

<sup>4</sup> For another Tamil inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 253.

<sup>5</sup> *I.e.* 'on the 6th solar day.'

<sup>6</sup> In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyā.

950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kuṇṇagarai Old Malayāḷam inscription of **Vira-Rāma**varman of Vēṇāḍu :—

‘In the Kollam year 371, with Jupiter in Cancer’ (Karkāṭaka), ‘and the sun 24 days old in Aries’ (Mēsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanābhasvāmin temple) Old Malayāḷam mutilated inscription of **Vira-Rāma** [Kēraḷavarman] of Vēṇāḍu :—

‘In the Kollam year 384, with Jupiter in Cancer’ (Karkāṭaka), ‘[and the sun . . . days old in Gemini’ (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390?).—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaḍinaṅkulam (Mahādēva temple) Tamil inscription of **Vira-Rāma** Kēraḷavarman of Kīḷapṇērūr, ruler of Vēṇāḍu :—

‘In the year opposite the Kollam year 389, with Jupiter in Aquarius’ (Kumbha), ‘and the sun 18 days old<sup>1</sup> in Pisces’ (Mina), ‘Thursday, Pushya star, the 10th lunar day, Aries’ (Mēsha) ‘(being the rising sign).’

[Ś. 1137]: Thursday, 12th March A.D. 1215; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kōṭṭār (Chōlapuram temple) Tamil inscription :—

‘In the Kollam year 392 opposite<sup>2</sup> the Kaliyuga year 4317, the sun being in Vṛiśchika.’

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kōṭṭār (Chōlapuram temple) Tamil inscription :—

‘In the year 396 after the appearance of Kollam, when the sun was in Mithuna.’

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Ālvār temple) Old Malayāḷam inscription of **Vira-Ravi** Kēraḷavarman of Vēṇāḍu :—

‘In the year opposite the Kollam year 410, with Jupiter in Scorpio’ (Vṛiśchika), ‘and the sun 27 days old in Aries’ (Mēsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayāḷam inscription of **Vira-Padmanābha** Mārtāṇḍavarman of Vēṇāḍu :—

‘In the Kollam year 427, with Jupiter entering into Aries’ (Mēsha), ‘and the sun 21 days old<sup>3</sup> in Taurus’ (Vṛiśabha), ‘Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer’ (Karkāṭaka) ‘rising in the orient.’

[Ś. 1174]: Wednesday, 15th May A.D. 1252; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kēraḷapuram Old Malayāḷam inscription of **Vira-Udaiyamārtāṇḍavarman** *alias* **Vira-Pāṇḍyadēva**<sup>4</sup> of Vēṇāḍu :—

‘In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius’ (Kumbha).

[Kollam 491 = Ś. 1237-38.]

<sup>1</sup> I.e. ‘on the 18th solar day.’

<sup>2</sup> For the month of Vṛiśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

<sup>3</sup> I.e. ‘on the 21st solar day.’

<sup>4</sup> Compare above, No. 939.

958.—**Kollam 578.**—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padmanābhapuram (Ālvār temple) Sanskrit and Tamil inscription of the Kēraḷa king **Vira-Kēraḷa Mārtāṇḍavarman** of Kīlappērūr :—

‘In the Kollam year 578, the sun being 26 days old<sup>1</sup> in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharanī.’<sup>2</sup>

[S. 1325] : Saturday, 21st April A.D. 1403.

959.—**Kollam 644.**—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuraṅguḍi by a prince **Ādityavarman**, ruler of Vañchī,<sup>3</sup> of the lineage of Jayasimha :<sup>4</sup>—

Śrīmat-Kōlamba-varshē bhavati.<sup>5</sup>

[Kollam 644 = S. 1390-91.]

960.—**Kollam 654.**—*Ind. Ant.* Vol. II. p. 361. Śuchīndram inscription of a prince **Rāma-varman**, ruler of Vañchī :<sup>3</sup>—

Abdē Kōlamba-samjñē viśati<sup>6</sup> Gavi Gurau mitra-yâtē(?) Tul-āntyê(?) Maitrē(trar)kshē s-Ēnduvârē pratipadi Vanitâ-lagnakê.

[S. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—**Kollam 655.**—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of **Mārtāṇḍa** :—

(L. 1).—Kōlambē mamat=<sup>7</sup>ēti vatsara itē māsē Vṛish-ārudhē Gurōr=vvârē bhē Mṛigaśirshakē Vidhi-tithau Simhē cha lagnē śubhē.

[S. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 63, and Plate. Cochin (Jews’) Tamil plates of **Kōgōṇmaikonḍāṇ**,<sup>8</sup> His Majesty the king, the glorious **Bhāskara Ravivarman**, staying at Mayirikkōḍu,<sup>9</sup> recording a grant made to Īsuppu Īrappāṇ (*i.e.* Joseph Rabbān) ; dated—

‘in the thirty-sixth year opposite the second year.’

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge’s) Tamil plates of His Majesty king **Bhāskara Ravivarman**, containing an order by his feudatory **Śamkara-Kōḍavarman** of Puṛaigilānāḍu ; dated—

‘in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Simha, in the above year.’

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians’) Tamil plates of king **Sthānu Ravi**,<sup>10</sup> dated<sup>11</sup>—

‘in the fifth year which was current within the time during which king . . . was reigning . . . in this year.’

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kōṭṭayam (Syrian Christians’) Tamil plate of **Vira-Rāghava-Chakravartin**, a descendant of Vira-Kēraḷa-Chakravartin :—

‘On the day of Rōhipī, a Saturday on which passed<sup>12</sup> (the day) twenty-one (of) the month Mina, (when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin . . . was ruling prosperously.’

[S. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

<sup>1</sup> *I.e.* ‘on the 25th solar day’

<sup>2</sup> In the Sanskrit part of the inscription the date is assigned to S. 1325 (*Śakhlōka*).

<sup>3</sup> *I.e.* Vañji ; see above, No. 834.

<sup>4</sup> Compare above, No. 939.

<sup>5</sup> *I.e.* 644.

<sup>6</sup> *I.e.* 654

<sup>7</sup> *I.e.* 655.

<sup>8</sup> *I.e.* ‘he who had assumed the title “king of kings.”’

<sup>9</sup> In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍunnallūr (Cranganore).

<sup>10</sup> See *Ep. Ind.* Vol. IV. p. 291, note 5.

<sup>11</sup> See *Ind. Ant.* Vol. XX. p. 287.

<sup>12</sup> I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum<sup>1</sup> (Padmanâbhasvâmin temple) Sanskrit and Tamil inscription<sup>2</sup> of the time of Gôda-Mârtânda, the lord of Gôlamba (Kôlamba) :—  
(L. 3).—Dhanushi . . . uttunga-Jivê.<sup>3</sup>

**P.—Miscellaneous dated Inscriptions.**

967.—**Ś. 856.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bâdâmi (Mahâkûṭa) unfinished Kanarese pillar inscription of the *Mahâsûmanta Bappuvarasa* :—

(L. 6).—Sa(śa)kanripakâl-âtita-sa[m]vatsara-śatamga[-eṇṭu-nu(nû)]a-ayivatta-âṇa neya Jaya-sa[m]vatsarada Kârta(rtti)ka-su(śu)ddha-pañchamiyûm Budhavârad-andu[m].

Wednesday, 15th October A.D. 924; <sup>4</sup> see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa<sup>5</sup> is described as 'a very Bhairava . . . to the assemblage of the enemies of the brave Gôpâla (Vîra-Gôpâla?).'

968.—**Ś. 1041\*.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 139. p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divâkaranandi-siddhântadêva :—

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phâlguṇa na)-suddha-pañchamî Budha-vârad-andu.

The date is irregular.

Divâkaranandi-siddhântadêva's disciple was Maladhâridêva, whose disciple was Śubha-chandra-siddhântadêva.<sup>6</sup>

969.—**Ś. 1050.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 54. p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of Mallishêna Maladhâridêva, the disciple of Ajitasêna, 'preceded by a sort of historical sketch of the Śravaṇa-Belgoḷa branch of the Digambara branch of the Jainas;' (composed by Maladhâridêva's lay-disciple Mallinâtha) :—

(L. 218).—Śâkê śûnya-sar-âmbâr-âvani-mitê saṁvatsarê Kîlakê mâsê [Ph]âlgunakê tri(tri)tîya-divasê vârê-sitê Bhâskarê Svâtau . . . madhyâhnê.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabâhu); Sâhasatuṅga and Himaśîṭala (in connection with Akalaṅka); Śatrubhayamkara (in connection with Vimalachandra); Kṛishṇarâja (in connection with Paravâdimalla); the Poysala (Hoysala) Vinayâditya (in connection with Śântidêva); and Âhavamalla (i.e. perhaps the W. Châlukya Sômêśvara I., in connection with Śabdachaturmukha, i.e. perhaps Śântinâtha).

970.—**Ś. 1059 (for 1051 P).**—*Inscr. at Śravaṇa-Belgoḷa*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chaladaṅkarâva Hoysalasetṭi, and the erection by his wife of a monument in his memory :—

Sa(śa)ka-varśa(rsha) 1059neya Saumya-saṁvatsarada Mâgha-mâsada śukla-pakshada saṅkramaṇad-andu.

Saumya would be Ś. 1051 expired.

971.—**Ś. 1121.**—*PSOCI.* No. 114. Hampe Kanarese inscription of Maiduna-Chaudayya :—  
'Śaka 1121 (in figures, l. 11), the Siddhârthi saṁvatsara; at the time of the sun's commencing his progress to the north.'

<sup>1</sup> In the inscription called Syânandûra; compare above, No. 941.

<sup>2</sup> Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 365; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

<sup>3</sup> I.e. (in the month of Dhanu) when Jupiter was in the sign Karkataka.—Compare *Raghuvamśa* III. 13, S. P. Pandit's note.

<sup>4</sup> On this day the *tîthi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *biruda* Ratnâvalôka.

<sup>6</sup> Compare above, No. 398.



972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômêśvara (Jagadêkabhûshana-Mahârâja *alias* Sômêśvaradêva-Chakravartin) of the Nâga *vaṃśa*, 'lord of Bhôgâvatî';<sup>1</sup> recording a grant by his chief queen Gaṅgamahâdêvi:—

(L. 26).—Śakanri(nri)pakâl-âtita-samvatsaramulu 1130agunêṃṭi Phâlguna(na)-su-  
[kra(kla)]-dvâdaśini Âdityavâramu nâṃḍu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlguna-sudha-tritiâ Budhê].

(L. 3).—Phâlguna-tritiyâm Vṛdhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍako! Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varuśa(sha) 1189 Prabhava-samvatsarada Mâgha-su(śu)dba(ddha) 5  
Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;<sup>2</sup> see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197\*.—*PSOOL*. No. 236; *Mysore Inscr.* No. 120, p. 219. Haḷêbiḍ Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭâarakadêva:—

Śâka 1197 (in figures, l. 8), the Bhâva *samvatsara*; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandrâdêva, disciple of the *Mahâmaṇḍalâchârya Udaya-chandrâdêva*, and by others:—

Śâlivâhana-Śâka-varshaṃ 1200neya Bahudhânya-samvatsarada Chaitra-suddha 1 Śukravâra.

Friday, 25th March A.D. 1278;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍako! Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varuśa(sha) 1201 Pramâthi-samvatsarada Bhâdrapada-su(śu)ddha-  
chhaṭ[t]i Sômaârad=amḍu.

Monday, 14th August A.D. 1279;<sup>4</sup> see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śâka-varsha 1203neya Pramâdi-samvatsara Mârggaśîra-su 10 Bri(bri)d-andu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-samvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin=Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

<sup>1</sup> Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

<sup>2</sup> On this day the *tîkâ* of the date commenced 2 h. 42 m. after mean sunrise.

<sup>3</sup> This was the day of the Mēsha-samkrânti.

<sup>4</sup> On this day the *tîkâ* of the date commenced 4 h. 19 m. after mean sunrise.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômesvara (Jagadêkabhûshana-Mahârâja *alias* Sômesvaradêva-Chakravartin) of the Nâga *vanîsa*, 'lord of Bhôgâvatî';<sup>1</sup> recording a grant by his chief queen Gaṅgamahâdêvi:—

(L. 26).—Śakanri(nri)pakâl-âtita-samvatsaramulu 1130agunênti Phâlguna(na)-su-  
[kra(kla)]-dvâdaśini Âdityavâramu nâṁdu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śâkâ 1156 Jaya-savachharê [Phâlguna-sudha-tritîâ Budhê].

(L. 3).—Phâlguna-tritîyâm Vpdhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍako! Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭâarakadêva:—

(L. 1).—Sa(sa)ka-varusa(sha) 1189 Prabhava-samvatsarada Mâgha-su(śu)dha(ddha) 5  
Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;<sup>2</sup> see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197\*.—*PSOOL*. No. 236; *Mysore Inscr.* No. 120, p. 219. Halêbid Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭâarakadêva:—

'Śaka 1197 (in figures, l. 8), the Bhâva samvatsara; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradêva, disciple of the Mahâmaṇḍalâchârya Udayachandradêva, and by others:—

Śâlivâhana-Śâka-varshaṁ 1200neya Bahudhânya-samvatsarada Chaitra-suddha 1 Śukravâra.

Friday, 25th March A.D. 1278;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍako! Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭâarakadêva:—

(L. 1).—Sa(sa)ka-varuśa(sha) 1201 Pramâthi-samvatsarada Bhâdrapada-su(śu)ddha-  
chhat[t]i Sôma-vârad-aṁdu.

Monday, 14th August A.D. 1279;<sup>4</sup> see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śâka-varsha 1203neya Pramâdi-samvatsara Mârggaśîra-su 10 Bri(bri)d-aṁdu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-samvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin=Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

<sup>1</sup> Sômesvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

<sup>2</sup> On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

<sup>3</sup> This was the day of the Mêsha-samkrânti.

<sup>4</sup> On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.

979.—**Ś. 1203.**—*Ep. Ind.* Vol. VI. p. 263. Śrīkūrmam (Kūrmēśvara temple) pillar inscription of Naraharitirtha<sup>1</sup> (probably governor of the Kalinga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Parushōttama-mahātīrtha (who composed a *bhāṣya*):—

(L. 15).— . Śaka-vatsarē hutavaha-vyōma-dvaya-kṣmā-yutē Mēshē śukla-Śaśāṁka-śekhara-[di]nē vārē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—**Ś. 1205\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālachandradēva, disciple of the *Mahāmaṇḍalāchārya* Nēmichandra-panḍitadēva, and by others:—

Sa(śa)ka-varshaṁ 1205neya Chitrabhānu-saṁvatsara Śrāvaṇa-su 10 Brīd-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—**Ś. 1235.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandramuni:—

Pañchatrinśatsaṁyuta-śatadvayādhika-sahasra-nuta-varṣēṣhu | vṛttēṣhu Śaka-nṛipasya tu kâlê vistīrṇa-vilasad-aṁṇavanēmau || Pramādi-vatsarē māsē Śrāvaṇē tanum-atyajat | Vakrē kṛṣṇa-chaturdāśyāṁ Śubhachandrō mahāyatib ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya<sup>2</sup> and others.

982.—**Ś. 1295\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) Vardhamānasvāmin:—

Śaka-varsha 1295 Paridhāvi-saṁvatsara Vaiśākha-śuddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—**Ś. 1320\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍitadēva; preceded by a long account of Jaina teachers; (composed by Arhaddāsa):—

Tatra trayōdaśa-śatais=cha daśa-dvayēna Śākē=bdakē parimitē=bhavad=Īśvar-ākhyē | Māghē chaturdāśa-tithau sitabhāji vārē Svātau Śanaṁ(nēḥ) surapadaṁ Purupaṇḍitasya ||

The date is irregular.

984.—**Ś. 1331.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyappa, a disciple of Chandrakīrti:—

Śaka-varsha 1331neya Virōdhi-saṁvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—**Ś. 1353.**—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue<sup>3</sup> at Kārkaḷa in the South Canara district, erected by Vira-Pāṇḍya (Pāṇḍyarāya), the son of Bhairavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti:<sup>4</sup>—

(L. 5).—Svasti śrī-Śakabhūpatēs-tri-śara-vahn-īrṇḍōr-Vvirōdhyādīkṛd-varṣhē Phālguna-Saumyavāra-dhavalā-śrī-dvādaśi-sattithau.

(L. 14).—Śaka-varsha 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

<sup>1</sup> In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharitirtha; one of them (No. 2) quotes the coincidence called *Arbhōdaya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vira-śrī-Naranāsiṁhadēva (i.e. the Gaṅga king of Kalinga Naraśiṁhadēva II.; see *North. Inscr.* No. 367).—Compare also Mr. Venkayya's *Report* for 1900, p. 33.

<sup>2</sup> See above, Nos. 74, 337, and 408.

<sup>3</sup> For a short Kanarese inscription of Pāṇḍyarāya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

<sup>4</sup> Compare below, Nos. 997, 993 and 994.

986.—**Ś. 1355\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Ishu-śara-śikhi-vidhu-mita-Śaka-Paridhāvi-śarad-dvitiyag-Āshādhē | sita-navami-Vidhudin-  
ōdayajushi sa-Visākhē pratishṭhit-ēyam=iha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.—**Ś. 1358\***.—*Ep. Ind.* Vol. VII. p. 111. Kārkaḷa Kanarese pillar inscription of **Vira-Pāṇḍya**, the son of Bhairava of the family of Jinadatta:<sup>1</sup>—

(L. 1).—Śaka-nṛipana 1358 Rākshasa-saṁvatsara [da Ph]ālguna-śu 12lu ||

988.—**Ś. 1432\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the *Maṇḍalēśvara Kulōttuṅga-Chaṅgāḷa-Mahādēva*:—

Sa(śa)kha(ka)-varusha 1432ḍaneya Śukla-saṁvatsarada Vayisākha-ba 10lū.

989.—**Ś. 1438(?)**.—*PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a *Mahāmaṇḍalēśvara Gōparāja (Sāluva-Gōparāja)*<sup>2</sup> and others:—

‘Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;’ (*Mys. Inscr.*: ‘the year 1434’).

Pramādin would be Ś. 1415; (Pramōda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—**Ś. 1459 (for 1460)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Saka-varsha sāvirada 1459taneya Viḷambi-saṁvatsarada Māgha-śuddha 5yalu.

991.—**Ś. 1466**.—*Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by Śāntikirtidēva, the fellow student of Abhinava-Chārukīrti-paṇḍitadēva:—

Śaka-varsha 1466 sanda vartamāna-Krôdhi-saṁvatsarada Kārti(rtti)ka-śu 15yallu.

992.—**Ś. 1476\***.—*PSOCI.* No. 47; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bādāmi Telugu pillar inscription:<sup>3</sup>—

(L. 1).—Sālivāhana-Śaka-varshaṁbulu 1476guna(nē)ṭi Pramādi-saṁ[va\*]tsara  
Āshāda(ḍha)-ba 11lu.

993.—**Ś. 1508**.—*Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kārkaḷa Jaina temple Sanskrit and Kanarese inscription of **Immaḍi-Bhairarasa-Oḍeya** or **Bhairava [II.]**, surnamed **Vīranarasimha-Chaṅganarēndra**, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], ‘supreme lord of Paṭṭi-Pombuchchapura’:—

(L. 7).—śrīmach-Chhāli-Śak-ābdakē cha gali(ṇi)tē nāg-ābhra-bāp-ēmdubhiś=ch=ābdē sad-  
Vyaya-nāmnī Chaitra-sita-shashtyām(shṭhyām) Saumyavārē Vṛishō | lagnē san-Mru(mṛi)-  
gaśīrsha-bhē.

(L. 9).—Sālivāhana-Śaka-varsha | 1508neya Vyaya-saṁvatsarada Chaitra-śuddha-sha-  
shṭi(shṭhi)yū Budhavāra Mṛigaśīrā-nakshatraū(vū) Vṛishabha-lagnadallū.

Wednesday, 16th March A.D. 1586.

<sup>1</sup> Compare above, No. 985.

<sup>2</sup> Compare above, Nos. 501, 508 and 509.

<sup>3</sup> For another, undated Bādāmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archæol. Surv. of West. India*, Vol. I. Plate xxviii. 9.

<sup>4</sup> Compare above, Nos. 985 and 987; also No. 237.

994.—**Ś. 1525.**—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue<sup>1</sup> at Vêpâr in the South Canara district, erected by **Timmarāja** (the younger brother of Pâṇḍya, son of queen Pâṇḍyaka, and nephew and son-in-law of Râyakuvara) of the Châmuṇḍa family, by the advice of the Jaina priest Chârukirti :—

(L. 4).—Śaka-varshêshv-atîtê[shu vi]shay-âkshi-sar-êṁdushu | va[r]ttamâ]nê Śôbhakriti vatsarê Phâlgun-â[khyakê ||] Mâsê=tha śuklapaksh-êddha-daśamyâm Gu[ru-Pu]shyakê | su-lagnê Mithunê.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—**Ś. 1556.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the **Mahârājâdhirāja Châmaraja-Voḍeyar**, lord of the city of Maisûru (Mahîśûrapaṭṭaṇa) :—

Śâlivâhana-Śaka-varusha 1556neya Bhâva-samvatsaradu Âshâḍa-ḍha)-śu 13 Sthiravâra-Brahmayôgadalû.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—**Ś. 1565.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 142. p. 112. Rock inscription recording the date of the death of **Chârukirti-panḍita** :—

Śrî-Śakavarusha 1565neya Śrîmach-Chârusukirtipandita-yatiḥ Sôbhânu-samvatsarê mâsê Pushya-chaturdâśî-tithi-varê kṛishnê supakshê mahân | madhyâhnê vara-Mûla-bhê cha(?) karapê Bhârggavyavârê Dhri(dhru)vê yôgê svargga-purân jagâma matimân(mâms)=traividya-chakrêśvarah ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—**Ś. 1576.**—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of **Mudda-bhûpati (Muddu-râja)** of Padinâḍu :—

'In the Śaka year 1576, the year Jaya.'

Mudda-bhûpati was one of the successors of Singhadêva-bhûpa of whom the inscription records a donation made 'in the Śaka year 1490, the year Vibhava.'

998.—**Ś. 1594\*.**—*PSOCI.* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggâ Kanarese plate of **Kelâdi-Sômasêkhara-Nâyaka** :<sup>2</sup>—

(L. 1).—Śâlivâhana-Śaka-varusha(sha) 1594neya Virêdhikritu-samvatsarada Śrâvâṇa-śu 15lâ.

999.—**Ś. 1601.**—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatṭa (Karêghatṭa) Sanskrit and Kanarese plates of **Chikkadêvêndra** of Mahîśûrapura, reigning at Paśchima-Râṅganagara (Śrîrâṅgapaṭṭaṇa) :—

Indu-bindv-aṅga-chandrêshu Śak-âbdêshu gatêshv=atha | Siddhârthini Sabê kṛishṇa-dvitiyâyâm pitus=tithau ||

Certain kings of Yadu's race came from Dvârakâ to the Karṇâṭa country and settled at Mahîśûrapura; from them sprang Dêvarâja; he had four sons the eldest of whom, Doḍḍadêva-râja, married Amṛitâmbâ; their sons Chikkadêvêndra and Kaṇṭhîrava. Chikkadêvêndra defeated the Pâṇḍya Chokka, the princes of Kelâdi, Raṇadnlâ-khâna, Mushṭika, Timmappa-Gauḍa and Râmappa-Gauḍa.

<sup>1</sup> The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in **Ś. 1526** current—which gives the same information. In it Râyakuvara is called Râyakumâra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjajike.

See below, No. 1003.

1000.—**Ś. 1619.**—*PSOCI.* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dēvanhalli Kanarese plates and stone inscription of Gōpāla-Gauḍa, 'lord of the Āvatīnād':—

'Śālivāhana-Śaka 1619, the Īvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.'

Saturday, 15th January A.D. 1698;<sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—**Ś. 1620.**—*PSOCI.* No. 36; *Mysore Inscr.* No. 144, p. 258. Kōlār Telugu plate of 'Prithvi Saṭṭi, and the royal minister Bhāskara,' and others:—

(L. 1).—Śālivāhana-Śaka-varuṣaṁbulu 1620 agunēṭi Bahudhānya-saṁvatsara Jēṣṭha-śu 7lu.

1002.—**Ś. 1621** (for 1645?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the Mahārājādhirāja Doḍḍa-Kṛishṇarāja-Voḍeyar (Kṛishṇarāja), lord of the Mahīśūra country:—

Śālivāhana-Śaka-varsha 1621nē saluva Śōbhakṛitu-saṁvatsarada Kārttika-ba 13 Guruvāradallu.

For Śōbhakṛit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1723.

1003.—**Ś. 1636\***.—*PSOCI.* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmasēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keladi-Sadāsiva-Nāyaka:<sup>2</sup>—

(L. 3).—Śālivāhana-Śaka(ka)-varuṣa(sha) 1636neya varttamānake saluva Vijaya-nāma-saṁvatsarada Chaitra-śu 15lu.

1004.—**Ś. 1644.**—*Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Toṇḍanūr Sanskrit and Kanarese plates of Kṛishṇarāja (the son of Kaṇṭhīra-Narasa and grandson of Chikkadēvēndra<sup>4</sup>) of Mahīśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyana-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē vēd-ārṇava-rttu-kshiti-pariganitē 'nantarē varttamānē || Śubha-kṛid-vatsarē Mārggē pūrṇimā-Bhaumavāsarē | Brahmayōga-yut-Ādrāyām Bālavē karanē tathā | ēvaṁ śubha-dinē . . . sōmōparāga-samayē.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—**Ś. 1646.**—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mēlukōṭe Sanskrit and Kanarese plates of Kṛishṇarāja of Mahīśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyana-Tirumalārya):<sup>5</sup>—

Śālivāhē Śak-ābdē bhūtē ṛitv-ārṇav-ānga-kshiti-pariganitē 'nantarē varttamānē || Krōdhi-saṁvatsarē Pushyē kṛishṇa-pakṣē Harēr-ddinē | Budh-Ānurādhā-saṁyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē punyē Makaram yāti bhāsvati | ēvaṁ śubhē dinē prāhṇē . . . Śālivāhana-Śaka-varshaṅgaḷu 1646 sandu varttamānavāda Krōdhi-saṁvatsarada Pushya-bahūḷa 11yū Saumyavāradallū.

Wednesday, 30th December A.D. 1724.

1006.—**Ś. 1650.**—Date of the time of the Coorg (Kōḍagu) Rājā Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate of Vīra-Rājēndra-Voḍeyar (below, No. 1009):—

Śālivāhana-Śaka-varuṣa 1650nē Kīlaka-saṁvatsarada Kārttika-śuddha 2 Budhāvāradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

<sup>1</sup> On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

<sup>2</sup> According to *PSOCI.* the name is Basappayya; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

<sup>3</sup> Compare above, No. 998.

<sup>4</sup> See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

<sup>5</sup> A great part of the text is identical with part of the text of No. 1004.

1007.—**Ś. 1683.**—*PSOCI.* No. 37; *Mysore Inscr.* No. 143, p. 257. Kōlār Kanarese plate of Chikkaṇṇa-Ṣeṭṭi and others:—

(L. 1).—Śālivāhana-Śaka-varuṣaṅgaḷu 1683nē Viṣṇu-saṁvatsarada Chaitra-ṣu 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.—**Ky. 4881\*.**—*Coorg Inscr.* No. 12, p. 18. Mahādēvapura Kanarese plate of Virā-Rājendra-Voḍeyar of Coorg (Kōḍagu), recording the date of the death of his father, the Mahārāja Liṅga-Rājendra-Voḍeyar, the son of Appājendra-Voḍeyar:—

Kali sanda 4881nē vartamānakke salluva Vikāri-saṁvatsarada Māgha-bahula 10yṁ Budhavāra.

For Vikārin=**Ky. 4881\***=**Ś. 1701** the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.—**Ś. 1718.**—*Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimāṭha and Mahādēvapura Kanarese plates of the Coorg (Kōḍagu) Rājā Virā-Rājendra-Voḍeyar, the son of Liṅga-Rājendra-Voḍeyar and grandson of Appājendra-Voḍeyar:—

Śālivāhana-Śaka-varuṣa 1718nē vartamānakke salluva Nala-saṁvatsarada Chaitra-ṣu 1 Bhārga[va\*]vāradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate, see above, No. 1006).

1010.—**Ś. 1731.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakirtidēva:—

Śālivāhana-Śak-ābdāḥ 1731neya Śukla-nāma-saṁvatsarada Bhādrapada-ba 4 Budhavāradallu.

Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.—**Ś. 1739 [and 1742].**—*Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kōḍagu) Rājā Liṅga-Rājendra-Voḍeyar, the son(?) of Liṅga-Rājendra-Voḍeyar and grandson of Appāji-Rājendra:—

Śālivāhana-Śaka-varuṣa 1739ney=Īśvara saṁvatsarada Jēshṭha-bahula bidigeṇa Bhānu-vāraḷke Kali-dina 1796 392nē yī śubha-divasadalli.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṁvatsarada Chaitra-suddha-dvādasiyṁ Bhānuvāraḍa varige varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nē yētaḍruṣa su-divasadalli —corresponding, for Vikrama = **Ś. 1742**, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nē Vikrama-saṁvatsarada nija-Jēshṭha tārikṇu 22nē Bhānuvāra,—corresponding, for Vikrama = Kaliyuga 4922\*=**Ś. 1742**, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyāishṭha.

1012.—**Ś. 1748.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛishṇarāja-Voḍeyar, lord of Mahīśūrapura:—

Śālivāhana-Śaka(ka)-varuṣa 1748neya sanda vartamānakke saluva Vyaya-nāma-saṁvatsarada Phālguna-ba 5 Bhānuvāradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.—**Ś. 1752=V. 1898\*=2493** after Vardhamāna's Nirvāṇa.—*Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛishṇarāja, the son of Chāmarāja, reigning at Mahīśūra:—

Svasti śri-Vardhamāna-ākhyē Jinē muktīm gatē satī | vahni-randhr-ābdhi-nētrais=cha vatsarēshu mitēshu vai || Vikramāṅka-samāsv-indu-gaja-sāmaja-hastibhiḥ<sup>1</sup> | satishu gaṇaniyāsu

<sup>1</sup> Note the irregular position of the word *indus* (for 1).

garita-jñair=bbudhais=tadā || Śālivāhana-varshēshu nētra-bāṇa-nag-ēndubhiḥ } pramitēshu  
Vikṛity-abdē Śrāvaṇē māsi maṅgalē || Kṛishṇa-pakshē cha pañchamāyām tithau Chandrasya  
vāsarē |

Monday, 9th August A.D. 1830; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

**Q.—Miscellaneous undated<sup>1</sup> Inscriptions.**

1014.—*Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prākṛit<sup>2</sup> plates<sup>3</sup> of the *Mahārāja* (or *Rājā*) **Jayavarman** of the *gōtra* of the Brihatphalāyanas, issued from the camp (or capital) of Kūdūra,<sup>4</sup> and copied on the plates in the 10th year (of the king's reign):—

(L. 41).—saṁva 10 hē pa 1 diva 1.

1015.—*Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum?) plates<sup>5</sup> of the *Rājā* **Attivarman**, born in the family (*kula*) of king (*nṛipati*) Kandara, which was born in the race (*vaṁśa*) of the great sage Ānanda.

1016.—*Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kōmaraliṅgam (spurious<sup>6</sup>) Sanskrit and Kanarese plates<sup>7</sup> of a king or chief **Bavidatta** (of the Punnādu-vishaya?), recording grants made from Kitthipura (? Kīrtipura) with the permission of a certain **Cheramma**:—

(L. 12).—Pālgunamāsyām<sup>8</sup> Ādityavārē Rēvati(tī)-nakshatrē sūryya-grāhāṇē.<sup>9</sup>

A king Rāshṭravarman of the Kāśyapa *gōtra* (?); his son Nāgadatta; his son Bhujaṅgādhirāja(?) (whose wife was the daughter of a king Śiṅgavarman); his son Skandavarman; his son Punnāṭarāja (?); his descendant (?) Ravidatta.

1017.—**Yudhishṭhira-Śaka 89.**—*Ind. Ant.* Vol. IV. p. 333; *PSOCI.* No. 30; *Mysore Inscr.* No. 139, p. 251. Bhīmankatti (near Tirthahalli in Mysore, spurious<sup>10</sup>) plates of the *Mahārājādhirāja* **Janamējaya** of the Kuru *kula*, issued from Kishkindhyā-nagarī:—

(L. 4).—Yudhithi(shṭhi)ra-Śakē Plavaṅg-ākhyē yē(ē)kōnanavati-vatsarē Sahasya-māsi amāvāsyāyām Saumyavāsarē . . .

(L. 29).—uparāga-samaya(yē).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bēgūr (spurious<sup>11</sup>) plates of the Pāṇḍava *Mahārājādhirāja* **Chakravartin**<sup>12</sup> **Janamējaya**, lord of, and residing at, Hastināpura:—

Chaitra-māsē kṛishṇa-pakshē Bhauma-dinē tritīyāyām Indra-bha-nakshatrē sankrānta-vyatipāta tan-nimitta.

1019.—*Proceedings Beng. As. Soc.* 1873, p. 76; *Ind. Ant.* Vol. I. p. 375; *PSOCI.* No. 32; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious<sup>13</sup>) plates of the Pāṇḍava *Mahārājādhirāja* **Chakravartin** **Janamējaya**, lord of, and residing at, Hastināpura:—

(L. 15).—Chaitra-māsē kṛishṇa-pakshē Sōma-d[inē] Bharapi-mahānakshatrē samkrānti-vyatipāta-nimittē.

<sup>1</sup> One (spurious) inscription, No. 1017, is dated in the Yudhishṭhira-Śaka 89.

<sup>2</sup> The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

<sup>3</sup> The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

<sup>4</sup> Kūdūrahāra, in which the village granted was situated, "may be a more ancient form of Gudrahāra, Gudravāra, Gudrāvāra or Gudrāra."

<sup>5</sup> The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chēzarla in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

<sup>6</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

<sup>7</sup> Read *Phālgun-āmdvāsyām*.

<sup>8</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 41; compare *ibid.* Vol. I. p. 375 ff.

<sup>9</sup> See *ibid.* Vol. XXX. p. 220, No. 42.

<sup>10</sup> See *Ind. Ant.* Vol. XXX. p. 220, No. 43.

<sup>11</sup> Of about the 9th century A.D. (?).

<sup>12</sup> Read *-grahāṇē*.

<sup>13</sup> Compare above, No. 273.



1020.— *Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOCL*. No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious<sup>1</sup>) plates of the Pāṇḍava Mahārājādhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura :—

(L. 13).—Chaitra-māsē krishṇa . . . . . va-karaṇē uttarāyana-sam[krānti]-vyatīpātā-nimittē sūrya-parvaṇi ardha-grāsa-grahita-samāē.

1021.— *Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription<sup>2</sup> recording the death of the Āchārya Prabhāchandra.

1022.— *Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,<sup>3</sup> giving an account of some Jaina teachers among whom is a Prabhāchandra whose feet were worshipped by Bhōjarāja, the king of Dhārā.

1023.— *Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain Piḷḷa (called Māvana-gandhakastī, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhānu-saṁvatsaram adhik-Āshāḍha-bahula-dasa(sa)mi-dinadol.

Āshāḍha was intercalary in Chitrabhānu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamaṇḍala inscription<sup>4</sup> of the time 'while Metpuṇḍi Kunniyarasa was ruling the nād :—

(L. 1).—Kany-ārūḍha-Brihaspatau Vṛischik-ākhyē mahā-māsē Brihaspaty-Uttarā-dinē.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCL*. No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription<sup>5</sup> containing the name of Narasobba,<sup>6</sup> perhaps the builder of a temple.

1026.— *Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOCL*. No. 78. Two Aihole Kanarese inscriptions<sup>7</sup> recording gifts to 'the Five-hundred of Āryapura (Ayyāvole).'

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCL*. No. 84. Aihole Sanskrit and Kanarese rock inscription<sup>8</sup> of Baregedēva-Nāyaka :—

(L. 3).—Prajōtpatya-saṁhacharada | Chayitra-ba llū |

1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCL*. No. 81. Aihole inscription consisting of the words *Vaṁśiga-Biṭṭu-kritam*.

1029.— *Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOCL*. No. 74. Aihole Kanarese memorial tablet.

1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCL*. No. 80. Aihole Kanarese(?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCL*. No. 51. Bādāmi (Mahākūṭa) Kanarese pillar inscription; mentions a Mahāsūmantha Eṇṇeve.

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCL*. No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one Kappe-Arabhaṭṭa.

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCL*. No. 43. Bādāmi Kanarese inscription recording a gift to one Śrīdharabhūteśvara.

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

<sup>2</sup> According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palæographic grounds "to be allotted to approximately the seventh century A.D."

<sup>3</sup> According to Mr. Rice, of about A.D. 1115.

<sup>4</sup> Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

<sup>5</sup> Of about the 7th or 8th century A.D.

<sup>6</sup> Compare the name Ganasobba, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol. IX. p. 74.

<sup>7</sup> Of about the 8th or 9th century A.D.

<sup>8</sup> Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOCI.* No. 49. Bādāmi inscription,<sup>1</sup> mentioning a certain Ravidēva-tridaṇḍin, and recording the advent of the goddess Mahālakṣmī from Kollāpura (Kōlhāpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOCI.* Nos. 40 and 41. Bādāmi rock inscriptions containing names probably of visitors.

1036.— *PSOCI.* No. 212; *Mysore Inscr.* No. 93, p. 183. Baḷagāmve Sanskrit and Kanarese memorial tablet.

1037.— *PSOCI.* Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagāmve Kanarese memorial tablets.

1038.— *PSOCI.* Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bêlūr Kanarese inscriptions.

1039.— *PSOCI.* Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dāvāngere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOCI.* No. 68. Paṭṭadakal Kanarese inscription<sup>2</sup> in praise of a certain (architect) Chaṭṭara-Revadi-Ovajja.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOCI.* No. 69. A short Paṭṭadakal inscription.<sup>2</sup>

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOCI.* No. 56. Paṭṭadakal pillar inscription;<sup>3</sup> two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOCI.* Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOCI.* Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOCI.* Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 203. Two Tālgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Rājarājēśvara temple) Tamil inscription of Aravaṇai alias Māl-Ari-Kēśavaṇ, head-overseer of the Rājarājēśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Arishtaṇēmi-āchārya, a pupil of Paravādimala, caused the image of a yakṣhī to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vêlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-piḷḷai of Kāṭṭēri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Rājarājēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śēkkaṇūr (near Vêlūr) Tamil inscription, recording the gift of the village of Śēkkaṇūr to the Vêlūr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇāpuram (near Viriñchipuram, Īśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanigra-nāyaṇār, and made grants 'from the month of Kārttika of the Siddhārthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

<sup>1</sup> Of about the 16th or 17th century A.D.

<sup>2</sup> Of about the 8th or 9th century A.D.

<sup>3</sup> Of about the 7th or 8th century A.D.

## R.—Addenda.

1054.—**Ś. 787.**—*Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawāḍi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa<sup>1</sup> *Mahārājādhirāja Amōghavarsha I.*,<sup>2</sup> and his feudatory *Kuppēya* :—

(L. 3).—*Śakanripakāl-ātita-saṁvatsara-śataṁgal-ēl-nūṛ-enbhatt-ēlaneya Pārthiva-saṁvat-saram pravarttise . . . Vaiśākha māśada paurnṇamāse(si)y-and=.*

1055.—*Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍagundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa<sup>1</sup> *Mahārājādhirāja Amōghavarsha I.*, and his feudatories *Baṅkēyarasa (Baṅkēya)*<sup>3</sup> and *Baṅkēya's son Kundatte* :—

(L. 1).—*Amōghavarsha . . . ond-uttaram rājyaṁ-geyyutt-ire.*<sup>4</sup>

1056.—**Ś. 871.**—*Ep. Ind.* Vol. VII. p. 195. Śōlapuram Tamil inscription, dated—

‘(in) the year two,<sup>5</sup> the Śaka year eight hundred and seventy-one, the year in which the *Chakravartin Kannaradēva-Vallabha*,<sup>6</sup> having pierced Rājāditya, entered the *Torḍaimaṇḍalam*.’

The inscription records the construction of a pond named after a daughter of the Gaṅga chief *Attimallar (i.e. Hastimalla) alias Kannaradēva-Prithvigaṅgaraiyar*,<sup>7</sup> the son of *Vayiri-Adiyan*.

1057.—**Ś. 875.**—*Ep. Ind.* Vol. VII. p. 196. Śōlapuram incomplete Tamil inscription, dated—

‘(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious *Attimallar (i.e. Hastimalla) alias Kannaradēva-Prithvigaṅgaraiyar*,<sup>8</sup> was ruling the *Kalleḍuppūr-maryādā*.’

1058.—*Ep. Ind.* Vol. VII. p. 135. Tirunāmanallūr (*Bhaktajanēśvara* temple) Tamil inscription of the 17th year (of the reign) of the glorious *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording the gift of a lamp by a chief of *Milāḍu*, named *Narasimhavarman*, surnamed *Śaktinātha* and *Siddhavadava*, of the lineage of *Śukra* and belonging to the *Malaiya-kula (i.e. the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms)*.<sup>9</sup>

1059.—*Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkōvalūr (*Vīraṭṭāṇēśvara* temple) Tamil inscription of the 21st year (of the reign) of *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording a grant of land by the *Vaidumba-mahārāja Śandayan Tiruvayan (i.e. Tiruvayan<sup>10</sup> the son of Śandayan) and his queen Śūttiradēvi*.

1060.—*Ep. Ind.* Vol. VII. p. 143. Tirukkōvalūr (*Vīraṭṭāṇēśvara* temple) Tamil inscription of the [22nd ?] year (of the reign) of *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayan*.

1061.—*Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkōvalūr (*Vīraṭṭāṇēśvara* temple) Tamil inscription of the 24th year (of the reign) of *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording the gift of 24 lamps by the *Vaidumba-mahārāja Tiruvayan*.

<sup>1</sup> The name *Rāshtrakūṭa* does not occur in the inscription.

<sup>2</sup> See above, No. 71 ff.

<sup>3</sup> Compare above, No. 74.

<sup>4</sup> *I.e.* ‘while *Amōghavarsha . . .* was reigning increased by one.’ According to Dr. Fleet ‘increased by one’ would be an abbreviation of the full expression ‘the sixtieth year increased by one.’

<sup>5</sup> According to Dr. Hultzsch, of the reign of the Chōla king *Rājāditya*, mentioned in the sequel.—Compare above, No. 95.

<sup>6</sup> *I.e.* the *Rāshtrakūṭa Kṛishṇarāja III.*; above, No. 93 ff.

<sup>7</sup> See above, No. 1056.

<sup>8</sup> Compare below, No. 1080.

<sup>9</sup> See below, No. 1057.

<sup>10</sup> *I.e.* the *Tiruvayan* of No. 708.

1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunṇu (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,<sup>1</sup> the son of the *Danḍanātha* Vaichaya, for the merit of the *Mahāmaṇḍalēśvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.) :—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunṇu (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Danḍanātha* Vaichaya, at the command of (the Jaina priest) Pushpasēna.

(L. 1).—*samvatsarē Prābhavē.*

[Prabhava=Ś. 1309.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Kṛishṇarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara :—

(L. 35).—Āshāḍhē=bdē Yuv-ākhyē muni-pura-jaladh-imdv-amkitē . . Śak-ābdē . . dvādaśyām.<sup>2</sup>

The king took Śivanassamudra, Udayādri, Vinikonda and Bellakonda, captured the Gajapati king's son Virabhadra, and took Koṇḍaviḍu.

1065.—*Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates<sup>3</sup> (Kaluchumbanṇu grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,<sup>4</sup> lord of Vēṅgi, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika<sup>5</sup> lineage :—

(L. 62).—uttarāyana-nimittēna.

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially<sup>6</sup> as in No. 560. His son Guṇaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;<sup>7</sup> reigned 44 years); his younger brother the Yuvarāja Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Kṛishṇavallabha;<sup>8</sup> 30 ys.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahēndra (7 ys.); having expelled his son Vijayāditya [V.], Tālupa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālupa's eldest son Yuddhamalla [II.] (7 ys.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahēndra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājabhīma, conquered Rājamayya,<sup>9</sup> Dhalaga,<sup>10</sup> Tātabikki,<sup>10</sup> Bijja,<sup>11</sup> Ayyapa,<sup>12</sup> Gōvindarāja,<sup>13</sup> the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ys.); his son, from Lōkamahādēvi, Ammarāja [II.].

1066.—Ś. 1238.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Aruḷāla-Perumāḷ temple) Sanskrit and Tamil inscription of the time of the Kākatiya<sup>14</sup> *Mahāmaṇḍalachakravartin*

<sup>1</sup> See above, No. 469.

<sup>2</sup> The date is identical with that of No. 508, and would therefore correspond to the 23rd June A.D. 1516.

<sup>3</sup> They contain a short Telugu passage and otherwise a few Telugu words.

<sup>4</sup> See above, No. 563 ff.

<sup>5</sup> See above, Nos. 559 and 564.

<sup>6</sup> But Kubja-Vishṇuvardhana is called Kubja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrarāja-  
<sup>7</sup> i.e. the Rāshtrakūṭa Amōghavarsha I. or Kṛishṇarāja II.

<sup>8</sup> i.e. the Rāshtrakūṭa Kṛishṇarāja II.

<sup>9</sup> Perhaps the Rājavarman in No. 127 above.

<sup>10</sup> Compare above, No. 562.

<sup>11</sup> Perhaps the Bijja-Dantivarman of Banavāsi, above, No. 127.

<sup>12</sup> Perhaps the Ayyapadēva in No. 126 above.

<sup>13</sup> i.e. the Rāshtrakūṭa Gōvindarāja IV.

<sup>14</sup> See above, No. 554 ff.

**Pratāparudra** of **Ēkaśilānagarī**.<sup>1</sup> The inscription records that **Pratāparudra**'s general **Muppidi** (**Muppidi-Nāyaka**) entered **Kāñchi** and, on the first date here given, installed there a certain **Mānavira** as governor; and that, on the second date, he made certain grants *etc.* at **Kāñchipuram** :—

(L. 2).— **Naḷ-ābdē || Māsē Śuchau Sarppa-dinē cha kṛishṇē vārē sa-Śukrē.**

(L. 3).— ‘(In) the Śaka year 1238, the **Nala-samvatsara**, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month **Āṇi**.’

Friday, 11th, and Wednesday, 16th June, A.D. 1316; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 17th year (of the reign) of king **Vijaya-Nandivikrama**.<sup>2</sup>

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nṛipatuṅgavikrama**.<sup>3</sup>

1069.— *Ep. Ind.* Vol. VII. p. 140. Another **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nṛipatuṅgavikramavarman**.

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. **Śōlapuram** mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king **Vijaya-Kampa**.<sup>4</sup>

The Tamil portion records that a chief named **Rājāditya** built a temple *etc.* in memory of his deceased father **Prithivigaṅgaraiyar**. The mutilated Sanskrit portion states that **Rājāditya**'s earliest ancestor was **Mādhava** of the **Gāṅgēya** family, whose son was “he who was renowned as the splitter of even a stone-pillar,” and that from the latter was descended a king whose name is given in the corrupt form of **Atvivarman** (apparently the father of **Prithivigaṅgaraiyar**).

1071.— *Ep. Ind.* Vol. VII. p. 140. **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 5th year (of the reign) of king **Parakēsarivarman** (perhaps identical with **Vijayālaya**, the grandfather of **Parāntaka I.**).<sup>5</sup>

1072.— *Ep. Ind.* Vol. VII. p. 133. **Tirunāmanallūr** (**Bhaktajanēśvara** temple) Tamil inscription of the 28th year (of the reign) of king **Parakēsarivarman** who took **Madurai** (*i.e.* the **Chōḷa** king **Parāntaka I.**);<sup>6</sup> recording the gift of two lamps by a servant of **Kōkkiḷāṇaḍi**, the queen of **Parāntaka I.** and mother of his son **Rājāditya**.<sup>7</sup>

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 28th year (of the reign) of king **Parakēsarivarman** who took **Madurai** (*i.e.* the **Chōḷa** king **Parāntaka I.**); recording a gift by a daughter of **Kayirūr Perumāṇār**, a chief of **Milāḍu**.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 33rd year (of the reign) of king **Parakēsarivarman** who took **Madurai** (*i.e.* the **Chōḷa** king **Parāntaka I.**); recording a gift by the regiment of prince **Arikulakēsarin** (*i.e.*, perhaps, **Arimajaya**,<sup>7</sup> the third son of **Parāntaka I.**).

1075.— *Ep. Ind.* Vol. VII. p. 134. **Tirunāmanallūr** (**Bhaktajanēśvara** temple) Tamil inscription of the 39th year (of the reign) of king **Parakēsarivarman** who took **Madurai** and **Īlam** (*i.e.* the **Chōḷa** king **Parāntaka I.**); recording the gift of a lamp by **Mahādēvaḍi**, the queen of prince **Rājāditya**<sup>7</sup> and daughter of **Ilāḍarāyar** (*i.e.* **Lāṭarāja**), for the merit of her elder brother **Rājādittan Pugaḷvippavarganḍa**.<sup>8</sup>

1076.— *Ep. Ind.* Vol. VII. p. 144. **Tirukkōvalūr** (**Vīraṭṭāṇēśvara** temple) Tamil inscription of the 9th year (of the reign) of king **Rājarājakēsarivarman** (*i.e.* the **Chōḷa** king **Rājarāja**

<sup>1</sup> *I.e.* Warangal.

<sup>2</sup> See above, Nos. 656-658.

<sup>3</sup> See above, No. 712.

<sup>4</sup> See above, No. 649.

<sup>5</sup> See above, No. 672 ff.

<sup>6</sup> Compare above, No. 698.

<sup>7</sup> See above, Nos. 652 and 653.

<sup>8</sup> See above, No. 681 ff.

I.);<sup>1</sup> recording a gift by Kundapaṇ's daughter Amitravali, the mother of (Rājārāja's) queen Lōkamahādēvi.<sup>2</sup>

1077.— *Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bāhūr (Mūlēsvara temple) Tamil inscription of the 11th year (of the reign) of king Rājārājakesarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōla king Rājārāja I.):—

'In the 11th year . . . in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[Ś. 918]: Sunday, 14th June A.D. 996.

1078.— *Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Udaiyārkōyil (Karavandīsvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [I.]:<sup>3</sup>—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year.'

[Ś. 964]: Friday, 23rd July A.D. 1042; but the *nakṣatra* is irregular.

1079.— *Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajanēsvara temple) Tamil inscription of the reign<sup>4</sup> of king Parakēsarivarman *alias* the glorious Rājēndra-Chōḷadēva [I.].

1080.— *Ep. Ind.* Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva,<sup>5</sup> who with his elder brother (Rājādhirāja I.) conquered Raṭṭa-pāḍi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sômēsvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milāḍu, named Narasimhavarman,<sup>6</sup> surnamed Raṇakēsari-Rāma, of the lineage of Bhārgava.<sup>7</sup>

1081.— *South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunāmanallūr (Bhaktajanēsvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājēndradēva (i.e. the Chōla king Virarājēndra I.),<sup>8</sup> who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world').—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sômēsvara I.) at Kūḍalsāngamam and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇaṇ (i.e. Jayasimha III.). It gives a number of epithets of his, among which are Āhavamallakulakāḷa, Āhavamallanai-mummaḍi-veṇ-kaṇḍa (i.e. 'he who saw the back of Āhavamalla three times'), Vira-Chōla, Karikāla-Chōla, and Kōnēriṇmaikoṇḍāṇ.<sup>9</sup>

1082.— *South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kilūr (Viratṭānēsvara temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājēndradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world').—The king terrified (the W. Chālukya) Āhavamalla (Sômēsvara I.) at Kūḍalsāngam, and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇaṇ (i.e. Jayasimha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nāḍu, and performed the anointment of victory.

1083.— *South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tiṇḍivaṇam (Tintriṇiśvara temple) Tamil inscription of the 6th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājēndradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world').—After the

<sup>1</sup> See above, No. 696 ff.

<sup>2</sup> See above, No. 716.

<sup>3</sup> See above, No. 721 ff.

<sup>4</sup> The figure denoting the year of the reign is lost.

<sup>5</sup> See above, No. 744 ff.

<sup>6</sup> For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

<sup>7</sup> *L. Sukra*; see above, No. 1058. <sup>8</sup> See above, Nos. 753 and 754.

<sup>9</sup> See No. 819.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômesvara [II.] could untie the necklace which he had put on,<sup>1</sup> and set up a pillar of victory at Kaṇḍikal; that he expelled Dēvanātha and other *Sāmantas* from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbêr (Tândôṅṛisvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyâl (*i.e.* 'the mistress of the whole world'). — The king took the head<sup>2</sup> of the king of the South (*i.e.* the Pândya), levied tribute from the Sêralaṅ (*i.e.* the Chêra king), and subdued the Siṅgaḷa (*i.e.* Siṃhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômesvara I.), regained Vēṅgai-nâḍu, and bestowed [Vēṅgai]-maṇḍalam on the [E.] Chalukya Vijayāditya [VII.]. He also conquered Kaḍāram and granted it to the king who worshipped his feet. He deprived Sômesvara [II.] of the Kaṇṇara country, invested Vikramāditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pādi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyarkôyil (Karavandisvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [I.]:<sup>3</sup>—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mîna.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalûr (Trivikrama-Perumâl temple) Tamil inscription of Kariya-Perumâl-Periyanâyan *alias* Narasiṃha, lord of Malâḍu, grandson of Râma Narasiṃhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjadêva (*i.e.* the Chôla king Râjarâja II.).<sup>4</sup>

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Naṭarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious Kulôttuṅga-Chôladêva [III.],<sup>5</sup> who was pleased to take Madurai.— The king assisted Vikrama-Pândya against the son of Vîra-Pândya, subdued a place named Êlagam, defeated the Maṛa (*i.e.* Maṛava ?) army, drove the Siṃhala army into the sea, took Madurai from Vîra-Pândya and bestowed it on [Vikrama-]Pândya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Naṭarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who, having taken Madurai, was pleased to take the crowned head<sup>6</sup> of the Pândya.— The king had the nose of the son of Vîra-Pândya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pândya, and took the crowned head of Vîra-Pândya.

<sup>1</sup> According to Dr. Hultzsch, the W. Châlukya "Sômesvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramāditya VI. who had made his peace with Virarâjendra I." Compare below, No. 1084.

<sup>2</sup> See above, p. 115, note 2.

<sup>3</sup> See above, Nos. 812 and 813.

<sup>4</sup> See above, No. 756 ff.

<sup>5</sup> See above, No. 814 ff.

1039.—**§. 875.**—*Ep. Ind.* Vol. VII. p. 136. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of Kulamâpikkaṇ Irâmadēvaṇ, chief of the district of Muṇai or Muṇai-ppâḍi:—

(L. 1).—Śagar[ai] yâ[n]ḍu 875âvadu.

1090.—**§. 876.**—*Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the queen of Kulamâpikkerumâṇâr, chief of Muṇai.

(L. 1).—Śagarai yâṇḍu 87[6]âvadu.

## ADDITIONS AND CORRECTIONS.

- Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -paurṇa-mâsyâm read -pûrṇamâsyâm.
- „ 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
- „ 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
- „ 10, footnote 5.—For 78 read 780.
- „ 10, footnote 6.—For 7 read 793.
- „ 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
- „ 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
- „ 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
- „ 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
- „ 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.
- „ 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
- „ 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
- „ 49, No. 273.—Compare No. 1018.
- „ 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
- „ 79, No. 464, line 2.—For Ommaṇa- read Jammaṇa-.
- „ 83, No. 487, line 8.—For Nârayaṇâmbikâ read Nârâyaṇâmbikâ.
- „ 88, footnote 5.—For 531 read 530.
- „ 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
- „ 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.



# I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.<sup>1</sup>

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chāl.</i> Vikramāditya II., . . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (?) ¶ <i>W. Gaṅga</i> Śripurusha, . . .	117
261.—† <i>W. Gaṅga</i> Saigoṭṭa Śivamāra II., . .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . . .	53
261.—† ¶ <i>Bāṇa</i> Malladēva Nandivarman, . .	668	[676].— <i>W. Chal.</i> Kirtivarman II., . . .	49
272(?).—† ¶ <i>Son of W. Gaṅga</i> Vishnugōpa, .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chal.</i> Satyāśraya (Pulakēśin I.?), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., . .	54
366.—† ¶ <i>Chāl.</i> Vira-Nopamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śripurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinita, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., . .	56
411*.—† ¶ <i>W. Chāl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śripurusha, . . .	119
500.— <i>W. Chal.</i> Maṅgalēśa (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	61
[523-24].— <i>W. Chal.</i> Maṅgalēśa, . . .	5	726.—¶ <i>do.</i> , . . .	63
532.—¶ Satyāśraya Dhruvarāja Indravarman of Rēvatīdvīpa, . . .	7	730.—¶¶ <i>do.</i> , . . .	63, 64
532(?).—† ¶ <i>W. Chāl.</i> Vikramāditya I., . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	65
534.—¶ <i>W. Chal.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	68
[554].—¶ <i>E. Chal.</i> Vishṇuvardhana I., . . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , . .	67
556 (Ky. 3735).— <i>W. Chal.</i> Pulakēśin II., . .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	68
[581].—¶ <i>W. Chal.</i> queen Vijayabhāṭṭārikā, .	23	749.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, . .	69
[586].—¶ <i>E. Chal.</i> Vishṇuvardhana II., . .	550	757.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., . .	70
[589].—¶ <i>do.</i> , . . .	551	765 (?).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and Śīlāra Pullasakti, . . .	72
608.—† <i>W. Chal.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and Śīlāra Kapardin II., . . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>ch.</i> Baṅkēśa, . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amōghavarsha I., . . .	1034
614.—¶ <i>do.</i> , and <i>Ālupa k.</i> Chitravāha, . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chal.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., . .	77
621.— <i>W. Chal.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, . .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Raṭṭa</i> (?) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amōghavarsha I. and Śīlāra Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Būtuga I.), . .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishṇarāja, . .	81
645.—† <i>W. Chal.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., .	82
651.—† <i>do.</i> , . . .	37		

An asterisk (\*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.*=chief; *Chal.* or *Chāl.*=*Chalukya* or *Chālukya*; *co.*=country; *di.*=district or division; *do.*=ditto; *E.*=Eastern; *f.*=female; *Guj.*=Gujarāt; *k.*=king; *m.*=male; *min.*=minister; *ri.*=river; *s. a.*=same as; *sur.*=surname; *vi.*=village or town; *W.*=Western.

Śaka-S.	NUMBER	Śaka-S.	NUMBER
824.— <i>Rāshtrakūṭa</i> Krishnarāja II., . . .	83	919.— <i>W. Chāl.</i> Taila II., . . .	155
831 (for 833).— <i>do.</i> , . . .	85	919.— ¶ <i>Śilāra</i> Aparājita, . . .	305
832.— ¶ <i>do.</i> , . . .	84	[921].— <i>Chōla</i> Rājarāja I., . . .	705
836.— ¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87	[922].— <i>do.</i> , . . .	703
838.— <i>do.</i> , . . .	88	922.— ¶ <i>Yādava</i> Bhīllama II., . . .	323
840.— <i>Rāshtrakūṭa</i> Govindarāja IV., . . .	89	924.— <i>W. Chāl.</i> Irivabedaṅga Satyāśraya, . . .	146
851.— <i>do.</i> , . . .	90	928.— <i>Chōla</i> Rājarāja I., . . .	713
852.— ¶ <i>do.</i> , . . .	91	928 (for 929).— <i>W. Chāl.</i> Jayasimha, II. (?)	
853.— ¶ <i>do.</i> , . . .	92	and <i>Kādamba</i> Shashṭha I., . . .	147
856.— <i>Ch.</i> Bappuvarasa, . . .	967	930.— <i>W. Chāl.</i> Irivabedaṅga Satyāśraya, . . .	148
860.— † ¶ <i>W. Gaṅga</i> Būtuga II., . . .	127	930.— ¶ <i>do.</i> , and <i>Śilāra</i> Raṭṭarāja, . . .	301
862.— ¶ <i>Rāshtrakūṭa</i> Krishnarāja III., . . .	93	930 (for 931).— ¶ <i>W. Chāl.</i> Vikramāditya V., . . .	150
867.— <i>do.</i> , . . .	94	933.— ¶ <i>E. Chāl.</i> Vimalāditya, . . .	568
867.— ¶ <i>E. Chāl.</i> Ammarāja II., . . .	563	934.— <i>Chōla</i> Rājarāja I., . . .	717
868 ?].— <i>Chōla</i> Parāntaka I., . . .	691	939.— ¶ <i>Śilāra</i> Arikēsarīn, . . .	306
871.— <i>Rāshtrakūṭa</i> Krishnarāja III. and		940.— <i>W. Chāl.</i> Jayasimha II. (?), . . .	151
<i>Chōla</i> Rājāditya, . . .	1056	941.— <i>W. Chāl.</i> Jayasimha II., . . .	152
872*.— <i>Rāshtrakūṭa</i> Krishnarāja III. and		943*.— <i>Chōla</i> Rājendra-Chōla I., . . .	728, 731
<i>W. Gaṅga</i> Būtuga II., . . .	95	944.— <i>W. Chāl.</i> Jayasimha II., . . .	153
872* (?).— <i>W. Chāl.</i> Vikramāditya VI. and		944.— ¶ <i>E. Chāl.</i> Rājarāja I., . . .	569
<i>Sinda</i> Permādi I., . . .	224	946.— ¶ <i>W. Chāl.</i> Jayasimha II., . . .	154
872 (?).— <i>W. Chāl.</i> Jagadēkamalla II. and		948*.— ¶ <i>Yādava</i> Bhīllama III., . . .	329
<i>Sinda</i> Permādi I., . . .	234	948.— ¶ <i>Śilāra</i> Chhittarāja, . . .	307
873.— <i>Rāshtrakūṭa</i> Krishnarāja III., . . .	96	950.— <i>W. Chāl.</i> Jayasimha II., . . .	155
875.— <i>Gaṅga</i> <i>ch.</i> Attimallar Kaṇṇaradēva-		954.— <i>Chōla</i> Rājendra-Chōla I., . . .	735
Prithvigaṅgaraiyar, . . .	1057	955.— <i>do.</i> , . . .	736
875.— <i>Muṇai</i> <i>ch.</i> Kulamānikkaṇ Irāmādēvaṇ, . . .	1089	955.— <i>W. Chāl.</i> Jayasimha II. and <i>Sinda</i>	
876*.— <i>Rāshtrakūṭa</i> Krishnarāja III., . . .	97	<i>Nāgātayarasa</i> , . . .	156
876.— <i>Muṇai</i> <i>ch.</i> Kulamānikkerumāṇār, . . .	1090	957.— <i>W. Chāl.</i> Jayasimha II., . . .	157
880.— ¶ <i>Rāshtrakūṭa</i> Krishnarāja III., . . .	98	959.— <i>Chōla</i> Rājendra-Chōla I., . . .	737
884*.— <i>do.</i> , . . .	99	[981].— <i>Chōla</i> Rājādhirāja I., . . .	735
890.— † <i>W. Gaṅga</i> Mārasimha II., . . .	129	961 (?).— <i>Hoysala</i> Vinayāditya, . . .	363
893.— <i>Rāshtrakūṭa</i> Khotṭiga and <i>W. Gaṅga</i>		962.— <i>W. Chāl.</i> Jayasimha II. and <i>Raṭṭa</i>	
<i>Mārasimha</i> II., . . .	104	<i>Kregga</i> , . . .	158
894.— ¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105	[964].— <i>Chōla</i> Rājendra-Chōla I., . . .	1078
895].— <i>W. Chāl.</i> Taila II., . . .	140	965.— <i>Chōla</i> Rājādhirāja I., . . .	739
896*.— <i>Rāshtrakūṭa</i> Kakkarāja II. and <i>W.</i>		966.— <i>W. Chāl.</i> Sōmēśvara I., . . .	159
<i>Gaṅga</i> Mārasimha II., . . .	106	[966].— <i>Chōla</i> Rājādhirāja I., . . .	740
896.— <i>W. Gaṅga</i> Mārasimha II., . . .	130	[967].— <i>W. Chāl.</i> Sōmēśvara I., . . .	160
897.— <i>W. Gaṅga</i> Pañchaladēva, . . .	132	968.— <i>do.</i> , . . .	161
899.— <i>W. Gaṅga</i> Rāchamalla II., . . .	133	[968].— <i>Chōla</i> Rājādhirāja I., . . .	741
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i>		970*.— <i>do.</i> , . . .	742
<i>Kārtavīrya</i> I., . . .	141	970.— <i>W. Chāl.</i> Sōmēśvara I., . . .	163
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i> Śānti-		970.— <i>do.</i> , and <i>Raṭṭa</i> Anka, . . .	163
<i>varman</i> , . . .	142	973 (for 974).— <i>do.</i> , and <i>Kādamba</i>	
904.— <i>Rāshtrakūṭa</i> Indrarāja IV., . . .	107	<i>Jayakēśin</i> I., . . .	164
904.— <i>W. Chāl.</i> Taila II., . . .	143	975.— <i>W. Chāl.</i> Sōmēśvara I., . . .	165
911 (for 912).— <i>do.</i> , and <i>Sinda</i> Pulikūla, . . .	114	975.— <i>Chōla</i> Rājādhirāja I., . . .	743
[913].— <i>Chōla</i> Rājarāja I., . . .	696	[975 ?].— ¶ <i>E. Chāl.</i> Rājarāja I., . . .	570
[918].— <i>do.</i> , . . .	1077	976.— <i>W. Chāl.</i> Sōmēśvara I., . . .	166, 167

Śaka-S.	NUMBER
977.— <i>W. Chāl. Vikramāditya VI. and Kādamba Harikēśario,</i>	108
[977].— <i>Chōla Rājēndradēva,</i>	745
979.— <i>do.,</i>	747
980.— ¶ <i>Śilāhāra Mārasimha,</i>	315
982(?).— <i>Śilāra Māmvāpirāja,</i>	308
984.— <i>W. Chāl. Sōmēśvara I.,</i>	109, 170
984.— <i>Chōla Rājēndradēva,</i>	751
986.— <i>W. Chāl. Vishṇuvardhana Vijayāditya,</i>	171
987(?).— <i>W. Gaṅga Gaṅgarasa (?) and Hoysala Vishṇuvardhana (?),</i>	384
988.— <i>W. Chāl. Sōmēśvara I. and Vishṇuvardhana Vijayāditya,</i>	172
[989].— <i>Chōla Virarājēndra I.,</i>	754
990.— <i>W. Chāl. Sōmēśvara I. and Kādamba Kīrtivarman II.,</i>	173
991.— <i>Yādava Sēunachandra II. and Maurya Gōvindarāja,</i>	330
991.— ¶ <i>Yādava Sēunachandra II.,</i>	331
993.— <i>W. Chāl. Sōmēśvara II.,</i>	174, 175
993.— <i>W. Chāl. Jayasimha III.,</i>	176
[995].— <i>Chōla Kulōttuṅga-Chōla I.,</i>	760
996.— <i>W. Chāl. Sōmēśvara II.,</i>	177
997.— <i>do.,</i>	178
997.— <i>do., and W. Gaṅga Udayāditya,</i>	179
998.— <i>Āchārya Śrinandi-panḍita,</i>	183
998.— <i>Chōla Kulōttuṅga-Chōla I.,</i>	762
999.— <i>W. Chāl. Vikramāditya VI. and Jayasimha III.,</i>	184
[999 (Chā. Vi. 2)].— <i>W. Chāl. Vikramāditya VI.,</i>	185, 186, 187
1001*.— ¶ <i>E. Chāl. Vira-Chōla,</i>	572
[1001 (Chā. Vi. 3 for 4?)].— <i>W. Chāl. Vikramāditya VI. and Jayasimha III.,</i>	188
[1004 (Chā. Vi. 7)].— ¶ <i>W. Chāl. Vikramāditya VI., Sinda Muñja, and Raṭṭa Kannakaira II.,</i>	189
[1006 (Chā. Vi. 9)].— <i>W. Chāl. Vikramāditya VI.,</i>	190
1006.— ¶ <i>E. Chāl. Chōlagāṅga Rājarāja,</i>	571
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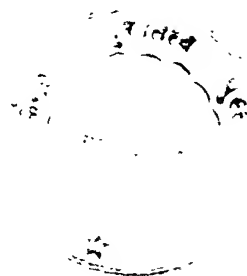
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